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COMPENDIOUS SYRIAC GRAMMAR

BY

THEODOR NÖLDEKE
PROFESSOR OF ORIENTAL LANGUAGES, UNIVERSITY OF STRASSBURG.

WITH A TABLE OF CHARACTERS

BY

JULIUS EUTING.

TRANSLATED

(WITH THE SANCTION OF THE AUTHOR)

FROM THE SECOND AND IMPROVED GERMAN EDITION

BY

JAMES A. CRICHTON, D.D.

LONDON:
WILLIAMS & NORGATE, 14 HENRIETTA STREET, COVENT GARDEN.
1904.

ZION PUBL.
P. O. B: 36050
TEL-AVIV, ISRAEL

Theology Library
CLAREMONT
SCHOOL OF THEOLOGY
Claremont, CA

PRINTED BY W. DRUGULIN, LEIPZIG (GERMANY).

REPRINTED IN ISRAEL, 1970

TRANSLATOR'S PREFATORY NOTE.

It appears desirable that the leading modern grammars of the four best-known Semitic languages, in their classical forms, should be readily accessible to English-speaking students. And in this connection, probably few competent judges will dispute the claims of the following treatises to be regarded as authoritative and leading, viz:—Wright's Arabic Grammar (as revised by Robertson Smith and De Goeje); Kautzsch's Gesenius' Hebrew Grammar; Nöldeke's Syriac Grammar; and Dillmann's Ethiopic Grammar. Of these the first two already exist in English, Wright's work having been in that form from the outset, at least under his own name, and Kautzsch's Gesenius' having been presented in a similar form a few years ago, in Collins and Cowley's excellent translation. The grammars of Nöldeke and Dillmann, however, have not hitherto appeared in English, although their pre-eminent position in their respective departments of Semitic philology is perhaps even less open to challenge, than that of the other two. It is to supply this want in the educational apparatus available for English students, so far at least as Nöldeke's Grammar is concerned, that the present translation has been attempted.

Of course it may be said, that students of Syriac will in all liklihood be sufficiently well acquainted with German, to be able to consult the original for themselves. I trust that such is the case; but those students and scholars amongst us, who are most familiar with German, will probably be the first to welcome a translation of such a work, if only it has been executed with reasonable fidelity and care. There are obvious advantages in an English version for an English eye, however accomplished

a linguist its owner may be. At all events it is in that belief, and with no other desire than to do something for this branch of study, that I have ventured upon the present edition.

No attempt has been made to alter in any way either the substance or the arrangement of the Grammar. Citations, it is true, have been again verified, and slight errors here and there have been tacitly corrected. To facilitate reference, not only has the very full Table of Contents been set in its usual place, but its items have also been applied throughout the book, in the form of rubrics to the several sections. With a similar design an Index of Passages, wanting in the original, has been drawn up and placed at the end of the volume.

Among other friends who have been helpful towards the preparation of this version, I have specially to thank Professor Robertson of Glasgow University, for much kindly encouragement and wise counsel. Above all I must express my deep indebtedness to the distinguished author himself, Professor Nöldeke, for the unfailing courtesy and unwearied patience with which he lent his invaluable guidance and assistance, as the proof-sheets passed through his hands. Thanks are also due to Herr W. Drugulin and his staff, for again encountering, with a very considerable measure of success, the typographical difficulties, which a work of this nature must present.

JAMES A. CRICHTON.

PREFACE TO THE FIRST EDITION.[1]

This book does not claim to be in any respect a *complete* Syriac Grammar. It is true that with the material at my disposal I might have added very considerably to not a few sections; but any treatment of grammatical phenomena which aimed at completeness in every detail required quite other manuscript studies, than were at all open to me. Practical considerations too imposed a severe limitation. I trust however, that even within restricted limits, I have succeeded in producing something which may be of use.

I have taken my material from the best sources within reach, entirely disregarding Amira and the other Maronites. Besides the Jacobite and Nestorian grammarians and lexicographers now in print, I have made use of Severus of St. Matthaeus (usually, but incorrectly, styled "of Tekrit") as he appears in the Göttingen manuscript. The Directorate of the Göttingen Library, with their accustomed liberality, farther sent me, at my request, from their manuscript treasures, the large grammar of Barhebraeus together with his Scholia; and, with no less readiness, the Library-Directorate of Gotha sent me the Vocabulary of Elias of Nisibis. These manuscripts yielded produce of many kinds. It would have been an invaluable assistance to me, if I had had before me the *Masoretic* tradition of the Syrians, with some degree of completeness. Of this, however, I had at command at first—in addition to the epitomes which are found in printed works—only a few extracts, which

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(1) Somewhat shortened at the close.—The first edition (1880) was dedicated to J. P. N. Land (Died 30. Ap. 1897).

I had myself noted down in earlier years, from the well-known Nestorian Masora of the year 899 (Wright's Catalogue 101 *sqq.*) and from the London "Qarqafic" manuscripts (Rosen-Forshall 62 *sqq.*; Wright 108 *sqq.*). The deficiency was made up, at least to some extent, by the amiability of Wright, Zotenberg and Guidi, who—in answer to a host of questions about the mode of writing this or that word in the Masoretic manuscripts in London, Paris and Rome—furnished me with information which in many cases had been gained only after prolonged search. A careful collation of the entire Masoretic material, allowing for the chance mistakes of individual scribes, especially if it were accompanied by an attentive observation of good, vocalised manuscripts of the Bible, would let us know pretty accurately and fully how the Jacobites on the one hand, and the Nestorians on the other, were wont to pronounce Syriac in the Church use. Any point in which these two traditions are found to be in agreement must have been in use prior to the separation of the two Churches, that is, at the latest, in the 5th century. Although in the recitative of the Church Service there was doubtless a good deal of artificiality, yet we have in it a reflex at least of the living speech. The Grammar of Jacob of Edessa (*circa* 700) is unfortunately lost, all but a few fragments. What the later systematisers give, has, generally speaking, no more authority than can be traced to the Church tradition. Even the observant Barhebraeus, towering as he truly does by a head and shoulders over the rest of his countrymen, has not always surveyed this tradition completely, while sometimes he explains it incorrectly. Now and then too, following mere analogy, he presents forms which can with difficulty be authenticated in the genuine speech. Accordingly if here and there I do not notice Barhebraeus' data, I trust it will not be attributed to a want of acquaintance with them on my part. Still less could editions like Bernstein's "Johannes", or Joseph David's "Psalter" (Mosul 1877)—which unfortunately gives an "improved" text of the Peshitā—constitute an absolute authority for me, although I am greatly indebted to them. I need hardly mention that in the matter of vocalisation I have made large use of the well-known complete editions of the Old Testament and the New Testament, and of both the Nestorian

and the Jacobite-Maronite tradition. In this process, however, I have endeavoured to observe a due spirit of caution. Even the examination of the metrical conditions found in the old "poets" (*sit venia verbo!*) has not been without results for determining grammatical forms.

Still, even when all authoritative sources have been disclosed, a good deal will continue to be obscure in the Phonology and Morphology of Syriac, as it is only for the Bible and a few ecclesiastical writings that an accurate tradition of the pronunciation exists. So much the less will the expert be disposed to find fault with me, for having left here and there, upon occasion, a mark of interrogation.

As regards the *Orthography* of the consonantal writing, we are very favourably situated at the present time, when a long series of texts reproduces for us with accuracy the style of writing followed in manuscripts, from the 5^th^ century onwards.

The *Syntax* I have based wholly upon original authors belonging to the age in which Syriac was an absolutely living speech. I have relied specially upon prose works, and among the poets I have given preference to those who write a simple style. Only a very few of my supporting-passages come down as far as the 7^th^ century: the others range from the 2^nd^ to the 6^th^. To bring in Barhebraeus or Ebedjesu for the illustration of the Syntax, is much the same as if one sought to employ Laurentius Valla, or Muretus, as an authority for *original* Latin. All the examples I have myself collected, with the exception of about a dozen. Naturally I have made much less use of strongly Graecising writings, than of those which adhere to a genuine Aramaic style. From the ancient versions of the Bible I have, without farther remark, adduced such passages only as are free from Hebraisms and Graecisms. Looking to the great influence of the Peshitā on the style of all subsequent writings, I might perhaps have gone somewhat farther in quoting from it. All the citations from the O. T. I have verified in Ceriani's edition, so far as it has proceeded. Other translations from the Greek I have used only very exceptionally,—in fact almost never except to illustrate certain Graecisms which were in favour. No doubt even the best original writings in Syriac give evidence of the strong influence of Greek Syntax; but, on

the other hand, everything is not immediately to be regarded as a Graecism, which looks like one. The Greek idiom exercised its influence with all the greater force and effect, precisely at those points where Syriac itself exhibited analogous phenomena.

Although, in the composition of this book, I have continually kept an eye upon kindred dialects and languages, I have nevertheless refrained almost wholly from remarks which touch upon Comparative Grammar. Not a few observations of that character, however, will be found in my "Grammar of the New-Syriac Language" (Leipzig 1868) and my "Mandaean Grammar" (Halle 1876). Here and there, besides, I have tacitly rectified a few things which I had said in those works. The great resemblance of Syriac to Hebrew—and that especially in Syntax—will, I hope, be brought into clearer light than heretofore, by the mere description of the language given in this book. A similar remark may be made with regard to special points of contact in the case of Syriac and Arabic.

I have been obliged to avoid almost entirely any reference to my authorities in the Phonology and the Morphology. I have also refrained from quoting the works of modern scholars. A brief manual cannot well separate between widely-known facts and special stores either of others or of one's own. But yet I do not mean to miss this opportunity of referring to the fact, that I am peculiarly indebted to Prof. G. Hoffmann's essay, contained in ZDMG XXXII, 738 *sqq.*, even as I am farther under deep obligation to this dear friend of mine, for many an epistolary communication and encouragement, with reference to the present work. Prof. Hoffmann also enabled me to make some use, at least for the Syntax, of his edition of the Julianus-Romance (Leyden 1880) before it was given to the public. Unfortunately it was then too late to permit my utilising that story still more thoroughly. I have farther expressly to declare my adherence to the conception of the roots ע״י and ע״ע, which Prof. August Müller has set forth in ZDMG XXIII, 698 *sqq.*, and which Prof. Stade coincidently follows in his Heb. Gramm., although I am not blind to the difficulties which cling even to that theory.

As I wished to avoid extreme prolixity, I was obliged to seek for some adjustment between the two systems of vowel-marking. Whoever weighs the practical difficulties, and particularly the typographical difficulties, will, I trust, find the plan which I have adopted here, to be fairly suitable, although I cannot myself regard it as entirely satisfactory. In the latter part of the Syntax I have made an attempt to employ the One-point System, occasionally introducing the Two-point System, and applying proper Vowel-signs only where they seemed to be required in order to ensure clearness. That attempt was bound to show a certain amount of arbitrariness and vacillation. The reader may always reflect, that in many cases different ways of marking have prevailed according to place and time, and that very seldom indeed does an old manuscript, which employs the points with any degree of fulness, continue to be perfectly consistent in this matter. As regards the carrying-out of this marking, I must apologise for the circumstance that the points are not of the same size throughout: distance from the place of printing made it difficult to correct this slight inequality.

The division into *paragraphs* aims in nowise at logical consistency: still less is this to be looked for in the process of subdivision which has been applied to not a few of the paragraphs. In every case my sole concern was to break up the subject-matter into comparatively small sections, so as to facilitate the survey and the reference from one passage to another.

I take for granted in those who mean to use this Grammar some acquaintance at least with Hebrew. Whoever desires to learn Syriac from it, without the help of a teacher, will do well to impress upon his memory at first merely the fundamental characteristics of the Orthography, the Pronouns, something of the Flexion of the Nouns, the Paradigm of the Strong Verb, and the most important deviations of the Weak Verbs, — as also to acquire some acquaintance with the attachment of the Pronominal Suffixes. Then let him read easy, vocalised texts, next, extracts from the Bible, as they are to be found, for example, in Rödiger's "Chrestomathia"—a compilation to be highly commended even on other grounds. The learner may at first pass many difficulties

by, but in time he should with increasing care try to find out in the Grammar the explanation of anything which may arrest his attention. If, at a later stage, he goes systematically over the whole of the Grammar, including the Syntax, there will no longer be so much that is strange in appearance to him. And even to a teacher—dealing with beginners in Syriac, or any other Semitic language, who already understand something of Hebrew — an analogous procedure may be recommended. Familiarity with the Nestorian punctuation will be gained most readily from Urmia- [and New York-] editions of the Bible, although these do not give the system in completeness — doubtless for typographical reasons—and, besides, are not free from mistakes.

The Table of Characters, from Euting's master-hand, will suffice to exhibit the development of the Aramaic Character, at least in several of its leading types, from its earliest form up to the oldest Estrangelo, and the farther development of this last, up to the more modern script.

In conclusion I beg once more to tender an emphatic expression of my warmest thanks to the Library-Authorities, as well as to the personal friends, who have been helpful to me in the composition of this book.

Strassburg i. E. 30th Septr., 1880.

TH. NÖLDEKE.

PREFACE TO THE SECOND EDITION.[1]

Although I did not reckon upon the necessity arising during my lifetime for a new edition of the Syriac Grammar, I still have continued to note down in my own copy—following my general practice—many additions and improvements. A good deal of this material, accordingly, I was able to devote to the new edition. Amongst other things, I have compared the citations already given from the Life of Simeon Stylites, with a transcript of the London Codex lent me by Prof. Kleyn of Utrecht, now deceased. It would appear however, that the Vatican text is upon the whole nearer the original, than the one in the British Museum.

I have endeavoured to introduce a considerable number of improvements in points of detail, but I have abstained from radical alterations except in a very few cases. In the Syntax I have added to the number of the examples. The Syriac Bible has been more largely drawn upon than in the former edition, particularly as regards the Gospels, and especially the Synoptic Gospels. These last exhibit almost invariably an exceedingly flowing, idiomatic style of Syriac, which upon the whole reads better than the Semitic Greek of the original. This feature comes into still stronger relief in the more ancient form of the text—as contained in C. (*Curetonianus*) and S. (*Sinaiticus*)—than in our usual text P. (*Peshitā*). The Syriac Old Testament frequently approximates the original Hebrew text too closely; and, precisely because of the intimate relationship of the languages, we sometimes find ourselves at a loss as to whether the verbal reproduction is still in conformity with the true

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(1) [This edition in the original is dedicated to Prof. Guidi].

Syriac idiom, or is really a Hebraism. It should farther be noticed, that the genuine Syriac Canon is of much less compass than that of the Western Churches, and lacks, for instance, the Book of Esther and the Chronicles. The punctuation, therefore, of these last books in the Urmia edition, is of more slender authority than that of the others, which reproduces an ancient and established tradition, although it is not free from mistakes.

Many Syriac words, of which the form is not in keeping with the rules of Aramaic, have been proved now to be loan-words from the Assyrian. I have frequently drawn attention to such strangers. In this matter I follow Jensen's data in Brockelmann's Syriac Lexicon, and partly, direct communications from Jensen himself, as well as Delitzsch's Assyrian Dictionary. In the case of some words however, which are now indeed looked upon as being borrowed from the Assyrian, it is perhaps a matter of doubt whether the supposed borrower may not be the lender, or whether the words concerned may not be part of a common stock.

I have increased the number of references from one paragraph to another, but the order of these paragraphs remains the same. As the figures indicating that order have not been altered, quotations made in accordance with the paragraphs of the old edition are suitable also for the new. The few additional paragraphs which have been introduced, bear severally the number of the one which immediately precedes, a *b* being attached thereto.

The new edition has received much benefit from the discussion of the first by Prof. G. Hoffmann in the "Lit. Centralblatt" of 4th March, 1882,—as well as from other printed and written notices from his hand.

The late Prof. Bensley, as well as Dr. J. O. Knudson and Dr. H. Schulthess farther earned my gratitude by pointing out various inaccuracies, particularly errors of the press. And after all, in preparing the second edition, I came upon a few more blunders, some of them rather serious. If, as I venture to hope, the new form of the book should turn out to be tolerably free from annoying mistakes of the press, this is due very especially—seconded by the dexterity of the compositor—to the

careful first correction of proofs, undertaken by Dr. Chamizer, the director of the printing house of W. Drugulin.

The abbreviations which I have adopted are for the most part clear enough in themselves. Besides those which have already been mentioned as indicating the three Texts of the Gospels, viz. P. C. and S. the following perhaps should be noticed:—

Addai = The Doctrine of Addai, The Apostle (ed. by G. Phillips).

Aphr. = The Homilies of Aphraates (ed. by W. Wright).

Anc. Doc. = Ancient Syriac Documents (collected and edited by W. Cureton, with a preface by W. Wright).

Apost. Apocr. = Apocryphal Acts of the Apostles. Vol. I (ed. by W. Wright).

Barh. = Barhebraeus.

Ephr. = S. Ephraem Syri Opera (Roman edition).

Ephr. Nis. = S. Ephraemi Syri Carmina Nisibena (ed. by G. Bickell).

Isaac = Isaaci Antiocheni Opera (ed. by G. Bickell).

Jac. Ed. = Jacob of Edessa.

Jac. Sar. = Jacob of Sarūg.

John Eph. = The Third Part of the Ecclesiastical History of John, Bishop of Ephesus (ed. by W. Cureton).

Joseph = Histoire complète de Joseph, par St. Ephraem[?] ed. by Paul Bedjan, 2. ed. Paris 1891).

Jos. Styl. = The Chronicle of Joshua, The Stylite (ed. by W. Wright). [wrongly attributed to Joshua.]

Jul. = Julianos der Abtrünnige (ed. by J. G. E. Hoffmann).

Land = Anecdota Syriaca (ed. by J. P. N. Land).

Mart. = Acta Martyrum Orientalium et Occidentalium (ed by Steph. Ev. Assemanus).

Moes. = Monumenta Syriaca ex Rom. codd. Collecta (ed. by G. Moesinger).

Ov. = S. Ephraemi Syri, Rabulae Episcopi Edesseni, Balaei Aliorumque Opera Selecta (ed. by J. Jos. Overbeck).

Sim. = Life of St. Simeon Stylites,—in the 2nd Volume of the Acta Martyrum (ed. by Steph. Ev. Assemanus).

Spic. = Spicilegium Syriacum (ed. by W. Cureton).

Of Syriac abbreviations note 'ܘܫ = ܘܫܪܟܐ "and the rest" = &c.

Strassburg i. E. August 1898.

Th. Nöldeke.

NOTE ON THE ENGLISH EDITION.

I am glad to have the opportunity of expressing here my satisfaction with Dr. Crichton's translation of my book, and my hearty recognition of the great care and ability with which he has performed his task. Special thanks are also due on my part to the translator, for rectifying certain errors which had crept into the original work in the case of several of the citations. I venture to hope that the book, in its new form, will prove useful to a still wider circle of readers.

Strassburg i. E. March 1904.

Th. Nöldeke.

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INTRODUCTION.

From the time the Greeks came to have a more intimate acquaintance with Asia, they designated by the name of "Syrians" the people who called themselves "Aramaeans". *Aramaic* or *Syriac*, in the wider sense of the word, is a leading branch of the Semitic speech-stem,—particularly of the Northern Semitic. This language, extending far beyond its original limits, prevailed for more than a thousand years over a very wide region of Western Asia, and farther did duty as a literary language for less cultivated neighbouring populations. It separated into several dialects, of which some have been preserved for us in literary documents, and others only in inscriptions.—It is one of these Aramaic dialects which we purpose to describe in the present work. This particular dialect had its home in Edessa and the neighbouring district of Western Mesopotamia, and stretched perhaps as far as into Northern Syria. Accordingly it is called by the authors who make use of it, the "*Edessan*" or "*Mesopotamian* tongue", but usually it lays claim to the name of *Syriac* pure and simple, as being the chief Syriac dialect. Occasionally indeed it has also been designated *Aramaic*, although, in Christian times, the name "Aramaic" or "Aramaean" was rather avoided, seeing that it signified much the same thing as "heathen".

Syriac, in the narrower meaning,—that is to say, the dialect of Edessa—, appears to have come somewhat nearer to the Aramaic dialects of the Tigris regions, than to those of Central Syria and Palestine. As far, however, as our imperfect knowledge goes, the dialect stands out quite distinctly from all related ones.

In Edessa this dialect was employed as a literary language, certainly long before the introduction of Christianity. But it attained special importance, from the time the Bible was translated into it (probably in the 2nd century) and Edessa became more and more the capital of purely Aramaic Christianity (in a different fashion from the semi-Greek Antioch). With Christianity the language of Edessa pushed its way even into the kingdom of Persia. By the 4th century, as being then Syriac pure and simple, it serves (and that exclusively) the Aramaean Christians on the Tigris as their literary language. During that period, so far as we know, it was only in Palestine that a local Aramaic dialect was — to a certain extent — made use of by Christians, for literary purposes. The Syriac writings of the heathen of Harrān, the neighbouring city to Edessa,—of which writings, unfortunately, nothing has been preserved for us—, must have exhibited but a trifling difference at the most from those of the Christians.

The language and its orthography already present such a settled appearance in the excellent manuscripts of the 5th century, that we can hardly doubt that scholastic regulation was the main factor in improving the popular tongue into the literary one. The Greek model has been effective here. The influence of Greek is shown directly, not merely in the intrusion of many Greek words, but also in the imitation of the Greek use of words, Greek idiom and Greek construction, penetrating to the most delicate tissues of the language. Numerous translations and imitations (such as the treatise on Fate, composed after Greek patterns by a pupil of Bardesanes, about the beginning of the 3rd century) furthered this process. But we must carefully distinguish between Greek elements which had made good their entry into the language, and such Graecisms as must have been forced upon it by pedantic translators and imitators. Many Hebraisms also found their way into Syriac through the old translations of the Bible, in which Jewish influence operated strongly.

The golden age of Syriac reaches to the 7th century. The Syrians of that day belonged partly to the Roman empire, and partly to the Persian. The cleavage was made more pronounced by the ecclesiastical divisions, occasioned specially by the unhappy Christological controversies.

The Persian Syrians decided mostly for the teaching of the *Nestorians*, —the Roman Syrians for that of the *Monophysites* or *Jacobites*. And when the Academy of Edessa, the intellectual capital, was closed (489) to the former as declared heretics, they founded educational institutions of their own,—of which in particular the one at Nisibis attained to high repute. This separation had as a consequence an abiding severance of tradition, even with respect to the language and the mode of writing it. Assuredly the variety of the common dialects in olden time cannot have been without influence upon the pronunciation of Syriac, in the mouths even of cultivated persons in different localities,—just as in Germany the Upper-Saxon language of polite intercourse assumes a very perceptible colouring, conditioned by the local dialect it meets with, in the case of the inhabitant for instance of Holstein or the Palatinate or Upper Bavaria,—or as in Italy the Tuscan tongue is similarly modified, in the case of the native of Lombardy, Genoa or Naples. Many of these differences, however, rest doubtless upon rules of art laid down by the Schools. So far as we find here a genuine variety in the forms of the language, it is sometimes the Eastern, sometimes the Western tradition, which preserves the original with the greater fidelity. Naturally the more consistent of the two is the Western, which as a whole restores to us the pronunciation of the Edessans, in the remodelled form in which it appeared about the year 600 or 700,—that is, at a time subsequent to the golden age of the language.

The conquest of the Aramaean regions by the Arabs brought the commanding position of Syriac to a sudden close. True, it lived on for sometime longer in Edessa, and Aramaic dialects long maintained themselves in remote districts, as they partly do up to the present day; but Syriac speedily lost its standing as a language of cultivated intercourse extending over a wide region. The very care which was now devoted to the literary determination of the old speech is a token that men clearly perceived it was passing away. It can hardly be doubted that about the year 800 Syriac was already a dead language, although it was frequently spoken by learned men long after that time. The power of tradition, which keeps it up as an ecclesiastical language, and the zealous study

of ancient writings,—had the effect of leading even the later Syriac authors, among whom were several considerable men, to wield their ancestral speech with great skill. Besides, the influence of the actually living tongues—the Aramaic popular dialects and the Arabic—did not attain its prevalence with such a disturbing effect as might have been expected. But on the whole, for more than a thousand years, Syriac—as an ecclesiastical and literary language—has only been prolonging a continually waning existence.

PART FIRST.

ORTHOGRAPHY AND PHONOLOGY.

I. ORTHOGRAPHY.

LETTERS.

§ 1. A. The character most in use in Syriac printing is that of the West-Syrians (Jacobites and Maronites), of which the proper name is *Serṭā* (*Serṭō*). It has been developed out of the older one, which is called *Estrangelo*, properly στρογγύλη. This character also is pretty often employed in printing, particularly in more recent times. The same thing may be said of the Nestorian character, which comes nearer the Estrangelo than the Serṭā does. We accordingly give, in the following Table not only the Serṭā letters of the alphabet but also the old or Estrangelo letters, as well as the Nestorian letters. **Form of the letters.**

B. All Syriac styles of writing are *Cursive*; the most of the letters must be connected right and left within the word,—and thus several small modifications of shape arise. In the case of the Serṭā, we give all these forms; for the Estrangelo and the Nestorian character it may suffice to give the special final forms, in addition to the main forms.[1]

The form, which is given here in European character, of the names of the letters, aims at representing the older pronunciation: brackets enclose the diverging pronunciation of the later West-Syrians. Secondary forms, varying both in sound and character, are also met with.

---

(1) Cf. besides, the Plate of Alphabetical Characters by EUTING, appended to this work.

Usual Syriac Character. 1. Unconnected— (Detached finals).	2. Connected on right— (United finals).	3. Connected on left.	4. Connected right and left.	Estrangelo.	Nestorian.	Names.		Sound-Value and Transcription.	Hebrew Equivalents.	Numerical Value.
ܐ	ܐ	—	—	ܐ	ܐ	ܐܠܦ	Ālaf (Ōlaf)	Spiritus lenis (ʾ)	א	1
ܒ	ܒ	ܒ	ܒ	ܒ	ܒ	ܒܝܬ	Bēth	b; v (β)	ב	2
ܓ	ܓ	ܓ	ܓ	ܓ	ܓ	ܓܡܠ	Gāmal (Gōmal)	g (hard); gh (γ)	ג	3
ܕ	ܕ	—	—	ܕ	ܕ	ܕܠܬ or ܕܠܕ	Dālath or Dāladh (Dōlath or Dōladh)	d; dh (ð)	ד	4
ܗ	ܗ	—	—	ܗ	ܗ	ܗܐ	Hē	h	ה	5
ܘ	ܘ	—	—	ܘ	ܘ	ܘܘ or ܘܐܘ	Wau	w	ו	6
ܙ	ܙ	—	—	ܙ	ܙ	ܙܝܢ or ܙܝ, ܙܐܝ	Zain, Zēn, or Zai	soft s (z)	ז	7
ܚ	ܚ	ܚ	ܚ	ܚ	ܚ	ܚܝܬ	Ḥēth	hard h (ḥ)	ח	8
ܛ	ܛ	ܛ	ܛ	ܛ	ܛ	ܛܝܬ	Ṭēth	emphatic t (ṭ)	ט	9
ܝ	ܝ	ܝ	ܝ	ܝ	ܝ	ܝܘܕ	Yōdh (Yūdh)	y	י	10
ܟ	ܟ	ܟ	ܟ	ܟ ܟ	ܟ ܟ	ܟܦ	Kāf (Kōf)	k; kh	כ	20
ܠ	ܠ	ܠ	ܠ	ܠ	ܠ	ܠܡܕ	Lāmadh (Lōmadh)	l	ל	30
ܡ	ܡ	ܡ	ܡ	ܡ ܡ	ܡ ܡ	ܡܝܡ	Mīm	m	מ	40
ܢ	ܢ	ܢ	ܢ	ܢ	ܢ ܢ	ܢܘܢ	Nūn, Nōn	n	נ	50
ܣ	ܣ	ܣ	ܣ	ܣ	ܣ	ܣܡܟܬ	Semkath	s	ס	60
ܥ	ܥ	ܥ	ܥ	ܥ	ܥ	ܥܐ	Ē	peculiar guttural (ʿ)	ע	70
ܦ	ܦ	ܦ	ܦ	ܦ	ܦ	ܦܐ	Pē	p; f, ph	פ	80
ܨ	ܨ	—	—	ܨ	ܨ	ܨܕܐ	Ṣādhē (Ṣōdhē)	emphatic s (ṣ)	צ	90
ܩ	ܩ	ܩ	ܩ	ܩ	ܩ	ܩܘܦ	Qōf	guttural k (q)	ק	100
ܪ	ܪ	—	—	ܪ	ܪ	ܪܝܫ, ܪܫ	Rēsh (Rīsh)	r	ר	200
ܫ	ܫ	ܫ	ܫ	ܫ	ܫ	ܫܝܢ	Shīn	sh (š)	ש	300
ܬ	ܬ	—	—	ܬ	ܬ	ܬܘ, ܬܐܘ	Tau	t; th (ϑ)	ת	400

At the end of a word we can only have a form from the 2nd column or the 1st, and from the one or the other according as the preceding letter has a form connecting to the left (Col. 3) or not. Forms from Col. 4 can only appear in the interior of a word; while initial forms must be taken from Col. 1 or 3.

Rem. The most judicious course for the beginner will be to impress upon his memory only Cols. 1 and 3.

C. ܠ with ܐ is generally written ܠܐ (ܠܐ), but initial ܐ with ܠ thus, ܐܠ. For ܐܠ one sometimes puts ܐܠ, and thus draws in this case two words together. In Nestorian script ܬ is given for final ܬܐ (ܬܐ).

For ܒ, ܕ as single letters or as ciphers, one generally writes ܒܝ, ܕܝ.

In manuscripts ܟ and ܒ are often mistaken for each other from their resemblance; so is it with ܕ and ܪ, and also with ܝ on the one hand and ܢ, ܝܢ, ܠܢ, and ܢ on the other. Farther it is frequently difficult to distinguish ܡ from a simple ܣ, and occasionally even ܠܐ from a simple ܠ. Even in many printed copies ܒ and ܟ are far too like one another:(1) farther, ܠ and ܠ, and ܣ and ܣ are not sufficiently discriminated.

§ 2. The *pronunciation* of the letters can of course be determined only approximately. Notice the following: ܒ ܓ ܕ ܟ ܦ ܬ have a twofold pronunciation, one hard, answering to our *b g d k p t*, one soft, aspirated or rather sibilated. Soft ܒ is nearly the German *w*, or the English and French *v*; soft ܓ = γ (*gh*) is nearly the Dutch *g* (like the Arabic غ); soft ܕ = δ (*dh*) is the English *th* in *there, other*; soft ܟ = *kh*, or the German *ch* in *ach* (not that in *ich*); soft ܦ the German, English, and French *f*; soft ܬ = ϑ (*th*) is the English *th* in *think, both*.(2) On the changes of the hard and soft pronunciations v. §§ 15, 23 *sqq.* Pronunciation.

ܘ is always the vowel-sounding English *w*, never the German *w*, and accordingly it quiesces easily and completely into a *u*. ܝ has also more of a vowel character than the German *j*, being nearly the English *y*.

---

(1) *Translator's Note*: The same may be said for ܣ and ܡ.

(2) *Translator's Note*: In the transcription followed in this Edition, soft ܒ will be represented by *v*, soft ܟ by *kh*, soft ܦ by *f* or *ph*, and soft ܬ by *th*; while soft ܓ and ܕ will be rendered by γ and δ respectively.

ܙ = z is a soft *s* as in *chosen*, German *s* in *Rose*, French in *choisir* or French *z* in *zéro*.

ܚ = *ḥ* is quite a foreign sound to us, an *h* rattled in the throat (Arabic ح). The East-Syrians pronounce it as a very hard Swiss *ch* (Arabic خ).

ܛ = *ṭ* is an emphatic and completely unaspirated modification of ܬ *t*, in which the tip of the tongue is pressed firmly against the palate; ܩ is a similar modification of ܟ *k*, produced in the back part of the mouth. ܛ and ܩ are employed by the Syrians as equivalents for the Greek sounds τ and κ, which at all events were quite unaspirated.

ܨ = *ṣ* is an emphatic articulation of the sound of ܣ *s*, by no means to be rendered as a German *z* (= *ts*).

ܥ = ʿ is a guttural breathing, again quite foreign to us, which is formed by a peculiar compression of the upper part of the windpipe. It is nearly related to ܚ, and even to the Spiritus lenis (ʾ). Those who render it by the latter sound will make the least considerable mistakes.

ܫ = *š* is the German *sch*, the English *sh*, or the French *ch*.

ܪ seems to have been a lingual-dental, not a guttural.

The remaining consonants have nearly the same sound as the corresponding German or English ones.

DISPOSITION OF WORDS.

Disposition of words.

§ 3. Particles, which consist of only a single letter, *i. e.* of a consonant with a short vowel, are attached as prefixes to the following word, thus ܒܡܠܟܐ *bĕmalkā*, "*in rege*", not ܒ ܡܠܟܐ, ܘܩܛܠ *waqṭal*, "and killed", not ܘ ܩܛܠ, &c.

Certain short words, and to some extent even longer ones, which together belong to the same idea, are also frequently written as one, though not invariably. Thus ܐܦܠܐ or ܐܦ ܠܐ *āf lā* "neither", "not even": ܒܪܢܫܐ or ܒܪ ܐܢܫܐ *bar nāš*, "son of man", *i. e.* "man"; ܟܠܝܘܡ or ܟܠ ܝܘܡ *kul yōm* "every day"; ܟܠܡܕܡ or ܟܠ ܡܕܡ *kul meddem* "*quicquid*"; ܪܘܚܩܘܕܫܐ, more commonly ܪܘܚ ܩܘܕܫܐ *rūḥ qudšā* "spirit of holiness", "the Holy Ghost"; even ܡܪܢܝܫܘܥܡܫܝܚܐ instead of ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ *māran Ješūʿ mĕšīḥā* "our Lord Jesus Christ", appears. On the fusion

together of two words, of which the one ends in ܠ, while the other begins with ܐ (ܠܐ), see above § 1 C.

VOWEL EXPRESSION (A) BY VOWEL LETTERS.

Vowel expression: (a) By vowel letters. Actual use.

§ 4. A. The letters ܐ ܝ ܘ are frequently made use of by the Syrians to express vowel sounds.

ܐ denotes every final *ā* and *ē*, and in certain cases *ē* within the word; that *ā* was pronounced *ō* by the later West-Syrians, and that *ē* in part *ī*. Thus ܡܐ *mā* (*mō*); ܡܠܟܐ *malkā* (*malkō*), ܡܡܣܐ *mamsē*; ܢܐ *nē* (*nī*); ܦܐܪܢ *pēran* (*pīran*).

ܝ denotes every *ī* in the middle and end of a word, also certain cases of *ē* in the middle: ܒܝܫ *bīš*; ܒܝ *bī*; ܕܝܢ *dēn*; ܥܝܢ *ʿēn* (*ʿīn*). For *ē* there appears also ܐܝ: ܟܐܢ or ܟܝܢ *kēn* (§ 46). In an open syllable *ē* is frequently not expressed at all, *e. g.* ܡܣܟܢܐ *meskēnā* (*meskīnā*); in ancient MSS. it is sometimes unindicated even in a closed syllable, *e. g.* ܐܚܪܢ *ḥērēn*.

ܘ in the middle and end of a word denotes any long or short *u* or *o*: ܩܘܡ *qūm*; ܦܘܪܩܢܐ *purqānā*; ܢܝܠܘܢ *neylōn* (*neylūn*); ܬܫܒܘܚܬܐ *tešboḥtā* (*tešbuḥtō*); ܡܠܟܘ *malkū*; ܐܘ *ō*. Only the very common words ܟܘܠ *kol*, *kul* "all", "every", and ܡܛܘܠ *meṭṭol*, *meṭṭul* "because of" are often in old times, and always in later times, written without ܘ, thus ܟܠ, ܡܛܠ. The Cod. Sin. frequently leaves out the ܘ even in other words, *e. g.* ܠܩܒܠ for ܠܘܩܒܠ *luqval*.

ܘ and ܝ farther express the diphthongs *au* and *ai*: ܠܘ *lau*; ܒܝܬܐ *baitā*; the diphthongs *īu* and *ēu* are written ܝܘ: ܓܠܝܘ *gallīu*; ܢܝܠܝܘܗܝ *neylēu*.

B. A final and originally short *a* in Greek words is expressed by ܐ: in pronunciation it was doubtless always lengthened. Greek *α* in the middle of a word is also often written ܐ, *e. g.* ܕܘܓܡܐܛܐ or ܕܘܓܡܛܐ δόγματα &c. Even the Syriac *a* is sometimes thus expressed, *e. g.* ܛܐܠܐ *ṭallā* for the usual ܛܠܐ. In the very same way ܝ appears pretty often for *ĭ* in the middle of a word, *e. g.* ܐܦܝܣܩܘܦܐ (or ܐܦܣܩܘܦܐ) *episkopā*, ἐπίσκοπος; ܟܪܝܣܝܣ (ܟܪܣܝܣ) χρῆσις. In quite isolated examples this happens even in Syriac words, as ܓܝܫܪܐ (ܓܫܪܐ) *gišrā*; ܫܝܝܪܐ (ܫܝܪܐ) *šiyrē*.

Greek ε and αι are in some writings expressed by ܗ, *e. g.* ܠܗܟܣܝܣ λέξις. The desire to render Greek vowels with accuracy gave rise to various strange forms of transcription among learned Syrians.

Greek ο on the other hand is frequently left entirely unexpressed, *e. g.* ܒܣܝ̈ܠܝܣ Βασίλειος, alongside of ܒܣܝܠܝܘܣ; ܐܦܣܩܦܐ, ܐܦܝܣܩܦܐ alongside of ܐܦܝܣܩܘܦܐ, ܐܦܣܩܘܦܐ ἐπίσκοπος. Thus the placing of the vowel letters in Greek words is far more fluctuating than in native ones.

Apparent use of ܐ.

§ 5. A distinction is to be made between the employment of ܐ as a vowel sign and those cases in which it has its place from etymological considerations,—especially from having been formerly an audible *spiritus lenis*: *e. g.* ܡܠܐܟܐ *malakhā* "angel", from מַלְאֲכָא; ܒܐܪܐ *bērā* (*bīrō*) "a well" from בְּאֵרָא (Hebrew בְּאֵר); ܥܐܠܝܢ *ʿāllīn* "enter" (pl. part.), because of the sing. ܥܐܠ *ʿāʾēl* "enters" (sing. part.) &c.

Vowel expression: (b) By other signs. Simple points.

VOWEL EXPRESSION (B) BY OTHER SIGNS.

§ 6. This insufficient representation of vowel sounds was gradually made up for by new signs. At first, in some words which might be pronounced in various ways, *a point over* the letter concerned was employed to signify the fuller, stronger pronunciation, and *a point under* it to denote the finer, weaker vocalisation, or even the absence of vowel sound. Thus there was written (and is written) ܥܒ̇ܕܐ *ʿèvāδā* "a work", set over against ܥܒ̣ܕܐ *ʿavdā* "a servant"; ܡ̇ܢ *mān* "what?" and *man* "who?", ܡ̣ܢ *men* "from"; ܩ̇ܛܠ *qāṭel* "he kills" (part.) and *qaṭṭel* "he murdered" (Paël), ܩ̣ܛܠ *qèṭal* "he killed" (Peal); ܫ̇ܢܬܐ *ša(n)tā* "a year", ܫ̣ܢܬܐ *šenthā* "sleep"; ܡ̇ܠܟܐ *malkā* "king", ܡ̣ܠܟܐ *melkā* "counsel"; ܛ̇ܒܐ *ṭāvā* "good"; ܛ̣ܒܐ *ṭebbā* "fame"; ܗ̇ܘ *hau* "that" (masc.), ܗ̣ܘ *hū* "he"; ܗ̇ܝ *hāi* "that" (fem.), ܗ̣ܝ *hī* "she"; ܗ̇ܢܘܢ *hānōn* "those", ܗ̣ܢܘܢ *hennōn* "they" &c. Frequently it is held to be sufficient to indicate by the upper point the vowels *ā*, *a*,—*e. g.* in ܣ̇ܝܡܐ *sèyāmā* "setting", ܐ̇ܝܕܐ *aidā* "what?" (fem.), ܕ̇ܚܝܠ *dahhīl* "timorous", without giving also to words written with the same consonants the under point proper to them, *viz*:—ܣܝܡܐ *sīmā* "set", ܐܝܕܐ *īδā* "a hand", ܕܚܝܠ *dèhīl* "terrible". Here too we must note the employment of ܗ̇ almost without exception to signify the suffix of the 3rd pers. fem. sing., *e. g.* ܒܗ̇ *bāh* "in her" as set over against ܒܗ *bēh*

"in him"; ܩܛܠܬܗ̇ *qĕṭaltāh* "thou hast killed her"; and so also ܩܕܡܝܗ̇ *qĕδāmēh* "before her"; ܢܩܛܠܝܗ̇ *neqṭĕlīh* "he is slaying her" (Impf.), &c.

In the latter case this system has already in part given up the exact, and relatively phonetic significance of the 'points'. That significance, however, came to be abandoned in many other cases besides, as when, for instance, one began to write ܣܡ *sām* "he placed", because it is a Perfect like ܩܛܠ *qĕṭal*. Other considerations too mixed themselves up with the matter; thus it became the practice to write the 1st pers. sing. perf. with ‑̇‑ over the first consonant, *e. g.* ܩܛܠܬ *qeṭleth* "I killed" (*interfeci*). The points, upper and under,—particularly the former,—are often wrongly placed; thus ܥܒܕ is found for ܥܒܕ *ʿāveδ* "does", and ܣܠܩ for ܣܠܩ *sāleq* "ascends".

§ 7. Farther, a second or third point was often added to distinguish more exactly between verbal forms in particular; for example, there was written ܥܒܕܬ *ʿevdeth*, ܥܒܕܬ or (East-Syrian) ܥܒܕܬ *ʿevdath* "she did"; ܡܢܘ *manū* "who is?" compared with ܡܢܘ *mānau* "what is?"; ܒܪܐ *bĕrē* "*creatus*" as distinguished from ܒܪܐ *bĕrā* "*creavit*" and ܒܪܐ *bārē* "*creat*", &c. This complicated system, often fluctuating according to districts and schools, and seldom faithfully attended to by copyists, still maintained a footing in many forms, even alongside of the employment of a more exact indication of the vowels. **Combination of points.**

§ 8. Out of this punctuation then, there was formed, with the Nestorians first of all, *a complete system of Vowel-Signs*. To be sure it never attained to perfect consistency and universal acceptance: even the appellations of the vowels fluctuate a good deal. The system is used in Nestorian impressions, on the authority of good manuscripts, after the following scheme:— **System of vowel-marking by points.**

- ‑̣̇‑ *ă Pĕthāḥā, e. g.* ܒ *bă.*
- ‑̇‑ *ā Zĕqāfā* (or according to Nestorian pronunciation, *Zĕqāpā*): ܒ *bā.*
- ‑̤‑ *ĕ, ĭ Rĕvāṣā arrīkhā* or *Zĕlāmā pĕšīqā*: ܒ *bĕ.*
- ‑̤‑ *ē Rĕvāṣā karyā* or *Zĕlāmā qašyā*: ܒ *bē.*
- ܝ *ī Ḥĕvāṣā*: ܒܝ *bī.*
- ܘ *u, ū ʿĔṣāṣā allīṣā*: ܒܘ *bu.*
- ܘ *o, ō ʿĔṣāṣā rĕwīḥā*: ܒܘ *bo.*

Rem. This orthography,—which otherwise is tolerably consistent,—substitutes in certain cases ◌ܶ for ◌ܺ, for no reason that can be discovered, *e. g.* in Passive Participles like ܒܢܶܐ "built". In old manuscripts ◌ܶ is largely interchangeable with ◌ܺ or ◌ܷ. ܶܝ is also found in isolated cases for ܺܝ, particularly for an initial ī. ◌ܽ is also written for ◌ܳ. For other variations, v. §§ 42. 46. 48.—On the representation of *ai* and *au* v. § 49 A.

System of vowel-marking by Greek letters.

§ 9. Much clearer is the *system of vowel designation by small Greek letters* set above or below the line,—a system which grew up among the Jacobites about A. D. 700. Unfortunately, however, this system represents in many parts a later pronunciation of the vowels, which had become prevalent at that time, so that we cannot in the Grammar altogether dispense with the other system,—the Nestorian. The method practised is as follows:

◌ܰ *a Pěthōḥō.*
◌ܳ *ō* (older *ā*) *Zěqōfō.*
◌ܶ *e Rěvōṣō.*
◌ܺ *ī* (partly for old *ē*) *Ḥěvōṣō.*
◌ܽ - ◌ܘ *u* (partly for old *o*) *ʿĚṣōṣō.*

Rem. Sometimes ι or ι is found for ◌ܺ *i. e.* H, η, following later Greek pronunciation; for ◌ܽ or ◌ܽ there appears ε, and ω too for ο. This ω has been in use with the interjection ܐܘ "O!" from very ancient times: a later and disfigured form is ܐܘ. The diphthongs *au* and *ai* are written ܰܘ, ܰܝ; ܰܘ is an earlier form for ܰܘ; and similar forms occur for other diphthongs.

Mixed system.

§ 10. *A combination of a modified point-system with the Greek system* is in favour among the later West-Syrians and in our own impressions. In this usage

◌ܱ = ◌ܰ.
◌ܴ = ◌ܳ.
◌ܶ and ◌ܷ without distinction = ◌ܶ.
ܺܝ, ◌ܺܝ or merely ◌ܺ = ◌ܺܝ, ◌ܺ.
ܘܹ or ܘܼ without any certain distinction = ܘܽ.

Marking length of vowels.

§ 11. *Rem.* No one of these systems carries out a distinction between long and short vowels. The designation of vowels by the Syrian Grammarians as "long" or "short" rests upon a misunderstanding of Greek terms and has nothing to do with the natural quantity. Thus the first and certainly short *e* in *neγlē* is directly designated as "long *Rĕvōṣō*", and the second and long *e* as "short". The original *o* is for the Jacobites a "short *'Ĕṣōṣō*"; for the Nestorians on the other hand it is "broad", while *u* is for the former "long", for the latter "compressed"; and in neither case is the quantity of the vowel considered, but merely the quality.

Marking absence of vowel.

§ 12. No established sign has been formed to denote the want of any vowel (*Sh^e va quiescens*), nor yet the absence of a full vowel (*Sh^e va mobile*). Here and there the sign ◌̣ (§ 6) or ◌̄ (§ 17) serves this purpose.

Examples: use of vowel signs.

§ 13. A. Examples: *Nestorian*: ܨܘܬ ܠܡܠܐ ܕܡܠܟܐ ܕܝܠܗܘܢ *ṣūth lĕmillē* *δĕmalkā δīlhōn*. *Greek*: ܨܘܬ ܠܡܠܐ ܕܡܠܟܐ ܕܝܠܗܘܢ *ṣūth lĕmelē δĕmalkō δīlhūn*. *Mixed*: ܨܘܬ ܠܡܠܐ ܕܡܠܟܐ ܕܝܠܗܘܢ. The blending might be contrived in many other ways besides, for instance, ܨܘܬ ܠܡܠܐ &c.

B. From practical considerations, we employ in this work the Greek vowel-signs almost always, using however,—in conformity with the practice of the East-Syrians, and in general of the West-Syrians also,—the sign ◌ܶ for that vowel which is pronounced *ē* by the East-Syrians, and *ī* by the West-Syrians, and in most cases discriminating ܘܿ (original *o*, West-Syrian *u*) from ܘ◌ܽ = ܘܼ (original *u*).

C. Syriac manuscripts are commonly content with the indication of the vowels given in § 6: only occasionally do they give exact vowel signs. But Nestorian manuscripts, in particular, are often fully vocalised. Many Nestorian manuscripts of the Scriptures produce quite a bewildering impression by the large number of points of various kinds employed in them (cf. § 14 *sqq.*).

OTHER READING-SIGNS.

Diacritic point in ܪ and ܕ.

§ 14. Very ancient is the point which never fails in genuine Syriac manuscripts,—that which distinguishes ܪ from ܕ.

Rukkākhā and Quššāyā.

§ 15. The *soft pronunciation* (*Rukkākhā*) of the letters ܒ ܓ ܕ ܟ ܦ ܬ (§ 2) can be expressed by a point placed under them, the *hard pronunciation* (*Quššāyā*) by one placed over them, *e. g.* ܢܶܣܰܒ݂ܬ݁ *nĕsavt* "thou didst take", ܢܶܣܒ݁ܶܬ݂ *nesbeth* "I took" &c. (For farther examples v. in particular § 23 *et sqq.*). In the case of ܦ the hard sound is commonly indicated by a point set within the letter, something like ܦ݁; and by ܦ̇ is represented the sound of the Greek π (§ 25), which diverges from this, being completely unaspirated ([1]) and peculiarly foreign to a Semite. Others set down ܦ݂ = *f*, ܦ݁ = *p*, and ܦ̈ = π. We shall however denote the Syriac hard *p* also by ܦ݁.

This system, of which certain variations appear (such as ܬ݂, with two points, instead of ܬ݂) is only carried out in very careful writing. In Nestorian manuscripts, however, particularly those of later origin, and in Nestorian printed matter, the system is largely employed. At the same time these points are usually left out, when they would interfere with the vowel points, *e. g.* ܟ݁ܬ݂ܳܒ݂ܳܐ, not ܟ݁ܬ݂ܳܒ݂ܳܐ; ܡܕܰܒ݂ܪܳܐ, not ܡܕܰܒ݂ܪܳܐ.

Plural points.

§ 16. A. From the oldest times, and regularly, *plural forms*, of substantives in the first place, have been *distinguished by two superscribed points* ◌̈, called *Sĕyāmē* ([2]): thus ܡܰܠܟ̈ܶܐ, ܡܰܠܟ̈ܳܬ݂ܳܐ *malkē*, *malkāthā* "kings, queens" are distinguished from the singulars:—ܡܰܠܟܳܐ, ܡܰܠܟ݁ܬ݂ܳܐ *malkā, malkĕthā*. And so also ܡܰܠܟ̈ܰܘܗ̄ܝ *malkau* "his kings" &c., although in such a case there was no possibility of mistaking the word for a singular.

B. Substantive plurals in ܝܢ commonly receive the sign ◌̈, but not those of the predicative adjective, thus, ܐܰܡ̈ܝܢ *ammīn* "cubits", but ܫܰܪܺܝܪܺܝܢ *šarrīrīn* "(are) true".

True collective nouns, which have no special plural, must take ◌̈, *e. g.* ܥܳܢ̈ܳܐ *ʿānā* "a flock", but we have ܒܰܩܪܳܐ *báqrā* "herd (of cattle)", because a plural ܒܰܩ̈ܪܶܐ *baqrē* "herds" appears.

([1]) Answering to the representation of τ by ܛ (not by ܬ) and of κ by ܩ (not by ܟ).

([2]) The Hebrew appellation in vogue,—*Ribbūi* is naturally unknown to the Syrians. It was borrowed by a European scholar from the Hebrew Grammarians, and means "plural".

The feminine plural-forms of the finite verb and of the predicative adjective take ◌̈, *e. g.* ܟܬ̈ܒܝ "they (fem.) wrote", ܢܟܬ̈ܒܢ "they (fem.) write" (Impf.), ܛܒ̈ܢ "are good (f.)". Only, these points are generally wanting, when the 3rd pl. fem. in the perfect is written like the 3rd sing. masc. (§ 50 B).

With the numerals there is a good deal of fluctuation. The rule that only feminine numbers of the second decade,—because they end in the plural in *ē*,—are to be supplied with ◌̈, is seldom strictly followed. Numerals with ܪ generally take ◌̈; farther, all which end in ܝܢ,—in particular ܬܪ̈ܝܢ, ܬܪ̈ܬܝܢ "two". The plural sign is the rule in numerals which have a possessive suffix (§ 149).

C. Generally speaking, a tolerable uniformity is found,—and that in old manuscripts,—only in cases under A; in cases under B, these manuscripts often omit the sign ◌̈, where it should stand, and employ it instead in other cases, but without consistency, *e. g.* in the masc. of the finite verb, as ܐܫܟ̈ܚܘ "they (masc.) found"; ܕܢܬܩ̈ܕܫܘܢ "that they (masc.) may be sanctified". (1)

D. The position of the points ◌̈ was not thoroughly determined: most frequently they were permitted to rest upon the third or fourth letter from the end of the word. Much depends here on the fancy of the writer; the position most favoured is over those letters which do not rise high above the line. With the point of the letter ܪ the plural sign generally blends into ܪ̈, *e. g.* ܡܪ̈ܘܬܐ "lords"; ܫܪ̈ܝܪܐ "true"; still there are found also ܝܩ̈ܝܪܝܢ "revered", ܥܣ̈ܪܝܢ "twenty", ܩܘ̈ܪܝܐ "villages", and many others.

§ 17. Here and there a line over the letter is found as a sign of the want of a vowel, *e. g.* ܦ̄ܠܓܘ *pĕleγ* "were divided", as contrasted with ܦܠܓܘ "distributed"; ܠܚܡ̄ܝ *laḥm* "my bread". Oftener this ◌̄ stands as a sign that a consonant is to be omitted in the pronunciation, *e. g.* ܡܕܝܢ̄ܬܐ *meδītā* "town", ܒܪ̄ܬܐ *bath* "daughter", ܗ̄ܘܐ *wā* "was". The West- Upper and under li

(1) The sign ◌̈ is even set improperly over words, which are singular, but look like plural, *e. g.* over ܠܠܝ̈ܐ "night" (sing. abs. st.) and over Greek words in ܐ— η like ܗܘܠܐ ὕλη.

Syrians employ in this case partly ―̄, partly ―̱ especially in more recent times; and this use of the *linea occultans* is followed in the most of our impressions. But commonly in MSS. such a sign is altogether wanting.(¹)

In contrast with the use of the upper line ―̄, the under line ―̱ is made use of, especially with the Nestorians, to denote a fuller vocalisation, that is to say when a vowel is inserted in order to avoid harshness, *e. g.* ܚܶܟ݂ܶܡܬ݂ܳܐ = ܚܶܟ݂ܶܡܬ݂ܳܐ for ܚܶܟ݂ܡܬ݂ܳܐ "wisdom" (§ 52 C) &c. So also ܢܶܫܶܐܠܽܘܢ = ܢܶܫܶܐܠܽܘܢ for נִשְׁאֲלוּן they ask (§ 34).

INTERPUNCTUATION AND ACCENTS.

Interpunctuation. § 18. The oldest *interpunctuation*, which is frequently retained even in later times, consists of a single strongly marked point . after larger or smaller divisions of the sentence, for which, in the case of large paragraphs, a stronger sign ∻, or the like, appears. But even in very ancient manuscripts a system of *interpunctuation* is found, of a more or less formed character. Later, alongside of the chief point ܦܳܣܽܘܩܳܐ (.ܡܚܚܠܐ), the main distinction made is between "the under point" ܬܰܚܬܳܝܳܐ (.ܡܚܚܠܐ), "the upper point" ܥܶܠܳܝܳܐ (.ܡܚܚܠܐ), and "the equal points" ܫܘܝܐ (:ܡܚܚܠܐ),—to indicate different clauses of the sentence of greater or less importance. To some extent other signs also are used for this purpose. The tests of the usage are not clear, and the practice is very fluctuating, at least on the part of copyists.

Accents. § 19. In order to signify with accuracy, whether,—in the recitation of the sacred text in worship,—the individual words of a sentence should be associated with more or with less connection,—and also what relative tone befits each word,—a complicated system of "Accents" was employed in Syriac as well as in Hebrew. This system however appears only in manuscripts of the Bible, and in a grammatical point of view it is of very slender importance. In isolated cases, signs taken from this

(¹) Sometimes the under line is found in still wider employment as a sign of the want of a vowel, in Western MSS., *e. g.* ܚܢܝܢܐ *ḥēnīnō* "who has obtained favour", as contrasted with ܚܢܝܢܐ "rancid".

system are found also in other uses: thus, for instance, we may meet with an upper point lending emphasis to the word in a summons, a command, an interrogation. Such a point is not distinguishable in all cases, so far as appearance goes, from the points treated of in § 6 *sq*

II. PHONOLOGY.

1. CONSONANTS.

GENERAL STATEMENT.

§ 20. *Every word and every syllable commences with a consonant.* That no word can begin with a vowel sound is expressed clearly in Semitic writing by ܐ [preceding such sound], *e. g.* ܐܬܐ *āthē*, or rather *'āthē* "comes"; ܐܘܪܚܐ *'urḥā* "a way"; ܐܝܕܐ *'īδā* "hand", &c. In cases like ܝܕܥ "knew", the word is spoken as if it stood ܐܝܕܥ *'īδa'*, and so it is even written at times (§ 40 C). Beginning of the syllable.

No Syriac word begins originally with a double consonant. Yet such a consonant seems to have been produced by the falling away of a very short vowel in ܫܬܐ, ܫܬܝܢ *štā*, *štīn* (as well as ܐܫܬܐ, ܐܫܬܝܢ) "six", "sixty" (in East-Syriac also, ܫܬܝܬܝܐ "the sixth"; cf. the forms for *sixteen* § 148 B); in the later pronunciation still oftener, and even in other cases, as perhaps in ܟܣܐ *ksē* from *kĕsē* "covered".

§ 21. The West-Syrians appear to have lost long ago the original *doubling of a consonant*; the East-Syrians seem generally to have retained it: the former, for example, pronounce עַמָּא "people", ܥܡܐ *'amō*, the latter ܥܡܐ *'ammā*. Nearly every consonant then is to be held as doubled, which is preceded by a short vowel and followed by any vowel, thus ܩܛܠ "murdered", ܢܣܒ "takes" are pronounced *qaṭṭel, nessav*. Doubling.

The absence of doubling may be relied on only when a softened consonant continues soft, *e. g.* ܐܬܐ *'ethā* "came", not *'eththā*, for this softening, or assibilation, is inadmissible in a doubled letter; while on the contrary the hard sound in such a consonant after a vowel is a sure

token of doubling, *e. g.* ܢܦܝܩ *nappīq* "gone forth". How far the gutturals ܚ and ܥ underwent a real doubling is a matter of question; but the treatment of the vocalisation for the most part is the same as if such doubling had occurred (cf. Hebr. בִּעֵר, מִהֵר). The case is similar with ܪ, which also the East-Syrians at a pretty early date had already ceased to double, but for which they occasionally at least turned a foregoing *a* into *ā*.

In many cases the doubling has entered in a secondary way, as in ܐܠܗܐ *allāhā* "God", ܐܕܒܚ *eddabbaḥ* "I sacrifice".

B. The doubling at all events very early fell away, when merely a *sh*[e]*va* followed the doubled consonant, *e. g.* in ܪܓܬܐ "desire", properly *reggĕthā*, then *regthā*, and even very early through assimilation (§ 22) *rekthā*; so ܒܙܬܐ *bezzĕthā* "booty", *bezthā*, *besthā*. Thus ܡܬܓܫܫܐ "it is touched", properly *methgaššĕšā*, was early pronounced like *methgaššā* or even *methgašā*.

C. A very ancient dissolving of the doubling in the case of *r*, with compensation in lengthening the vowel, appears to occur in ܓܐܪܐ *gērā* "arrow" from *garrā*; ܚܐܪܐ *ḥērē* (*ḥērīn* &c.) "free", from *ḥarrē*; ܒܐܪܝܬܐ *bēryāthā* "streets" from *barryāthā*. Thus perhaps also ܥܡ (ܥܡܗܘܢ &c.) "with" from *ṣadd*.

D. Consonants written double were originally separated by a vowel, though very short, *e. g.* ܣܡܡܢܐ φάρμακα *samămē*, later *sammē*; ܓܠܠܐ "waves" *galălē*, later *gallē*; ܓܕܕܐ "wormwood" *gedădē*, later *geddē*. By a false analogy even ܣܡܡܢܐ φάρμακα *sammānē* is accordingly often written instead of ܣܡܢܐ, and in fact ܣܡܡܐ for the singular instead of ܣܡܐ *sammā*; and similarly in like cases. An actual exception to that rule is furnished only by cases like ܐܬܬܣܝܡ or ܐܬܣܝܡ *ettĕsīm* "was set"; ܐܬܬܥܝܪ or ܐܬܥܝܪ *ettĕʿīr* "was awakened" &c. (§§ 36. 177 B).

In Greek words letters are sometimes written double, even when such doubling does not occur in the original, *e. g.* ܦܝܠܠܝܦܘܣ Φίλιππος often instead of ܦܝܠܝܦܘܣ or ܦܝܠܝܦܦܘܣ.

Assimilation.

§ 22. When two consonants came together in the living speech, and still more in the somewhat artificial recitation of the Bible in religious service, the first consonant was frequently modified by the second, so that a *media* before a *tenuis* was turned into a *tenuis*, a *tenuis* before

a *media* into a *media*, and so forth. ܙܬ was pronounced like ܣܬ (*e. g.* ܪܓܝܙܬܐ "vehemently angry" like ܪܓܝܣܬܐ), for ܙ is a *media* and ܣ a *tenuis* like ܬ (in spite of the assibilation); ܙܟ like ܣܟ (*e. g.* ܙܟܐ "conquers" like ܣܟܐ; ܕܙܟܪܝܐ "of Zacharias" like ܕܣܟܪܝܐ); *vice versa* ܣܕ like ܙܕ (*e. g.* ܚܣܕܐ "disgrace" like ܚܙܕܐ). Farther ܓܬ was given like ܟܬ (*e. g.* ܪܘܓܬܢܐ "greedy" like ܪܘܟܬܢܐ), and even ܩܬ, with suppression of the emphasis before the unemphatic ܬ, like ܟܬ (*e. g.* ܥܩܬܢܐ "sorrowful" like ܥܟܬܢܐ). The East-Syrians went much farther in this process, for they prescribed *e. g.* ܠܡܬܒܪ even for ܠܡܬܒܪ "to break"; ܝܩܕܘܢ for ܝܩܕܘܢ "they burn"; and they gave to ܫ immediately before ܒ, ܓ, ܕ, the sound of the French *j*, *ge* (Pers. ژ), *e. g.* in ܚܘܫܒܢܐ "an account". This subject might be treated at great length. Notice that such assimilations take place even when the consonants affected were originally separated by a *shᵉva* (*ĕ*).—The *written* language exhibits only a few traces of these changes. (1)

Rem. A very ancient reversed assimilation consists in ܨܬ always becoming ܛܨ in Aramaic roots (2) at the beginning of the word, as the emphatic ܛ corresponds more accurately to ܨ than does ܬ. Similar equalisations in all roots might farther be pointed out.

RUKKĀKHĀ AND QUŠŠĀYĀ.

Rukkākh and Quššāyā. R. and Q. individual words.

§ 23. A. The rules for *Rukkākhā*, i. e. the soft (assibilated, hissing, or aspirated) pronunciation and for *Quššāyā*, i. e. the hard (or unaspirated) pronunciation, originally affect all the letters ܒ ܓ ܕ ܟ ܦ ܬ [*Beghadhkephath*] in equal measure. But the East-Syrians for a very long time have nearly always given ܦ a hard sound; only in the end of a syllable have they sometimes given it a soft pronunciation. (3) The

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(1) The proper name כזבי (Num. 25, 15) is written in Ceriani's Pesh. ܟܣܒܝ, where *sb* has the sound of *zb*. In Aphr. 111, 6, and Ephr. Nis. 71 v. 65 (in one Codex) it still stands ܟܙܒܝ.

(2) ܛܝܢܐ "stone" would form an exception, but this word is probably of foreign origin.

(3) And in that case, apparently, they always make it quiesce into ܘ. Even the best Nestorian MSS. are, from these circumstances, of almost no value for an

following rules accordingly are not applicable to the East-Syrian pronunciation of ܦ.

B. These letters are hard in the beginning of words, *e. g.* ܒܰܝܬܳܐ "house", ܓܰܡܠܳܐ "camel", &c. (but notice § 24 and 25).

C. ܒ ܓ ܕ ܟ ܦ ܬ experience R.—(*i. e.* take the soft pronunciation) after any vowel, however short, when they do not happen to be doubled. Thus after a full vowel ܩܳܒܶܠ, ܢܣܰܒ, ܢܶܣܒܳܐ, ܫܽܘܒܚܳܐ, ܢܶܣܒܪܳܐ, ܢܶܣܒܳܐ &c.

On the other hand these letters undergo Q. (*i. e.* take the hard form) when they are doubled: ܩܰܒܶܠ (קַבֵּל), ܣܰܒܰܪ (סַבַּר), ܡܣܰܒܰܪ, ܫܽܘܒܳܚܳܐ, ܢܶܦܩܰܬ, ܣܰܒܳܪܳܐ, &c., and even after long vowels ܪܳܓܓܺܝܢ (*rāggīn* "they desire"), ܒܳܬܶ̈ܐ (*bāttē* "houses"), &c.

Farther they take Q. immediately after consonants: ܢܶܣܒܰܠ, ܢܶܣܟܪܳܐ, ܐܰܦܩܬܶܗ, &c. Diphthongs too have the effect of a consonantal ending, thus ܡܰܘܬܳܐ, ܢܰܝܬܳܐ, ܢܰܝܬܶܗ, ܥܰܝܢܶܗ, &c.

Exceptions: ܐܰܝܟ "as", which is pronounced *akh*.

Even the mere *shᵉva mobile* effects R. just as a vowel would: ܩܒܘܠ (*qĕvol*), ܣܒܪܐ, ܡܣܰܟܠܳܢ, &c. Thus is it also when one of the particles ܘ ܕ ܠ ܒ is prefixed: ܒܢܳܐ; but ܠܒܢܳܢܶܐ (*lĕvānē*); ܬܰܪܥܳܐ, but ܒܬܰܪܥܳܐ, &c. So too is it when several of these words or particles are prefixed, *e. g.* ܒܛܰܢܦܘܬܐ : ܒܛܰܢܦܘܬܐ, ܘܕܒܛܰܢܦܘܬܐ, ܘܕܒܛܰܢܦܘܬܐ; ܒܝܬܐ : ܘܕܒܒܝܬܐ, &c. Except upon the first consonant, these prefixes however have no effect, thus, ܟܬܳܒܳܐ *kĕthāvā*, ܠܟܬܳܒܳܐ *lakhthāvā*, originally *lakhĕthāvā*, not *lakhtāvā* &c.

Regularly the *shᵉva mobile* has a softening effect after a consonant originally doubled, thus ܡܚܰܫܒܳܢ (מְחַשְּׁבִין), ܪܶܢܬܳܐ (רְנָּתָא), ܡܢܚܬܐ *maḥḥĕthā* = *manḥĕthā*), &c. So also, of course, when the consonant furnished with *shᵉva mobile* is preceded by another which is quite vowelless, as in ܡܶܬܗܦܶܟ, ܐܶܣܬܒܳܐ, ܡܶܣܬܰܒܪܳܐ, &c.

D. But many a *shᵉva mobile* fell away (*shᵉva mobile* transmuted into *shᵉva quiescens*) at a time when the influence which it exercised upon the softening process (*Rukkākhā*) was still a living one, with the result that the influence of the hardening process (*Quššāyā*) in turn ap-

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enquiry into R. and Q. of *p.* Besides even good MSS. and prints contain errors sometimes, as regards these 'points'.

peared. On the other hand such falling away occasionally came about at a time when the influence referred to was no longer in being, so that *Rukkākhā* remained effective even after the disappearance of *sh*ᵉ*va mobile*. Upon the whole R. has been abandoned more completely in the case of the falling away of an *ĕ* that had originated from *i* (*e*), than in that of an *ĕ* from *a*: compare ܓܰܪܒܳܐ "*scabies*" from *garăvā*, with ܓܰܪܒ݂ܳܐ "*scabiosus*" from *garivā*. It makes no difference whether the foregoing syllable,—now a closed one (ending in *sh*ᵉ*va quiescens*),—has a long or a short vowel; cf. ܢܳܣܒ݂ܺܝܢ, ܢܳܣܒ݂ܳܢ, ܢܳܣܒ݂ܳܢܺܝܬ݂ܳܐ, and other derivatives from the act. part. Peal (1); ܡܰܩܕ݂ܡܽܘܬ݂ܳܐ, ܐܶܥܺܝܪܬ݁ܶܗ "I awakened him", &c.

In the interior of words R., when it comes after an earlier *sh*ᵉ*va mobile* unpreceded by two consonants without a full vowel or by a double consonant, is now kept up only here and there, and that particularly in the verb: cf. even cases like ܢܺܐܠܕ݁ܳܢ *nēldān* (*nīldōn*) "they bring forth children", from *nēliđān*. For the substantive,—cf. cases like ܡܰܠܟ݂ܰܝ, contrasted with the Hebr. מַלְכַּי from *malăkhai* (but v. § 93) and ܡܰܠܟ݂ܽܘܬ݂ܳܐ, contrasted with מַלְכוּת.

E. The usage in the case of Fem. ܬܳܐ is specially fluctuating, for the ܬ here is often hard after a consonant, and often on the other hand soft. This ܬ has nearly always Q. [*i. e.* it is pronounced hard, as if with *Dag. lene*] after syllables which have a long vowel, particularly *ī* or *ū*, *e. g.* ܡܕ݂ܺܝܢ̈ܬܳܐ, ܡܫܺܝܚܽܘܬܳܐ, ܛܰܥܝܽܘܬܳܐ, ܚܕ݂ܺܝܬܳܐ, ܡܳܪܺܝܬܳܐ, ܒܺܝܫܬܳܐ, ܡܰܠܟ݁ܽܘܬܳܐ, ܐܰܪܥܳܝܬܳܐ; ܡܕ݂ܺܝܢܬܳܐ, ܡܰܕ݂ܢܚܳܝܬܳܐ, ܐܽܘܪܚܬܳܐ, ܚܰܕ݂ܽܘܬܳܐ, &c. Exceptions:—ܩܫܺܝܫܽܘܬ݂ܳܐ, ܡܣܺܝܒ݂ܳܬ݂ܳܐ, ܛܥܺܝܢܬ݂ܳܐ (2); ܡܫܺܝܚܽܘܬ݂ܳܐ, and some others. With *ā*: ܥܳܢܝܳܬ݂ܳܐ, ܡܰܫܪܳܝܳܬ݂ܳܐ, ܚܰܕܳܬܳܐ, ܫܳܥܬ݂ܳܐ, &c.; but ܢܳܩܒ݂ܬ݂ܳܐ, ܡܰܪܕ݁ܳܬ݂ܳܐ, ܡܳܪܬ݂ܳܐ, ܥܳܒ݂ܕ݂ܬ݂ܳܐ, ܫܳܠܡܬ݂ܳܐ, ܡܳܟ݂ܬ݂ܳܐ, ܣܳܒ݂ܬ݂ܳܐ, and a few others. Always Q. (*i. e. Quššāyā*, or *Dag. lene*) after ܝ e g. ܚܰܡܝܳܬܳܐ, ܬܶܢܝܳܬܳܐ. After syllables with *ă*, perhaps R. of ܬ somewhat preponderates: ܡܰܪܓܳܝܬ݂ܳܐ, ܡܰܫܪܝܬ݂ܳܐ, ܢܰܦܫܬ݂ܳܐ, ܡܰܕ݂ܒ݁ܪܬ݂ܳܐ, ܡܰܥܡܽܘܕ݂ܺܝܬ݂ܳܐ, ܡܰܪܓܳܝܬ݂ܳܐ, ܐܰܪܓܺܝܬ݂ܳܐ, &c.; yet ܡܰܫܡܫܬܳܐ, ܡܰܟ݁ܣܬܳܐ, ܡܰܫܡܳܫܬܳܐ, ܐܰܣܺܝܪܬܳܐ, and many others. With *ĕ* Q. has the preponderance: ܬܶܫܒ݁ܽܘܚܬܳܐ, ܡܶܠܟ݁ܬܳܐ, ܐܶܠܝܳܬܳܐ, and many others; yet ܬܶܓ݂ܪܬ݂ܳܐ, and so too, forms

(1) Contrary to the Hebrew כֹּתְבִים, &c. A few exceptions, like ܪܳܕ݂ܦܺܝܢ 1 Cor. 9, 13, are cited.

(2) According to the best traditions.

like ܪܶܫܥܬܳܐ, ܦܽܫܥܬܳܐ (to which ܦܶܪܚܬܳܐ, ܓܶܒܪܬܳܐ also belong). So ܚܶܡܬܳܐ "anger", and the like. With *u* and *o* we have ܐܶܫܬܥܽܘܝܬܳܐ, ܡܶܪܟܽܘܒܬܳܐ, ܐܰܓܒܽܘܪܬܳܐ, &c., overagainst ܡܩܽܘܫܬܳܐ, ܐܶܣܦܽܘܓܬܳܐ. Individual peculiarities are very complicated here, and the tradition occasionally varies. On the whole Q. is preferred after *r*, *l*, and *š*, and R. after ʿ, *m* &c., in the ܬ of the termination ܬܳܐ [*i. e.* ܬ in that feminine termination, is generally sounded *hard* after *r*, *l*, and *š*, and *soft*, or with assibilation, after ʿ and *m*]. The analogy of words of similar form or meaning has exercised great influence here. Something will be said on this head afterwards in treating of the parts of speech.

F. The quite peculiar Q. of ܫܶܬܳܐ, ܫܶܬܺܝܢ (along with ܐܶܫܬܳܐ, ܐܶܫܬܺܝܢ) "six", "sixty" points to the loss of a *shᵉva* in remote times [v. D].

G. Like ܚܶܡܬܳܐ "anger" we also have ܚܶܡܬܝ, ܚܶܡܬܗܽܘܢ "my, their anger"; here farther, analogy in this way breaks through the old law, that Q. must stand immediately after a consonant [v. C]. Thus ܕܰܗܒܝ, ܕܰܗܒܗܽܘܢ "my, their gold", following ܕܰܗܒܳܐ "gold" (from *dahăvā*), and many others. Thus the ܬ of the 3. sing. fem. in the Perf. (at least according to the usual pronunciation) remains always soft: ܩܶܛܠܰܬ݂ܶܗ "she has killed him", ܩܶܛܠܰܬ݂ܢܝ "she has killed me" (as against ܩܶܛܠܶܬ݂ܶܗ "I have killed him", &c.). On the other hand the ܬ of the 2. pers. in the Perf. is kept hard in all circumstances, thus ܩܛܰܠܬ݁ "thou hast killed" (and ܐܰܢ̄ܬ݁ "thou"), as well as ܓܠܰܝܬ݁ "thou hast revealed", ܓܠܰܝܬ݁ܝ "thou (f.) hast revealed"; ܓܠܰܝܬ݁ܽܘܢ, ܓܠܰܝܬ݁ܶܝܢ "Ye (m. and f.) have revealed" &c.

In other respects too we find remarkable deviations from the fundamental rules, *e. g.* in ܐܰܪܒܰܥܬ݂ܰܝܗܶܝܢ (§ 149) "they four (f.)" or "the four of them", where ܬ݁ might have been expected. Although the fundamental rules are still clear, they became practically ineffective even at an early stage; and thus it came about that entirely similar cases often received dissimilar treatment. Besides, fluctuations of all kinds in the dialects and in the school-tradition, manifest themselves in the matter of R. and Q.[1]

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[1] **Even the best MSS. are not entirely free from error in their use of these points.—And in one or two cases, a distinction, founded upon R. and Q., has been established between words consisting of the same letters,—just through arbitrary pre-**

H. Original doubling in the termination preserves Q. in ܪܰܒ (like ܪܰܒܳܐ) "great", ܓܽܘܒ "a pit", ܓܰܒ (ܓܰܒܳܐ from ܓܰܢܒܳܐ) "side", ܕܽܘܟ "place"; so too ܐܰܢ̄ܬ *at* = *att* from *ant* "thou"; so also ܠܶܒ *leb* "my heart" (like ܠܶܒܳܐ *lebbā*), ܓܰܕ *gad* "my good fortune" (like ܓܰܕܳܐ) and the like. On the other hand we have ܫܶܬ "six" (its doubling early disappeared), ܓܰܢܒ "side" (also ܓܰܢܒܝ "my side") and verbal forms like ܡܶܟ "lowered", ܪܓܶܓ "longed for" (and also in the plural ܪܓܶܓܘ &c.).

I. Secondary doubling, which causes Q., we find regularly in the 1st sing. Impf. when the first radical has a vowel, as in ܐܶܕܽܘܫ "I tread", ܐܶܕܰܓܶܠ "I tell lies", ܐܶܒܰܪܶܟܳܟ "I bless thee", ܐܶܨܽܘܕ "I hunt", &c. Farther in the Aphel in some verbs middle ܘ: ܐܰܛܶܒ "made ready", ܐܰܟܶܠ "measured", as contrasted with ܐܰܬܺܝܒ "gave back", &c. (§ 177 D).

J. Words, which are otherwise like-sounding, are often distinguished through R. and Q., as ܓܠܰܝܬ "thou hast revealed", and ܓܠܺܝܬ "I have revealed"; ܩܶܫܬܳܐ *qeŝthā* from *qeŝŝēthā* (f. of Hebr. קַשׁ) "stubble", and ܩܶܫܬܳܐ (קֶשֶׁת) "a bow", &c.

§ 24. R. appears in the beginning of a word, when this word is closely associated with a preceding one which ends in a vowel, thus ܗܽܘ ܢܰܟܣܶܐ, John 16, 8; ܘܬܽܘܒ ܙܥܽܘܪ, John 16, 16; ܐܶܢܳܐ ܒܰܐܒܳܐ ܘܰܐܒܳܐ ܒܝ, John 10, 38 (Bernstein) &c. The slightest pause, however, interrupts the softening. Similarly, two closely-associated words, of which the first ends in the same consonant as that with which the second begins, or a consonant like it, are so pronounced together that a doubling appears, which is indicated by the Q. of both of them: ܡܣܰܒ ܒܰܦܶܐ *massabbappē* (instead of ܡܣܰܒ ܒܰܦܶܐ) "playing the hypocrite"; ܢܳܣܶܒ ܒܰܦܶܐ "hypocrite"; ܒܶܝܬ ܕܶܝܘܬܳܐ "ink-bottle". **R. and Q. in closely associated words.**

§ 25. According to the prescriptions of the Schools, Greek words are not to be subjected to the rules for softening and hardening. Thus ܕܦܰܪܨܽܘܦܳܐ *dĕπarṣōπā* (πρόσωπον); ܡܶܢ ܦܺܝܠܺܝܦܳܘܣ "from Philippos", &c. (where ܦ is **Greek words.**

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scription on the part of the Schools. Thus against all rules, they would have us say ܐܶܨܒܰܥ "I dye", but ܐܶܨܒܰܥ "I dip into"; farther ܐܰܚܶܕ "shut", but ܐܰܚܶܕ "hold", although these words are identical. The distinction, besides, between ܡܢܳܬܳܐ "resurrection" and ܡܢܳܬܳܐ "share" was hardly known to the living speech. In addition to these examples there is a medley of cases resting upon the caprice of the Schools.

the Greek π, § 15). ܦ is made the equivalent of the Greek β, ܕ that of δ, ܛ of ϑ, ܟ of χ, ܦ of φ; ܓ generally that of γ. Thus for instance ܟܠܡܘܣ χλαμύς, ܬܐܘܪܝܐ ϑεωρία, ܒܣܝܠܝܘܣ Βασίλειος, ܓܪܡܡܛܝܩܝ γραμματική, &c. ξ has to be ܩܣ, *e. g.* ܐܩܣܘܪܝܐ ἐξορία; yet ܟܣ appears frequently, *e. g.* East-Syrian ܛܟܣܐ τάξις (West-Syrian ܛܩܣܐ). Generally speaking we find here too,—especially in words early introduced,—transformations, of a genuine Syrian type, *e. g.* ܐܣܟܡܐ σχῆμα, ܐܦܬܘܪܐ φϑορά, ܣܘܒܠܐ συμβολή, &c.

Other foreign words too, in individual cases, vary from the rules, as regards R. and Q., *e. g.* ܦܬܓܡܐ "word" (Persian), where one would expect a hard ܓ.

DENTALS AND SIBILANTS.

Dentals and Sibilants.

§ 26. A. The ܬ of the Reflexive changes place, according to a common Semitic fashion, with the sibilant immediately following it (as first radical), and is altered into ܛ with ܙ, and into ܕ with ܙ, thus ܐܣܛܒܪ (for ܐܬܣܒܪ) "was thought", from ܣܒܪ "thought"; ܐܫܬܒܝ "was taken prisoner", from ܫܒܐ; ܐܙܕܩܦ "was crucified", from ܙܩܦ; ܐܙܕܕܩ "was justified" from ܙܕܩ.

B. This ܬ is assimilated to a following ܛ and ܬ, becoming hard in the process: ܐܬܛܫܝ (pronounce *eṭṭaššē*) "was concealed"; ܐܬܬܒܪ (written also ܐܛܛܒܪ, ܐܬܛܒܪ) *ettabbar* "was broken in pieces"; so too, before a ܕ furnished with a full vowel, *e. g.* ܢܬܕܟܪܟ *neddakhrākh* "remembers thee". A ܕ without a full vowel, on the other hand, here falls away in pronunciation, after the ܬ that has likewise become hard: ܐܬܕܟܪ *ettĕkhar* "remembered"(¹). A like assimilation takes place, when an initial ܕ or ܬ without a full vowel is pressed by a foregoing prefix upon a following ܕ, ܬ or ܛ. The ܕ or ܬ is then written hard; ܘܕܕܡܐ "and who is like", ܠܕܙܥܘܪܝܢ "to persons *or* things, however small"; ܘܬܬܘܨ "and thou dost skip"; ܘܕܕܝܪ "and who abides"; ܘܬܬܘܒ "and repentest", ܘܬܛܫܐ "and hidest": and the pronunciation must have been *waddāmē*, *wattūṣ*, &c.

(¹) Thus there are found in MSS. sometimes, forms like ܡܬܚܐ for ܡܬܕܚܐ "is pushed" and even ܡܬܝܢܢܘܬܐ for ܡܬܬܕܝܢܢܘܬܐ, ܡܬܕܝܢܢܘܬܐ "capability of being judged".

An ܝ or ܕ falls away before the ܬ of a suffix in cases like ܥܒܝܬܐ *ʿabbītā* (or *ʿabbittā?*; West-Syr. doubtless *ʿabītō*) "thick (f.)"; ܦܫܝܛܬܐ "simple (f.)"; ܫܛܝܬܘܢ "ye despised"; ܠܛܝܬ "thou didst curse", ܐܫܠܛܬܝܗܝ "gavest him power"; ܥܕܬܐ "Church"; ܡܨܝܕܬܐ "net"; ܥܒܕܬܐ "work"; ܐܒܕܬܝܢ "ye (f.) perished"; ܦܩܕܬܟܘܢ "I commanded you"; ܥܒܕܬ "didst", and many others. In just the same way a pair of ܬ 's coalesce, in words like ܐܒܗܬܬ *avhet* for *avhetht* "madest ashamed"; ܐܒܗܬܬܢܝ "madest us ashamed" &c. The marking with R. and Q. varies; in effect, in all these cases only hard ܬ remains. For ܚܕܬܬܐ *ḥeδattā* "*nova*", one writes ܚܕܬܐ straight away, and ܟܠܬܐ "bride" for ܟܠܬܬܐ.

Radical ܕ falls away before ܬ in ܚܕܬܐ, ܚܕܬܐ, ܚܕܬܘܬܐ: pronounce *ḥathā* &c., "*novus*" &c.

C. A final ܬ has early dropped off in the absolute state of Feminines: *ā* coming from *ath*, *ū* from *ūth*, *ī* from *īth*, *e. g.* ܛܒܐ "*bona*"; ܛܝܒܘ "*bonitas*"; ܬܘܕܝ "confession"; in their construct state the ܬ remains: ܛܒܬ, ܛܝܒܘܬ, ܬܘܕܝܬ; and so also in the singular case of ܚܕܬ "a certain (f.)", and in many adverbs (§ 155).

D. Unusual is the assimilation found in ܓܦܐ "wing" from *geδpā*, as also the falling out in ܗܢܐ "this" from *hāδĕnā*, and in other pronouns (§§ 67 *Rem.* 1; 68 *Rem.* 2).

LABIALS.

§ 27. ܦ and ܒ are sometimes interchangeable. Thus ܙܒܬܐ frequently occurs for ܙܦܬܐ "pitch"; and occasionally on the other hand *e. g.* ܛܘܦܢܐ is found for ܛܘܒܢܐ "happy", and ܥܪܘܦܬܐ for ܥܪܘܒܬܐ "Friday". The East-Syrians have, from remote times, pronounced ܒ quite like ܘ (*w*, *u*); *av* accordingly becomes *au*, and *uv*, *ū*, *e. g.* ܫܘܒܚܐ *šūḥā*. They also pronounce ܦ like ܘ, in cases where they leave it unusually soft and do not turn it into *p* (§ 23 A). Generally this transition is found in ܪܘܪܒܝܢ "*magni*", ܪܘܪܒܢܐ "magnates"; ܪܘܪܒ "made great", for רַבְרְבִין, רַבְרְבָנֵי, רַבְרֵב (§ 146). Compare ܫܘܫܡܢܐ "an ant" from ܫܘܦܫܡܢܐ (§ 31). Labials.

Liquids.

LIQUIDS.

n. § 28. *N*, as first radical, is almost always assimilated to the consonant immediately following it: ܐܰܦܶܩ "brought out", from *anpeq*; ܢܶܦܽܘܩ "goes out", from *nenpoq*; ܡܰܚܶܬ "brings down", from *manḥeth*; ܬܶܨܒܽܘܬ "plantest", from *tenṣov*, &c. Exception is made when ܗ follows: ܢܶܢܗܽܘܡ "roars"; ܢܶܢܗܰܪ "grows clear"; ܡܰܢܗܰܪ "lights", &c. (yet ܢܶܗܽܘܙ "thrusts" from *nenhaz*), and in other very rare cases (§ 173 A).

As second radical, *n* is assimilated in some nouns: ܥܶܩܳܐ "necklace"; ܥܳܩܬܳܐ "oppression"; ܐܰܦܶܐ "face"; ܓܶܒܳܐ "side"; ܐܶܥܬܳܐ "occasion"; ܫܶܬܶܐܣܳܐ "foundation", from *ʿenqā* &c.,—as against ܟܶܢܫܳܐ "congregation"; ܕܽܘܢܒܳܐ, ܕܽܘܢܒܬܳܐ "tail", which originally must have had a short vowel after the *n*, &c. The *n* that falls away is still written in ܓܶܢܒܳܐ "side", and ܐܰܢ݇ܬܬܳܐ (pronounce *attā* § 26) "woman", construct state ܐܰܢ݇ܬܰܬ; so in ܐܰܢ݇ܬ, f. ܐܰܢ݇ܬܝ "thou", pl. ܐܰܢ݇ܬܽܘܢ, f. ܐܰܢ݇ܬܶܝܢ.

Farther, *n* loses its sound in many cases before ܬܐ of the feminine ending: ܓܽܘܦܬܳܐ *gĕfettā* from *gĕfentā* "vine"; ܓܽܘܒܬܳܐ "cheese"; ܠܒܶܬܳܐ "brick"; ܦܕܳܬܳܐ "a field-measure"; ܬܐܬܐ, ܬܬܐ (¹) "fig"; and with *n* still written, in ܡܕܺܝܢ݇ܬܳܐ "town"; ܣܦܺܝܢ݇ܬܳܐ "ship"; ܙܒܰܢ݇ܬܳܐ "a time"; ܫܢ݇ܬܳܐ "year"; and in ܠܒܽܘܢ݇ܬܳܐ "incense", the *n* of which is still pronounced by others.

In ܓܰܢ݇ܒܳܪܳܐ *gabbārā* "hero", the nasal which serves as compensation for the doubling has been stroked out later.

On the dropping off of the *n* in the Imperative v. § 171 C, and in certain substantives, § 105.

l. § 29. *L* falls away when next to another *l*, in ܡܡܰܠ݇ܠܳܐ *mamlā* "speech", written also in fact ܡܡܠܐ; and in ܡܛܰܠ݇ܠܳܐ *maṭlā* "covering". Thus most Syrians say ܩܽܘܒܠܳܐ *qovlā* "countenance" (others *qovelā*).

It farther falls away in many forms which come from ܐܶܙܰܠ "to go" (v. § 183), as also in forms from ܣܠܶܩ (v. same section).

r. § 30. *R* falls out in ܒܰܪ݇ܬ "daughter", construct state—(but not in the emphatic state ܒܰܪ݇ܬܳܐ).

(¹) Thus, with hard *t* according to the best tradition. Probably the sing. of ܟܽܘܣܳܐ "corals" was pronounced as ܟܽܘܣܬܳܐ (Talmudic כסותא).

§ 31. We have unusual abbreviations in several nouns which are formed from the doubling of a short root ending in *r*, *l*, *n*, *m*: thus ܫܘܫܠܬܐ, ܫܝܫܠܬܐ "chain", from *šelšaltā* (cf. ܫܠܫܘܠܐ "tape-worms"); ܓܝܓܠܐ "wheel"; ܓܓܪܬܐ "throat" from *gargartā*; ܩܘܩܢܐ, ܩܩܢܐ "plough" from *qenqēnā*; ܫܘܫܡܢܐ (1) "an ant", probably from ܫܡܫܡܢܐ, and one or two others. **Unusual Abbreviations with Liquids.**

§ 31[b]. *n* beginning a word becomes *l* in several foreign words, like ܠܘܡܣܐ, along with ܢܘܡܣܐ, from *νοῦμμος*, *nummus*; ܠܡܛܐ with ܢܡܛܐ, from the Persian *namat* "carpet". ***n* becoming *l* in foreign words.**

GUTTURALS.

Gutturals.

§ 32. ܐ for the most part loses in Syriac its consonantal sound. As an initial sound it falls away along with its vowel in many words to which it belongs: ܐܢܫ or ܢܫ, ܐܢܫܐ, ܐܢܫܝܢ, ܢܫܝܢ "man", "men", &c.; ܐܚܪܢ or ܚܪܢ, ܐܚܪܬܐ, &c. "another"; ܐܚܪܝܐ or ܚܪܝܐ "last", ܐܚܪܝܬܗ "his last", &c.; ܐܚܝܢܐ "related"; ܐܢܐ or ܢܐ in certain cases for ܐܢܐ "I". Even in writing, this ܐ is without exception wanting in ܚܪܬܐ "end"; ܚܕ, ܚܕܐ "one" (m. and f.); ܚܬܐ "sister"; ܚܬܐ "pocket" (bag), and "bearing beam" (rafter) (v. אחד); ܬܐ, ܬܘ, &c. "come"; ܐܙܠ, ܙܠ, &c. "go"; ܘܙܐ, ܘܙܬܐ "goose", from אֲוָזָא; ܕܝܢ (properly "then") = אֲדַיִן. **Falling away of initial ܐ.**

§ 33. A. As a medial, ܐ disappears completely according to the usual pronunciation, when it immediately follows a consonant or a mere *sh[e]va*; and the vowel of the ܐ is transferred to the preceding consonant. Thus (a) ܡܛܐܒ *maṭev* "makes good" for *maṭʾev*; ܢܫܐܠ "demands" for *nešʾal*; ܣܢܐܐ "hater"; ܛܡܐܬ "unclean" f. (constr. st.) &c. (b) ܛܐܒ "was good" *ṭev* for *ṭeʾev*; ܫܐܝܠܐ *šīlā* "demanded" (part.); ܝܐܐ "beautiful"; ܝܐܝܐ "beautiful" (pl.); ܡܐܣܐ "blaming", &c. So too after prefixes: ܕܐܒܐ "of the father", from ܐܒܐ + ܕ; ܠܐܘܡܢܐ "to the artificer" *lummānā*; ܘܐܟܠ "and ate"; ܒܡܢܐ "in what? (f.)" &c. In writing, such an ܐ is always left out in ܒܝܫ "bad", from בְּאִישׁ, in ܡܠܦ, ܡܠܦܬ "teaches", "teachest", &c. for מְאַלֵּף, &c; farther, generally in the compound ܐܦܢ for ܐܦ ܐܢ "although". **Treatment of medial ܐ.**

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(1) This vocalisation with *au* is much better supported than that with *u* (ܫܘܡܫܡܢܐ).

Although this falling away of the ܐ is very ancient, yet the East-Syrians frequently retain it as a consonant in such cases: thus *e. g.* they prefer to punctuate ܢܶܫܐܰܠ, ܒܶܐܬ݂ܳܐ, without pushing forward the vowel to the preceding consonant, as if it should still be read *neš'al, bᵉ'āthā*; but all this without consistency.

B. Between two vowels ܐ receives with many Syrians (always?) the pronunciation *y*, *e. g.* ܐܳܐܰܪ *ōyar* "air" (West-Syr.). This pronunciation, which occasionally finds expression even in writing, *e. g.* ܛܡܝܐ for ܛܡܐܐ "defiled" (§ 172 A B), has however not been general.

In the end of a syllable ܐ always loses its consonantal value: ܫܶܐܠܶܬ "I demanded", is in sound the same as ܫܶܠܶܬ; ܢܐܟܽܘܠ "eats" = ܢܶܟܽܘܠ; ܣܳܐܒܺܝܢ "are growing old" = ܣܳܒܺܝܢ, &c. Etymology alone can decide here, as in many other cases, whether ܐ is a mere vowel-letter or an original guttural (Arabic *Hemza*). Such an ܐ is now no longer written in cases like ܣܰܓܺܝ from *saggī'* (cf. ܣܰܓܺܝܐܳܐ, ܣܰܓܺܝܐܺܝܢ, &c.) "much". On the changes of vowels at the disappearance of such an ܐ v. § 53.

Auxiliary vowel of the ܐ. § 34. An ܐ, which in the beginning of the syllable ought to receive a vocal *shᵉva*,—according to the analogy of other consonants,—retains a full vowel instead; but in the middle of a word it gives up this vowel to the foregoing consonant (by § 33 A) and loses its own consonantal value. The vowel is ◌ܶ or ◌ܰ, and the latter even in many cases where it was originally *a*. Thus ܐܶܡܰܪ "spoke", compared with ܩܛܰܠ "killed" 3. s. (originally *amar, qaṭal*); ܐܰܡܺܝܪ "spoken", compared with ܩܛܺܝܠ "killed" (from *qaṭīl*); ܐܶܟܽܘܠ "eat", like ܩܛܽܘܠ "kill",—ܡܶܬ݂ܐܰܟ݂ܶܠ "is being eaten" (like ܡܶܬ݂ܩܛܶܠ "is being killed"); ܡܰܠܐܰܟ݂ܳܐ "angel" = מַלְאָכָא; ܡܰܟ݂ܐܰܒ݂ܶܐ "afflicted" *machevē* (East-Syrian ܡܰܟ݂ܐܒ݂ܶܐ) &c. The Nestorians occasionally write in these cases ◌ܱ (§ 17) *e. g.* ܡܶܬ݂ܐܱܟ݂ܶܠ, which is even improperly used for regular vowels, as in ܫܶܬ݂ܐܱܣܶܝܗ̇ = ܫܶܬ݂ܐܶܣܶܝܗ̇ (§ 45) "her foundations". An *o* (perhaps lengthened?) has been thus maintained in ܐܳܘܪܳܘܳܬ݂ܳܐ (Plural of ܐܽܘܪܝܳܐ "manger") from *ŏrawāthā*. Such an ܐ with a *shᵉva* disappears without leaving a trace in ܣܽܘܓ݂ܗܽܘܢ, ܣܽܘܓ݂ܐܗܽܘܢ "their multitude" from ܣܽܘܓ݂ܐܳܐ for *soγ'ā*.

Orthographic Note on ܐ. § 35. Seeing that a radical ܐ frequently thus falls away in pronunciation, it is often left out also in writing, and that even in the oldest

manuscripts, *e. g.* ܡܟܘܠܬܐ for ܡܐܟܘܠܬܐ "food"; ܢܟܘܠ for ܢܐܟܘܠ "eats"; ܦܬܐ for ܦܐܬܐ "face". On the other hand ܐ, even when a manifestly superfluous letter, is yet placed in words where it should not have appeared at all,—as in ܡܐܣܒ for ܡܣܒ "to take"; ܬܐܥܠܘܢ for ܬܥܠܘܢ "ye enter"; ܛܐܒܐ for ܛܒܐ "report"; ܩܐܝܡܝܢ for ܩܝܡܝܢ "stand" (pl.); ܫܘܐܗܝܐ for ܫܘܗܝܐ "delay"; ܪܐܘܡܐ, ܪܘܐܡܐ and even ܪܘܡܐܐ for ܪܘܡܐ or (West-S.) ܪܘܡܐ "pity", &c.; or it stands in the wrong place, like ܛܢܐܦܘܬܐ for ܛܢܦܘܬܐ "uncleanness"; ܫܘܐܠܐ for ܫܘܐܠܐ "question"; ܫܝܐܠܐ for ܫܐܝܠܐ "demanded" (part.) &c.; or it is doubled instead of being written once, as in ܒܝܐܐ for ܒܝܐܐ "comforts", and the like. The superfluous ܐ is a good deal in favour in certain causative forms, particularly in short ones, *e. g.* ܡܐܚܐ = ܡܚܐ "gives life"; ܡܐܟܪ "injures".

§ 36. In certain cases a vowel-less ܬ, followed by an ܐ, blends with that letter into a hard ܬ doubled and generally written ܬܬ (pointed ܬܬ, ܬܬ, ܬܬ, ܬܬ, which all express the same sound, § 26): in older days it was often signified by a single ܬ. Thus, regularly, in the reflexive of Aphel ܐܬܬܩܛܠ, ܐܬܬܩܛܠ, for *eth'aqṭal*; ܐܬܬܩܝܡ "was established" (ܐܬܩܝܡ) v. § 177 D &c. Thus, besides, in ܐܬܬܚܕ "was held" (ܐܬܐܚܕ) for *eth'ėḥeð*, and occasionally in similar forms (§ 174 C). A single ܬ is almost always written for ܬܬ, if another ܬ precedes by way of prefix, *e.g.* ܬܬܩܝܡ, ܬܬܚܕ, instead of ܬܬܬܩܝܡ, ܬܬܬܚܕ. ܬܐ becoming ܬܬ.

§ 37. Even before the orthography was elaborated, a ܥ followed by another ܥ in the same root became ܐ (ܐܠܥܐ "rib", from ܥܠܥܐ; ܐܥܝܦܐ "doubled", from ܥܥܝܦܐ, and many others) [1]: In like manner, with the West-Syrians, a ܥ coming immediately before ܗ becomes ܐ and is treated like it in every respect. Thus ܥܗܕ "remembered",—pronounce ܐܗܕ, from ܥܗܕ; ܥܘܗܕܢܐ "recollection",—pronounce ܐܘܗܕܢܐ; ܡܬܥܗܕ *metheheð* for ܡܬܥܗܕ, &c. This change, which becomes noticeable even in the fourth century, and is occasionally indicated also in writing (ܐܗܢܝ, ܐܗܢ for ܥܗܢܝ, ܥܗܢ "to be in heat"), has however remained unknown to the East-Syrians. ܥ.

§ 38. ܗ, which as an initial letter had, even in ancient times, often ܗ.

(1) Cf. ܢܢܐ "mentha" ['mint'] from נַעְנְעָא.

passed into ܐ (*e. g.* in ܐܢܘܢ secondary form of ܗܢܘܢ "they", and in the Aphel ܐܩܛܠ from *haqṭel*, &c.), falls away in pronunciation in many forms of the suffix of the 3rd sing. masc., *e. g.* ܡܠܟܘܗܝ *malkau* from *malkauhī*, "his kings"; ܒܢܝܘܗܝ "built it" (m.); ܢܩܛܠܝܘܗܝ "kills him". The personal pronoun—ܗܘ "he" or ܗܝ "she"— loses the ܗ, when it is enclitic, *e. g.* ܩܛܠܘ ܗܘ *qĕṭalū*; ܠܗ ܗܘ or ܠܗܘ *lēhū*; ܡܢܐ ܗܝ *mānāi* from *mānā hī*; ܡܢܐ ܗܘ from *mānā hū*. In fact ܡܢܘ, ܡܢܝ, ܐܝܟܘ are often written for ܡܢܐ ܗܘ, ܡܢܐ ܗܝ, ܐܝܟܐ ܗܘ. So always ܠܘ "not", from ܠܐ ܗܘ. From ܗܘ ܗܘ, ܗܝ ܗܝ come ܗܘܝܘ, ܗܝܝ: but ܗܝ ܗܝ is occasionally written even yet, though we do not so often meet with ܗܘ ܗܘ.

The ܗ of ܗܘܐ "*fuit*", falls away when employed as an enclitic: ܩܛܠ ܗܘܐ, ܩܛܠܝܢ ܗܘܘ (§ 299), &c.

The ܗ of the very common verb ܝܗܒ "to give" falls away in the Perfect in all cases where it had a vowel; thus ܝܗܒ, ܝܗܒܬ, ܝܗܒܬܘܢ, ܝܗܒܬܗ, &c. The East-Syrians suppress the ܗ even in cases like ܝܗܒܬ, &c., and similarly in ܐܬܝܗܒܬ, ܕܝܗܒܬ, &c.

For ܝܗܘܕܐ "Judah", ܝܗܘܕܝܐ "a Jew", &c. (from יְהוּדָא, יְהוּדָיָא, &c.) one may say also ܝܘܕܐ, ܝܘܕܝܐ *Yūđā*, *Yūđāyā*. ܝܘܕܝܐ &c. are written even without ܗ.

Greek *rh.*

§ 39. In Greek words ܪܗ is often written to express the aspirated ῥ, *e. g.* ܪܗܘܡܐ Ῥώμη, ܦܪܗܣܝܐ, ܦܪܗܣܝܐ (along with ܦܪܣܝܐ, ܦܪܪܣܝܐ and other forms of transcription) παῤῥησία, &c. This ܗ has no consonantal value, and only in mistake is it treated occasionally as a true consonant.

Vowel-Letters ܘ & ܝ. Usual changes.

THE VOWEL-LETTERS ܘ AND ܝ.

§ 40. A. *W* beginning a root becomes *y* in Syriac, as in Hebrew, when it is not protected by certain prefixes. Root WLD thus yields ܝܠܕܐ "child"; ܝܠܕܬ "she bare"; but ܐܘܠܕ "he begat"; ܡܘܠܕܐ "birth", &c. The initial *w* is however kept in ܘ, ܘ "and"; ܘܐܠܐ "it is becoming" (and so ܘܐܠܝܐ f.; ܘܐܠܝܬ "decently" &c.); ܘܥܕܐ "an appointment" (and thus ܘܥܕ "to appoint", ܐܙܕܘܥܕ "to agree upon"); ܘܪܝܕܐ "vein"; add the interjection ܘܝ "woe!", whence ܘܝܐ "the woe"; so too ܘܪܘܪܐ "bee-eater", and ܘܩܐ "a kind of partridge", which two words evidently are meant to re-

produce the natural calls of these birds. Other words beginning with ܘ like ܘܪܕܐ "rose" are foreign or uncertain.

B. ܘ and ܝ have both of them too much of the nature of vowels to be able to stand as true consonants in the end of a syllable; they always form in that case simple vowels or diphthongs, thus: ܫܘܼܕܵܝܵܐ "promise" (with ܫܰܘܕܺܝ *šaudī* "promised") *šūdāyā*, not *šuvdāyā*, for it was frequently even written with just one ܘ (1); ܠܰܘ *lau* "not", not *lav* (from *lā-ū*, *lāhū* § 38); ܩܪܰܘ (East-Syrian ܩܪܰܘ) "called" *qĕrau*; ܓܰܠܺܝܘ "revealed" (3 pl.) *gallīu* (not *gallīv*) (2); ܒܰܝܬܵܐ "house" *baitā*; ܩܳܝܡܺܝܢ "rise" *qāimīn*; ܐܘܪܗܳܝܬܵܐ "Edessena" *Orhāitā*, &c.

C. ܝ without a full vowel always becomes *ī* in the beginning of the syllable. In the beginning of a word ܐܝ is often written for it; thus ܝܺܬܶܒ, ܐܺܝܬܶܒ *īthev* "sat", from יָתַב; ܝܺܕܰܥ, ܐܺܝܕܰܥ *īda'* "knew", from יָדַע; ܝܺܕܰܥܬܵܐ, ܐܺܝܕܰܥܬܵܐ "knowledge"; ܝܺܪܰܚ, ܐܺܝܪܰܚ "month" (emphatic state ܝܰܪܚܵܐ); farther, ܘܺܝܬܶܒ or ܘܐܺܝܬܶܒ, ܕܝܺܕܰܥܬܵܐ or ܕܐܺܝܕܰܥܬܵܐ &c. In later times the ܐ is not so often written in such cases as it was in earlier days. But still the ܐ is always found in ܐܺܝܩܵܪܵܐ "honour", ܐܺܝܕܵܐ "hand", ܐܺܝܘܡܵܐ "day", and thus in ܒܐܺܝܕܵܐ, ܠܐܺܝܘܡܵܐ &c. On ܬܰܘܕܺܝܬܵܐ along with ܬܰܘܝܕܺܝܬܵܐ, and ܢܶܗܘܶܐ instead of ܢܶܗܘܶܐ v. § 38.

So too, within the word, ܡܶܬܝܼܗܶܒ "is given", from נִתְיְהֵב; ܚܰܕܝܗܘܿܢ "their breast", from חַדְיְהוֹן (ܚܰܕܝܵܐ); ܩܘܿܣܝܼܬܵܐ "cap", from כּוּסְיְתָא; ܫܘܼܓܼܫܝܗܘܿܢ "their commotion", from ܫܘܼܓܼܫܵܐ, &c.

In a closed syllable *ye* or *yi* becomes *ī* in ܐܺܝܬ "exists", and in the foreign names ܐܺܝܣܪܵܝܶܠ or ܝܺܣܪܵܝܶܠ "Israel"; ܐܺܝܫܡܥܶܝܠ "Ismael" (both with orthographic variants); ܐܺܝܙܪܥܶܐܠ (for יִזְרְעֶאל); and ܐܺܝܫܰܝ. Quite exceptionally, other forms are found, v. § 175 A, *Rem.*

For ܝܶܫܘܿܥ "Jesus" the Nestorians say ܝܺܫܘܿܥ *Īšō'*.

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(1) *Vice versâ*,—because ܫܘܘ was pronounced like ܫܘ, the words pronounced *šukōnō*, *šudōlō* were in later times written ܫܘܘܟܢܐ, ܫܘܘܕܠܐ, where the doubled ܘ had no etymological foundation, since these words in their fundamental form are *šukkānā*, *šuddālā*, and belong to *šakken* "presented", and *šaddel* "enticed".

(2) The barbarous custom of pronouncing ו in the end of a syllable like a German *w* or indeed an *f*, instead of giving it a vowel sound (*e. g.* אביו *afīu*, מלכיו *mĕlākhāu*), should be given up in Hebrew too.

D. In the middle of the word, *ya* becomes *ī* in the adverbial ending *āīth*, from and along with *āyath* (§ 155 A). ܘ, which appears as an initial letter without a full vowel only in ܘ "and" (A *supra*), is sometimes treated within a word just like ܝ. Thus from remote times there appear as alternative forms ܚܝܘܬܐ *ḥaiwethā* and ܚܝܘܬܐ *ḥayūthā* "animal"; ܚܕܘܬܐ and ܚܕܝܘܬܐ "joy" (§§ 40 D; 101; 145 F) (¹): forms with *ū* in these cases have become more usual; while other forms,—for instance, ܠܐܘܬܐ along with ܠܐܝܘܬܐ (לְאוּתָא) "weariness", ܢܪܘܚܘܢ (East-Syrian) along with ܢܪܘܚܘܢ "that they may have room"—occur only in isolated cases.

E. A ܝ after *ā*, and before another vowel, is pronounced by the East-Syrians like ܐ, thus ܚܝܐ "lives", ܐܚܪܝܬ "at last", like *ḥāē*, *ḥerāath*, &c.(²) (thus the converse of § 33 B). Perhaps old modes of writing, like ܪܘܚܢܐ for ܪܘܚܢܝܐ "spiritual"(pl.), are founded upon this. If the vowel succeeding ܝ, after *a* or *ā*, is *e* or *i*, then the difference between the highly vocal *y* and ܐ is hardly perceptible. Whence come the interchangeable forms ܡܝܬܐ and ܡܐܝܬܐ "dead"; ܦܝܫܐ "remaining" and ܦܐܫܐ (§ 118); ܐܫܩܐܝܢܝ and ܐܫܩܝܢܝ "give me to drink" (§ 196) &c.: Thus old MSS. have ܫܪܝܪܝܬ for ܫܪܝܪܐܝܬ "truly" (§ 155 A).

F. In the same way *awu* and *a'u* are scarcely distinguishable by the ear. Accordingly we find, for example, ܪܡܘ or even ܪܡܐܘ for ܪܡܝܘ "they threw" (§ 176 E), ܡܚܘܗܝ or ܡܚܐܘܗܝ for ܡܚܝܘܗܝ "they struck him" (§ 192), &c. Similarly, ܗܘܠܐ as well as ܗܝܘܠܐ "matter".

G. ܝ serves in rare cases as a mark of a vowel and a consonant at one and the same time; *e. g.* in ܢܒܝܐ *nevīyā* "prophet" (in which the conclusion must have a sound differing very little indeed from that in ܐܬܝܐ "come", &c.); ܫܝܘܬܐ *šiyūthā* "form"; and in the before-mentioned ܐܫܩܝܢ *ašqāyīn*. Similarly ܩܘܪܝܢ for ܩܘܪܝܝܢ *quryāyīn* "*rustici*" (to avoid the triple ܝ).

H. The Greek ια, ιω, &c. are sometimes treated as monosyllables, sometimes as dissyllables, for instance: ܐܕܝܘܛܐ Ἰδιώτης; ܐܟܣܢܝܐ ξενία,

(¹) With the old poets these words are sometimes dissyllabic, sometimes trisyllabic. The Nestorians prefer the dissyllabic pronunciation of ܚܝܘܬܐ at least.

(²) Accordingly they like to put a small ܐ over such a ܝ.

ܡܪܩܝܘܢ Μαρκίων, together with ܡܪܩܝܘܢ; ܕܝܐܬܝܩܐ διαθήκη (along with ܕܝܬܝܩܐ); ܦܪܛܘܪܝܢ πραιτόριον (and ܦܪܐܛܘܪܝܢ) &c.

§ 41. In Semitic inflection *ā* appears instead of a theoretical *aya*, or *awa*, *e.g.* *qām(a)* "stood", like *qaṭal(a)* "killed"; *galāt* (Syriac *gĕlāth*) "she revealed", like *qaṭalat*: *ī* instead of *awī*, *e. g.* *qīm* "stood (part.)" for *qawīm*, &c.

ܘ and ܝ as representing the 2nd and 3rd radical.

But in these cases the question turns very little indeed upon actual sound-transitions. Of quite predominant importance here, are those ancient analogical modes of formation, which mount up to a time long before the separation of the several individual Semitic tongues.

2. VOWELS.

2. Vowels.

LONG AND SHORT VOWELS IN OPEN AND CLOSED SYLLABLES.

§ 42. Long vowels in open syllables remain unshortened. Syriac however has closed syllables with long vowels, even in the middle of the word, *e. g.* ܩܡܬܘܢ "ye stood" (2. m. pl.), ܐܩܝܡܬܘܢ "ye raised", and later formations like ܒܪܝܟܬܐ (first from *bĕrīkhĕthā*) "*benedicta*", ܝܬܒ "sit" (part.), ܐܥܝܪܬܗ "I awoke him", &c. The East-Syrians have a marked inclination to shorten long vowels in closed syllables, and accordingly they often write straight away ܥܠܡܝܢ "eternities", for ܥܠܡܝܢ, ܥܠܡܝܢ, &c.. and so too in the final syllables of ܐܬܬ for ܐܬܬ "she came", (ܐܬܬ), &c. On the other hand they incline to lengthen short vowels in an open syllable. if these are exceptionally retained, and thus, *e.g.*, regularly write ܐܪܡܝܬܗ "she threw it (m.)" for ܐܪܡܝܬܗ.

Long vowels.

Rem.—As they have ceased to notice that the ◌ܳ, which they perhaps write in ܡܠܦܝܢ but pronounce short, is a long vowel, they set down now and then ◌ܳ for short *a*, *e. g.* ܡܠܦܝܢ for ܡܠܦܝܢ, ܡܠܦܝܢ "they teach" (part.).

§ 43. A. Short vowels in closed syllables remain; but in open syllables short vowels have, in Aramaic, at a very early stage passed mostly into *sh*ᵉ*va mobile.* This occurrence is precisely what has given the language its characteristic stamp. Thus, for instance, ܩܛܠ *qĕṭal* from *qaṭal* "killed"; ܕܗܒ from *dahav* (cf. ܕܗܒܐ) "gold"; ܡܡܠܟܝܢ from *mamlikhīn*

Short vowels.

"are kings" (sing. ܡܶܠܶܟ), &c. Then in Syriac even the *sh^eva mobile* has often quite disappeared, as we are able in part to establish, even for very early times, through the relations of Rukkākhā and Quššāyā (§ 23 D): compare also the treatment of originally doubled consonants (§ 21 B).

B. A sharpened syllable does not count for an open one, even when the double-consonant is itself simplified (§ 21 A, B). Thus the short vowel remains, with resulting hardness, in ܪܰܒܺܝ (*rabbī*, West-Syrian *rabī*) "brought up"; ܪܶܒܺܝܬܳܐ "interest"; ܡܰܚܶܡ (*maḥḥem*) "heats"; ܩܘܼܛܳܠܳܐ (*quṭṭālā*) "murder"; and so even ܫܰܐܶܠ "asked"; ܫܘܼܐܳܠܳܐ "question" (for theoretical *ša''el*, *šu''ālā*). Here and there the falling away of the doubling in the pronunciation is to be made up for by lengthening the vowel.

C. But still in certain cases a short vowel holds its ground even in an open syllable: thus with ܐ as the initial letter of a syllable (§ 34), *e. g.* ܡܰܐܠܰܟܳܐ for מַלְאָךְ "angel"; in the secondary forms ܢܰܩܺܝܡ, ܢܰܩܘܼܡ for ܢܩܘܼܡ, ܢܩܺܝܡ "stands", "sets" (§ 177 C); in many later forms like ܩܰܛܠܳܟ݂ܘܿܢ, ܩܰܛܠܳܟ݂ܝ (§ 158 D); and in the forms of the Imperative with Object-suffixes like ܕܰܒܰܪܰܝܢܝ "lead me" (§ 190), &c. So also is it in forms like ܓܰܠܝܰܬܶܗ "she revealed it" (§ 152), a recent formation from ܗ + ܓܰܠܝܰܬ. The Nestorians (always?) lengthen the *a* in such cases (§ 42).

D. Where there had been two open syllables with short vowels, one of these had of course to remain; thus ܕܗܰܒܳܐ from *dahavā* "gold"; ܕܶܟ݂ܪܳܐ from *dakharā* "a male"; ܩܶܛܠܰܬ from *qaṭalath* "she killed", &c.

E. So too, when the prefixes ܒ ܠ ܕ ܘ come before a vowel-less consonant, their vowel remains as an *a* (¹), thus ܒܰܡܠܶܟ from ܡܠܶܟ + ܒ "in a king"; ܠܰܓ݂ܒܰܪ "to a man"; ܕܰܩܛܰܠ "who killed"; ܘܰܢܣܰܒ "and took". With the words mentioned in § 51, which may assume an ܐ as their commencement, the prefix ܒ is given as ܒܶ, and so with the other prefixes, thus ܒܶܫܛܳܪܳܐ "in the written bond"; ܠܶܫܬܳܐ "to the six", &c.

Thus too, *a* appears in the corresponding case, when several such prefixes come together at the beginning of a word: ܘܰܕܰܠܡܰܠܟܳܐ "*et regis*",

(¹) With ܘ and ܠ, *a* is the original vowel; perhaps ܒ has just been adapted thereto by analogy, though originally it appears to have been *bi*; and certainly analogy explains the treatment of ܕ, which is shortened from *dī*.

from ܡܚܛܐ + ܕ + ܘ; ܘܠܕܒܚܘܒܬܐ "and to him that is involved in murder", from ܚܘܒܬܐ + ܒ + ܕ + ܠ + ܘ; ܘܕܒܪܘܚܐ from ܪܘܚܐ + ܕ + ܒ + ܘ, &c. (but of course ܠܕܒܚܘܒܬܐ, ܕܒܪܘܚܐ, &c.).

If the second consonant of such a word is an ܐ, then the prefix usually takes the vowel: ܘܡܐܐ "and a hundred" *wamā* from *wam'ā* = מְאָה + ו; ܕܐܠܝ "who wearied" *dalī* from *dal'ī*; ܘܐܣܢ "and put on thy shoes" *wasan* from *was'an*, &c. And yet, along with these are also found, through ignoring the ܐ, forms like ܘܫܐܠ "and demanded" *wĕšel* = *wĕ* + *š'el* (along with ܘܫܐܠ); thus, in particular, we most frequently have ܘܡܐܣܐ, ܘܐܣܐ, ܠܡܐܣܝܘ, and other forms from ܐܣܐ "to heal".

When two such prefixes stand before initial ܐ, the ܐ is generally neglected, *e.g.* ܘܒܡܢ "and in whom *or* what?", from ܡܢ + ܒ + ܘ; ܘܠܐܡܟ "and to thy mother"; ܠܕܐܬܕܟܪܢ "to him who remembered us"; ܘܠܐܠܗܐ "*et Deo*", &c.—More rarely with ܲ: ܠܕܐܗܡܝ "to him who neglected", from ܐܗܡܝ + ܕ + ܠ; ܕܐܘܪܚܐ "he who is on the way", &c. The same fluctuation is found with ܐܝ, ܝ, from *ye*: ܕܐܝܕܐ "who *or* what is in hand"; ܘܒܐܝܬܘܬܐ, with ܕܐܝܬܘܗܝ, ܕܐܝܬܝܗ (East-Syrian § 40 C); ܕܐܝܬܝܗܘܢ, &c.

Rem. The old poets express themselves in all these cases either with or without the *a* according to the requirement of the verse.

An ܝ, originating according to § 40 C, yields with such a prefix the forms ܠܝ, ܕܝ, &c., *e. g.* ܘܝܕܥ or ܘܐܝܕܥ "and knew", from ܝܕܥ, ܐܝܕܥ (= יָדַע) + ܘ.

Rem. The Nestorians oddly give the vowel *a* to the prefixes before ܝܗܘܕܐ, ܝܗܘܕܝܐ, &c., "Judah, Jew", thus ܠܝܗܘܕܝܐ, ܕܝܗܘܕܐ, ܘܝܗܘܕܐ, &c.

SOME OF THE MOST IMPORTANT VOWEL-CHANGES.

Some of the most important vowel-changes. ā.

§ 44. The *ā* is retained with the East-Syrians, but has become *ō* with the West-Syrians. The former also set down ܵ for the most part to represent the Greek *α*, particularly in an open syllable,—for which the West-Syrians prefer to keep ܲ.

Before *n* the transition from *ā* to *ō* is partly found even earlier; thus in the sporadically occurring ܬܡܘܢ, ܬܡܘܢܐ, ܒܣܡܘܢܐ, ܡܣܬܡܘܢܝܬܐ, &c., for ܬܡܢ "there", ܬܡܢܐ "eight", ܒܣܡܢܐ "spices", ܡܣܬܡܢܝܬܐ "*menstruans*"; in

ܐܦ = ܐܶܦ "also" (1); still more usual are ܢܶܣܝܽܘܢܳܐ "temptation" (from ܢܶܣܝܳܢܳܐ though somewhat different in signification ["test *or* trial" 2 Cor. 2. 9]); ܓܶܠܝܽܘܢܳܐ as well as ܓܶܠܝܳܢܳܐ "revelation"; ܝܰܪܩܽܘܢܳܐ "vegetables" &c. (§ 74).

§ 45. *a* has frequently become *e*, *e. g.* ܩܶܛܠܰܬ "she killed", from *qaṭalath* (cf. ܩܰܛܠܰܬܶܗ "he killed him"); ܒܶܣܪܳܐ "flesh", from *basarā*, &c. Here and there the vocalisation fluctuates between *a* and *e*: the East-Syrians especially give preference, upon occasion, to the former; *e. g.* in ܐܰܠܰܨ *alaṣ* for ܐܶܠܺܨ "afflicted" (§ 174 A); ܫܰܬܶܐܣܬܳܐ for ܫܶܬܶܐܣܬܳܐ "foundation"; ܡܰܥܪܬܳܐ for ܡܶܥܪܬܳܐ "cavern"; ܪܰܗܛܳܐ for ܪܶܗܛܳܐ "course, run"; and in several others that have a guttural for the middle letter.

A *š*, immediately followed by another consonant, sometimes occasions *e* instead of *a*: ܐܶܫܟܰܚ, ܡܶܫܟܰܚ instead of *aškaḥ*, *maškaḥ* "find" (§ 164); ܡܶܫܬܝܬܳܐ "texture", contrasted with ܡܰܪܕܺܝܬܳܐ "course"; ܡܶܫܬܽܘܬܳܐ "feast" (but ܡܶܫܬܝܳܐ the same) overagainst ܡܰܪܕܽܘܬܳܐ "chastisement"; ܬܶܫܘܺܝܬܳܐ "bed", ܬܶܫܡܶܫܬܳܐ "service", contrasted with ܬܰܟܣܺܝܬܳܐ "covering", ܬܰܒܥܺܝܬܳܐ "petition" (but ܬܰܫܥܺܝܬܳܐ "narration") (2): notice farther ܐܶܫܬܳܐ, ܐܶܫܬܺܝܢ, ܐܶܫܬܰܥܣܰܪ (§ 51). Similarly *s* in ܒܶܣܬܰܪ "behind", from ܣܬܰܪ + ܒ, where according to other analogies *ba* was to be expected.

ē. § 46. Within the word an *ē* has sometimes been produced through the quiescing of a consonantal ܐ, as in ܒܺܐܪܳܐ "well"; ܪܺܫܳܐ or ܪܺܝܫܳܐ "head"; ܐܳܡܶܪ "says" (§ 53): and sometimes it has been produced in other ways, as in ܟܺܐܦܳܐ "stone", ܟܺܐܢܳܐ, ܟܺܐܢ, or ܟܺܝܢ, "right, just" (§ 98 C). In an open syllable *ē* is, without regard for etymology, expressed freely by ܐ, or even not expressed at all (and in the same way the Greek αι and ε are dealt with: thus even ܩܶܐܪܣܳܐ *qērsā* = καιρός), while in a closed syllable ܝ (or even ܐܝ) is set down by preference: In later times ܝ is more prevalent; *e. g.* the old form ܢܐܦܫܐ, becomes later ܢܝܦܫܐ *nĕfēšā* "refreshment, recovery"; and ܠܡܐܢܐ λιμένα "harbour" takes later the form ܠܡܺܝܢܳܐ, &c.

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(1) ܦܘܪܣܝܐ "Persians" is probably an intentional defacement of the other and still more usual form ܦܳܪܣܳܝܶܐ: The hostile nation was denoted by a word which means "pudenda".

(2) ܡܰܫܟܢܳܐ "a pledge" is a borrowed word from the Assyrian, and accordingly does not belong to this class.

This *ē* became to a large extent *ī* with the West-Syrians: They said ܢܺܐܡܰܪ *nīmar* "says", ܐ̱ܚܪܺܝܢܳܐ *ḥērīnō* "*alius*", ܪܺܫܳܐ *rīšō*, ܟܺܐܦܳܐ *kīfō*, ܟܺܝܢ *kīn*, &c. Yet they keep the ◌ܶ in ܢܶܐܟܽܘܠ "eats", ܡܶܐܟܽܘܠܬܳܐ "food", ܓܶܐܪܳܐ "arrow", &c.; and there are found still in isolated cases ܢܶܐܫܳܐ as well as ܢܺܐܫܳܐ, ܡܶܐܡܰܐ as well as ܡܺܐܡܰܐ (Inf.) "to swear", ܬܶܐܒܕܽܘܢ as well as ܬܺܐܒܕܽܘܢ "are lost" (2. m. pl.), &c. (§§ 174 A, 175 B). ܐ, ܝܐ—or the defective form of writing *i*,—are (even apart from etymology) in these cases almost invariably certain marks of an original *ē*. The style of writing of the East-Syrians separates ◌ܹ *ē* with tolerable consistency from ◌ܝܼ *ī* (1).

In the end of a word the West-Syrian transition from *ē* to *ī*, except in ܢܺܐ (= Hebr. נָא) appears only in Greek words in *η*, *e. g.* ܕܺܝܰܬܺܝܩܺܐ or even ܕܺܝܰܬܺܝܩܺܝ διαθήκη for ܕܺܝܰܬܺܝܩܹܐ of the East-Syrians. Otherwise ◌ܶ remains here: ܓܳܠܶܐ "reveals", ܡܰܠܟܶܐ "kings", &c.

§ 47. The short ◌ܸ seems to have been *ĕ* in the West, from ancient times; in the East it was pronounced sometimes as *ĕ*, sometimes as *ĭ*. This difference has no grammatical significance. *e.*

A short *ĕ* may often be lengthened in the concluding syllable through the (original) tone: thus ܕܳܚܶܠ "terrifies", ܩܶܛܠܶܬ "I killed" (in which cases the second vowel is written by the East-Syrians with ◌ܹ) should perhaps be pronounced *dāḥēl*, *qeṭlēth*: It is the same perhaps with the monosyllabic ܡܶܚܕܳܐ (ܡܶܚܕܳܐ) "suddenly" and ܫܶܬ "six", for which ܡܐܚܕܐ and ܫܐܬ are found in very old MSS. Yet this is not certain; and still less certain is it whether such a lengthening was generally practised. But beyond all doubt ܒܶܪܝ "my son" (§ 146) has a long *ē*.

§ 48. The ܘܿ (*ō*) with the West-Syrians at an early date coincided with ܘܼ (ܘܽ, *ū*). It has been retained only in the interjections ܐܘܿ and ܐܘܿܝ "oi" (for which others say ܐܘܽܝ). Thus we have otherwise ܩܳܛܽܘܠܳܐ *qōṭūlō* for ܩܳܛܘܿܠܳܐ *qāṭōlā* "murder"; ܨܠܽܘܬܳܐ *ṣēlūthō* for ܨܠܘܿܬܳܐ *ṣēlōthā* "prayer", &c. Moreover such an East-Syrian ܘܿ appears not seldom to be only the result of toning down an original *ū*, especially in the neighbourhood *ō, o.*

(1) Now-a-days the East-Syrians pronounce ◌ܹ,—both in cases where it corresponds to the ◌ܶ and in those where it corresponds to the ◌ܺ of the West-Syrians,—for the most part very like *ī*, and yet in another way than the pointed ◌ܝܼ.

of a guttural or an *r*, *e. g.* ܬܥܒܘܿܕ (§ 40 C), ܙܥܘܿܪܳܐ "small", ܚܪܘܿܪܳܐ "hole", ܫܡܘܿܥܬܳܐ "report", ܫܘܿܥܳܐ "rock", and many others: so too in the neighbourhood of an *n*, *e. g.* ܐܰܬܘܿܢܳܐ "oven", ܡܫܟܘܿܢܳܐ "tent". In many cases ܘܿ may denote an *o* originally short, but lengthened by the tone; so perhaps in ܢܶܩܛܘܿܠ "kills", ܡܩܕܘܿܫ "sanctuary" (§ 103), &c. Still, there is as little certainty about this as about the similar case in § 47.

The East-Syrians in particular distinguish also a short ܘܿ (*o*) from a short ܘܼ (*u*), but this distinction is of little importance. Here too a guttural or an *r* frequently seems to bring about the ܘܿ pronunciation, *e. g.*: ܬܸܫܒܘܿܚܬܳܐ "glory", ܐܘܿܪܝܳܐ "manger", &c.

It is curious that the West-Syrians have, besides the form ܟܽܠ "all", the form *kol*, which accordingly they have to write ܟܳܠ. Is it a lengthened *kōl?* So too ܟܽܠܶܗ, ܟܽܠܝ, &c.

While even with the East-Syrians the sound *o* began pretty early to pass into *u*, the tradition varies a good deal in the case of ܘܿ and ܘܼ; but with respect to cases of grammatical importance there is no doubt whatever.

Greek ο and ω are with the West-Syrians either retained,—and then they are written ܘ–ܳ, –ܳ, *e. g.* ܬܪܳܘܢܳܘܣ, ܬܪܳܢܳܘܣ θρόνος—,or they become *u*. There is a good deal of variation in the usage, *e. g.* ܩܶܠܶܡܽܘܣ and ܩܶܠܶܡܳܘܣ, ܗܶܓܶܡܽܘܢܳܐ and ܗܶܓܶܡܳܘܢܳܐ ἡγεμών &c.

With the East-Syrians ܘܿ corresponds to the Greek ο and ω, in so far as they keep from altering the words more decidedly.

As they cannot express an *o* without a vowel letter, they put –ܳ with defective-writing for the Greek ο, ω, and pronounce it *ā*, *e. g.* ܬܶܐܘܿܕܳܪܘܿܣ *Theodāros* for ܬܶܐܘܿܕܘܿܪܘܿܣ Θεόδωρος.

ai and *au.* § 49. A. The diphthongs *ai* and *au* remain very steady, particularly in the beginning of a word, although in dialects the pronunciation *ē* and *ō* occurred. Commonly, however, simplification of the diphthong prevails in a closed syllable. The West-Syrians farther proceed (according to § 46) to turn the *ē* occasionally into *ī*, and the *ō* always into *ū* (§ 48): thus, along with ܒܰܝܬܳܐ, ܒܶܝܬ "house"; with ܚܰܝܠܳܐ, ܚܶܝܠ "strength"; with ܥܰܝܢܳܐ, ܥܶܝܢ "eye"; ܡܓܰܠܶܝܢ from *mĕγallain*, "they reveal"; ܬܪܶܝܢ from *tĕrain*, "two"; ܣܰܘܦܳܐ, ܣܰܘܦ, ܣܘܿܦ "end", &c. So by analogy from ܠܒܶܝܢ (*in*

oculo = *coram*) even in an open syllable ܠܥܶܝܢܰܝܗܽܘܢ, ܠܥܶܝܢܰܘܗܝ &c. *coram eo*; but only in the prepositional use; for example, otherwise, ܠܥܰܝܢܰܘܗܝ "to his eyes".

ܡܰܘܬܗܽܘܢ, ܡܰܘܬܝ "their, my death", ܥܰܝܢܟܽܘܢ "your eye", &c. form no exception, for in these cases it was only in the last development that the syllable became a closed one. Thus also is explained perhaps the retention of the *ai* before suffixes, in forms like ܡܰܠܟܰܝܟ (from *malkaikā*), ܡܰܠܟܰܝܢ (from *malkainā*) "thy, our kings", and in verbal forms like ܓܠܰܝܬ and ܓܠܰܝܢ (from *gĕlaitā, gĕlainā*) "thou didst reveal", "we revealed". In ܠܰܝܬ "is not", from ܠܳܐ ܐܺܝܬ, the diphthong is of more recent origin. On the other hand we have simplification in ܬܰܘܪܬܳܐ, ܬܽܘܪܬܳܐ "cow", from *taurĕthā*, and in East-Syrian ܠܺܠܝܳܐ, ܠܶܠܝܳܐ *lēlyā, lelyā*, West-Syrian ܠܶܠܝܳܐ, usually ܠܠܝܐ from *lailĕyā* "night". So too in ܒܰܥܬܳܐ, ܒܶܥܬܳܐ "egg" from *baiĕthā*, pl. ܒܰܥܶܐ, ܒܶܥܶܐ.

B. The East-Syrians for the most part write ܘܼ— for ܘܿ—, and much more rarely ܘܹ—. So also in cases where the *w* is virtually doubled, as in ܚܰܘܝ = ܚܰܘܺܝ חַוִּי "pointed out"; ܐܶܫܬܰܘܚܰܪܬ תְקַוָּא "thou remainest"; ܟܰܘܶܐ = ܟܰܘ̈ܶܐ "windows", &c. Thus too in ܡܳܪ̈ܰܘܳܬܳܐ = ܡܳܪ̈ܘܳܬܳܐ "Lords", and other plurals of that kind; farther in cases like ܐܰܫܩܽܘܗܝ = ܐܰܫܩܰܘܗܝ "give ye him to drink"; ܗܦܰܟܘܢܝ = ܗܦܰܟܽܘܢܝ "they overthrew me" (§ 192).

Sometimes on the other hand they write ܝ— for ܘ—, *e. g.* ܚܦܺܝܝ for ܚܦܽܘܝ "barefooted", and always in the Imperative ܩܛܘܿܠܝܗܝ = ܩܛܽܘܠܝܗܝ "kill him".

The West-Syrians also write an *au* produced by *ā* and *u* coming together,—with the vowel-sign ܘܳ, *e. g.* ܡܰܠܟܳܐ ܗܘ *malkau* "is king", although the separate members are ܗܽܘ + ܡܰܠܟܳܐ. With them indeed ܡܰܠܟܳܐ ܗܘ would have the sound *malkōu*.

LOSS OF VOWELS.

Loss of vowels.

§ 50. A. Final vowels coming immediately after the original tone-syllable have all fallen away. This happened to *ā* even before the settlement of the orthography, thus ܠܰܢ from *lánā* "to us"; ܐܰܢ̱ܬ from *á(n)tā* "thou"; ܩܛܰܠܬ from *qĕṭáltā* "hast killed", &c. (but ܡܰܠܟܳܐ *malkā* "king", &c.). Other final vowels too have at quite an early date thus fallen away,

without leaving a trace. On the other hand many vowels of this kind are still set down in consonantal character, although they had ceased to be pronounced even in the oldest literary epoch represented by documents (*circa* 200 A. D.)(¹), and are ignored in punctuation. These are:—

(1) *ū* of the plural in the Perfect and Imperative after consonants: ܩܛܠܘ *qĕṭal* from *qĕṭálū*; ܩܛܠܘ, ܐܬܩܛܠܘ, ܡܬܩܛܠܘ; ܫܒܚܘ "they praised", &c. (but we have the full sound in ܓܠܘ *gĕlau*, ܓܠܝܘ *gallīu* "revealed", &c.).

(2) *ī* of the suffix of the 1st sing. after consonants, thus: ܡܠܟܝ *malk* "my king" from *malkī*; ܩܛܠܢܝ "killed me"; ܓܠܢܝ, ܓܠܝܢܝ "revealed me", &c. (but ܡܠܟܝ "my kings"; and also the monosyllables ܒܝ "in me", ܠܝ "to me", in which no falling away was possible: So too ܟܠܝ, ܟܠܝ "I wholly", "the whole of me" ["my totality"]).

(3) *ī* of the suffix of the 3rd sing. m. ܗܝ with the noun: ܡܠܟܘܗܝ *malkau* from *malkauhī* "his kings", and with the Verb in cases like ܓܠܝܘܗܝ, ܢܩܛܠܘܢܘܗܝ, ܡܩܛܠܝܢܘܗܝ, ܢܓܠܝܢܘܗܝ, no doubt from *gĕlāihī* &c.

(4) *ī* of the 2nd fem. sing. in ܐܢܬܝ *at* from *a(n)tī* "thou" (f.); ܡܠܟܟܝ *malkēkh* from *malkēkhī* (both with *ē?*); ܬܬܩܛܠܝܢ; ܓܠܝ; ܩܛܠܬܝ; ܫܒܩܬܝ, &c.

(5) In the following special cases: in ܡܢ ܫܠܝ "from quiet" = "suddenly", absolute state of ܫܠܝܐ from *šélī* (like פְּרִי); in ܐܡܬܝ "when?" from *emmáthai*; ܐܬܡܠܝ "yesterday" from *ethmálē*; and the derived word ܡܢܬܡܠܝ "the day before yesterday"; lastly in the much maimed form ܐܫܬܩܕܝ (or ܐܫܬܩܕܝ) "last year".

B. Even in very ancient MSS. the unpronounced ܝ 's are often wanting: a similar ܘ is more rarely omitted. Conversely ܝ, which one was in the habit of so often writing,—apparently without cause,—was in some cases attached parasitically to words ending in a consonant; *e. g.* there occurs in old manuscripts ܐܠܗܝ for ܐܠܗ "God" (Construct State); ܐܒܝ for ܐܒ "August"; ܪܘܚܝ for ܪܘܚ "spirit". Occasionally it is

(¹) Even the hymns of Bardesanes seem to neglect them, as regards the number of syllables.

employed as a diacritic mark of the 3rd sing. fem. of the Perf. *e. g.* ܩܛܠܬܝ for ܩܶܛܠܰܬ "she killed". Such an employment of ܝ in the 3rd pl. fem. Perf. has gradually come into full use with the West-Syrians; ܩܛܰܠܝ "they (f.) killed", for the old ܩܛܰܠ retained by the East-Syrians (from original *qĕṭálā*, not *qĕṭálī*). The employment of ܝ in the 3rd sing. fem. Imperf.,—coming into view in rather late times,—prevails among the West-Syrians, though not quite so universally; ܬܶܩܛܽܘܠܝ, ܬܶܩܛܠܝ "she kills", &c., in order to distinguish it from the 2nd sing. masc., ܬܶܩܛܽܘܠ, ܬܶܩܛܘܠ "thou killest": the Nestorians are completely unacquainted with the ܝ in this usage.

NEW VOWELS AND SYLLABLES.

New vowels and syllables. Vowel prefixed. (Alaf prosthetic).

§ 51. An ܐ with a vowel is sometimes prefixed to an initial consonant which has not a full vowel. Thus ܐܶ in ܐܶܫܬܳܐ "six", ܐܶܫܬܺܝܢ "sixty", alongside of ܫܬܳܐ, ܫܬܺܝܢ; ܐܶܫܛܳܪܳܐ "a written bond" along with ܫܛܳܪܳܐ, and always ܐܶܫܬܺܝ "drank"; farther ܐܶܟܒܰܪ "already" sometimes for ܟܒܰܪ. Frequently so in Greek words with στ, σπ, like ܐܣܛܪܛܝܐ or ܣܛܪܛܝܐ στρατεία, ܐܣܦܝܪܐ and ܣܦܝܪܐ σπεῖρα, &c.

The prefix, pretty frequently met with in ancient MSS. before ܪ, is probably to be pronounced ܐܶ; *e. g.* ܐܪܚܝܡܐ for ܪ̈ܚܝܡܐ "Beloved"; ܐܪܕܝܐ for ܪܕܺܝܐ "upper garment"; ܐܪܩܝܥܐ for ܪܩܝܥܐ ([1]) "firmament"; ܐܪܓܐ for ܪܓܐ "contented", and many others. So too ܐܫܘܪܬܐ for ܫܽܘܪܬܳܐ "a meal"; ܐܓܠܝܕܐ for ܓܠܺܝܕܳܐ "ice". In the frequently occurring ܐܽܘܡܟܬܐ the *u* of the rarer form ܗܽܘܡܟܬܐ, ܗܘܡܟܬܐ is brought to the front. The early adopted Persian word *rāzā* ܐܪܙܐ, more rarely ܪܙܐ, ܪܐܙܐ "a secret" seems to have been pronounced with a vowel-prefix, which however is ignored in the pointing.

Auxiliary vowels.

§ 52. A. The poets sometimes insert an *e* before ܒ ܠ ܕ after a word ending in a consonant, *e. g.* ܐܝܬ ܠܗܘܢ "is to them" *īth elhōn* (with three syllables) = ܐܺܝܬ ܠܗܽܘܢ.

([1]) ܐܪܩܝܥܐ is measured as dissyllabic like ܪܩܝܥܐ in Moesinger's Monumenta Syriaca II, 86 v. 152 *et passim*, but ܐܪܕܝܐ, ܐܪܕܝܗ as trissyllabic in Jacob of Sarûg, Thamar v. 247, 251.

B. Essentially the same thing takes place frequently within the word. Especially when a consonant without a full vowel follows one that has no vowel, a short vowel is inserted often between the two to facilitate pronunciation. Thus ܡܕܢܚܐ = ܡܕܢܚܐ "sunrise"; ܕܚܠܬܐ = ܕܚܠܬܐ "fear"; ܬܦܣܩܘܢ = ܬܦܣܩܘܢ "you permit *or* remit"; ܬܕܚܠܝܢ = ܬܕܚܠܝܢ "thou fearest (f.)"; ܙܒܢܘܢ = ܙܒܢܘܢ "they buy"; also ܡܘܡܝܐ = ܡܘܡܝܐ "she swears"; ܙܘܥܬܐ = ܙܘܥܬܐ "quaking"; and ܫܐܠܬܐ (= ܫܐܠܬܐ v. *infra* C) "question". Particularly does this occur when one of the letters is a liquid or ܥ ܐ ܗ ܚ ܘ; on the other hand it is never found between sibilants and dentals. A marked amount of fluctuation however prevails in individual cases in the pronunciation of the various dialects and schools. With the old poets the longer forms, as indicated by the metre, are upon the whole rare; they abound in the vocalisation of the Bible, with both East- and West-Syrians.

C. The small stroke under the letter, called *mehagyānā* "the accentuator", serves as a sign of the fuller pronunciation particularly with the East-Syrians; the one above the letter, called *marhĕṭānā* "the hastener", as the sign of the shorter (§ 17). Yet often the full vowel is also written instead of the former, thus ܐܫܠܛܬ or ܐܫܠܛܬ = ܐܫܠܛܬ "I empowered".

The sign ‿ stands sometimes too in cases where the vowel which is supposed to be inserted is an original vowel, *e. g.* in ܩܠܩܠܬܐ = ܩܠܩܠܬܐ from *qalqaltā*. Sometimes it is not easy to say whether a vowel is original or inserted. Here and there such a vowel alters the original vocalisation more strongly; thus from ܥܩܪܒܐ "scorpion", has come the West-Syrian ܥܩܪܒܐ and then the East-Syrian ܥܩܪܒܐ.

The inserted vowel is mostly *e*, but often too it is *a*, especially before gutturals, and before *q* and *r*.

The relations of Rukkākhā and Quššāyā suffer no alteration through this insertion, as several of the foregoing examples show.

Influence of the consonants upon the vowels. ܐ.

INFLUENCE OF THE CONSONANTS UPON THE VOWELS.

§ 53. An ܐ originally a consonant and ending a syllable in the middle of a word becomes, in combination with a preceding *a* or *i*, an *ē*, which for the most part is farther developed with the West-Syrians into *ī*.

Thus ܪܺܫܳܐ from ראשׁא "head"; ܐܳܡܰܪ "says"; ܐܳܟ݂ܶܠ "eats"; ܐܶܡܰܪ "I say"; ܕܺܐܒ݂ܳܐ "wolf", from דְאֵבָא; ܒܺܐܪܳܐ "a well" (also written ܒܺܪܳܐ § 46), and so forth.

On the other hand the ܐ becomes *ā* in ܥܳܢܳܐ "small cattle", through the influence of the neighbouring gutturals from עאנא; ܥܳܐܬ݂ܳܐ "battlements" from עאעיתא; ܥܳܠܳܐ "a certain thorny shrub" from עאלא; and similarly ܚܳܢܳܐ "bosom" from חאנא for original חַצְנָא.

In the end of the word we have ܢܳܐ from *na'*. In other cases ܐ̄ is retained here according to the analogy of corresponding forms ending in other gutturals, *e. g.* ܛܰܡܳܐ "unclean" (§ 100); ܡܛܰܡܳܐ "polluted"; ܒܝܳܐ "consoled" (§ 172), &c.

§ 54. ܚ ܗ ܥ and ܪ as final radicals, especially when they close the syllable, transform an *ĕ* into an *ă*; thus, ܝܳܕܰܥ "knows" (compared with ܝܳܬܶܒ݂ "sits"); ܕܒܰܚ "sacrificed", compared with ܩܛܰܠ; ܢܒ݂ܰܗ "arose", for *nĕveh*; ܡܕܰܒܰܪ "leads", for *međabber*; ܐܰܘܕܰܥܢ "we made known"; ܢܒ݂ܰܗܬܽܘܢ "you arose"; ܨܶܦܪܳܐ "a bird"; ܕܰܒܰܪܬܽܘܢ "you led", &c. (§ 170). Of the other gutturals and of *r*.

In rare cases the transformation of an *ŏ* into *a*, before these final consonants, has been retained from very remote times, as for instance in ܢܶܦܬܰܚ "opens"; compare on the other hand ܢܶܟ݂ܘܣ "slaughters", &c. (§ 170). In certain cases they have the effect even of transforming a *following* e (or *o*?) into *a* (v. § 169).—On the exchange of *a* and *e* in words which have middle gutturals v. § 45.

On the shading off of an *a* into *e* through the influence of a sibilant, v. § 45; and of a *u* into *o*, effected by a guttural v. §§ 48, 49. In like manner the gutturals, as well as other consonants, particularly emphatic ones, must have brought about a special shading of the vowels in still other instances, without the writing giving much indication of such delicate turns.

3. STRONGER ALTERATIONS.

3. Stronger alterations.

§ 55. We find these, for instance, in the blending of Participles and Adjectives with the Subject-Pronouns: *e. g.* ܩܳܛܠܺܝܬܽܘܢ (ܩܳܛܠܺܝܢ ܐܢ̱ܬܽܘܢ) from *qāṭlīn a(n)tōn*; ܩܳܛܠܺܝܢܰܢ from ܩܳܛܠܺܝܢ ܚܢܰܢ; ܒܪܺܝܟ݂ܳܬܝ "*benedicta tu*", from ܒܪܺܝܟ݂ܳܐ ܐܢ̱ܬܝ; ܩܳܛܠܰܬ from ܩܳܛܠܰܐ ܐܢ̱ܬ (§ 64 A), &c. Blendings with ܐܢ̱ܬ appear in still other situations, *e. g.* ܕܰܗܒܰܬ ܐܢ̱ܬ *dahvat* "thou art gold";

ܐܝܟܐ ܐܢܬ "*ubi es?*"; ܒܪ ܒܪܘܝܐ ܐܢܬ *bar bārōyat* "thou art the son of the Creator"; ܕܚܝܐ ܐܢܬ *dĕḥayyēt* "*vitae es*", &c. Still in these cases the preservation of the separate portions is the more usual practice.

Amongst other instances we meet with extraordinary mutilations in the numerals of the second decade (§ 148 B); and farther in certain compounds (§ 141).

4. Tone.

4. TONE.

§ 56. The Nestorians now put the tone on the penult throughout, and that very distinctly. The Maronites ([1]), on the other hand, put the tone always, or almost always, on the last syllable, when it is a closed syllable, *e. g.* ܐܙܠ *ōzél*, ܩܛܠܬ *qeṭlát*, ܢܙܕܩܦ *nezdqéf*, ܝܘܡܝܢ *yaumín*, ܝܫܘܥ *Ješū́ʿ*, and so also in endings with a diphthong, *e. g.* ܐܬܝܘ *etáu*, ܬܠܡܝܕܘܗܝ *talmīdáu*, ܫܒܩܘܗܝ *šabqū́i*, ܐܒܢܘܗܝ *ebnḗu*. On the other hand they always, or nearly always, put the tone on the penult, when the word ends in a simple vowel: ܐܬܐ *étō*, ܢܐܬܐ *nī́tē*, ܨܒܐ *ṣṓbē*, ܢܗܘܐ *néhwē*, ܥܡܐ *ʿámō*, ܡܠܐ *mélē*, ܣܦܪܐ *sófrē*, ܗܢܐ *hṓnō* &c. Occasionally a secondary tone also becomes perceptible. At an earlier time the final syllable invariably had the principal accent.

([1]) I am indebted to my friend Guidi, following the communications made by P. Cardahi, for the data on the accentuation of the Maronites.

PART SECOND.

MORPHOLOGY.

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§ 57. The large majority of all Semitic words, as is well known, are derived from roots which for the most part have three, but occasionally even four or more 'Radicals'. If the *three* radicals are firm consonants, the roots are then called *Strong*: but if one of the radicals is ܘ or ܝ (frequently appearing as a vowel), or if the due weight of the word is attained by the doubling of one of two firm radicals, then the roots are called *Weak*. On practical grounds we retain this method of treating roots, without insisting farther on the point that even with strong roots a radical is often demonstrably of quite recent origin, while on the other hand there is much variety in the origin of weak forms of the root, and while in many cases at least, the assumption of an original *Waw* or *Yod* as a radical, or that of a third radical with the same sound as the second, is a pure fiction. Thus we speak of roots *primae* ܘ or ܝ (פו, פי) [Pe Waw, Pe Yod] meaning those whose first radical is taken as *W* or *Y*; so of roots *mediae* ܘ or ܝ (עו, עי) [Ayin Waw, Ayin Yod], and *tertiae* ܝ and *mediae geminatae* (עע) [Lamed Yod, and Ayin doubled]. In addition we have frequently to deal specially with words of which ܐ is a radical; for this sound (cf. § 33 *sqq.*) undergoes many modifications. In like manner we have to treat of words which have *n* as the first letter of the root. The forms too, which have a guttural or an *r* as second or third radical, are, by reason of certain properties, brought occasionally into special notice. **Strong and weak roots.**

Variation of weak roots.

§ 58. *Weak roots* vary a good deal in their weak letters. Thus חמם, חום, חמי, יחם (to which is added another secondary form חמת) are essentially modifications only of the same fundamental root, which means "hot". In particular, roots עו and עע are very closely related. Thus also in Syriac they very readily change into one another: the substantive belonging to פדד "to err" (Perf. ܦܶܕ, Impf. ܢܶܦܶܕ) is ܦܘܕܳܐ, as if from פוד; and along with the frequently occurring חנן "to pity" חון is found (Perf. ܚܳܢ, Impf. ܢܚܘܢ), and with כפף "to bend", כוף, &c.

Roots *med. gem.*

§ 59. Forms *med. gem.* in Syriac attain like weight with that of the strong forms, by doubling not the second radical, but the first, when it is possible, *i. e.* when a prefix ending in a vowel precedes it. Thus from גזז "to shear" ܐܶܓܰܙ *aggez* (answering to ܐܶܩܛܽܠ); ܐܶܓܽܘܙ *eggoz* (= ܐܶܩܛܽܘܠ); ܢܶܓܙܽܘܢ *negzūn*, properly *neggèzūn* (= ܢܶܩܛܠܽܘܢ); ܐܶܬܚܰܒ݁ܶܢ "you (fem. pl.) love" (= ܐܶܩܛܠܶܢ from חבב); ܡܶܣܚܳܐ "boiler" (from חמם "to warm"; ܡܰܥܠܳܐ, ܡܰܥܠܬ݂ܳܐ, ܡܰܥܠܳܐ "entrance", &c.

Yet in some nouns we find the general Semitic method,—*i. e.* the method of either directly or virtually doubling the third radical, even with the prefixes mentioned: thus ܡܚܰܛܛܳܐ "needle" (not ܡܶܚܛܳܐ); ܡܓܰܢܳܐ or ܡܓܰܢܢܳܐ (East-Syrian) "shield"; ܡܛܰܠܬ݂ܳܐ "a booth" (*mėṭalthā*, properly *mėṭallėthā*), pl. ܡܛܰܠܠܶܐ (*mėṭallē*); ܡܢܰܚܠܬ݂ܳܐ "sieve"; ܡܥܰܪܬ݂ܳܐ "a cave"; and ܡܬܰܡܰܡ, ܡܬܰܡܡܳܐܝܬ, &c., mostly used adverbially, "completion" (תמם), "continually".

Two *l* 's stand beside each other like two different consonants (¹) in ܡܡܰܠܠܳܐ "speech"; ܡܛܰܠܠܳܐ "cover, shelter" (§ 46); and the quadriliteral form ܦܰܪܨܘܦܳܐ "face". In these formations, however, the *l* is again dropped in the usual pronunciation (§ 29), so that in point of fact the regular form makes its appearance. Add the peculiar form ܐܶܝܠܶܠ, ܐܶܝܠܶܠܬ &c. "to lament" (²). The following appear to be later formations: ܐܶܡܓܰܚܟܬ݂ܳܐ "mockery", from ܐܶܬܗܰܠ (הלל); and from ܐܶܬܠܰܝ, ܐܶܨܠܝܬ݂ܳܐ "a prayer". Thus, farther, regularly in the Ethpeel ܐܶܬ݂ܓܙܰܙ "was shorn" (as compared with ܓܙܰܙ "shore").

(¹) ܡܶܪܓܳܐ, formed in this way Judges 3, 22 "a part of the abdomen" is pronounced *marqā*, but others read ܡܶܪܩܩܳܐ.

(²) ܫܰܟܠܶܠ "to finish" is a word borrowed from the Assyrian.

In Syriac too the second and third radicals, when identical, are always kept in separate existence, if a long vowel comes between them, in the course of the formation, *e. g.* ܚܢܝܢܐ "pardoned"; ܚܢܢܐ "favour", &c., as well as when the first of the two is itself doubled, *e. g.* ܐܬܚܢܢ *ethḥannan* "begged for pardon".

Quadriliteral roots. § 60. With roots of four radicals we also rank such as are demonstrably formed originally from roots of three radicals with well-known suffixes or prefixes, but which are treated in the language quite like quadriliteral forms, *e. g.* ܫܥܒܕ "to enslave", properly a causative form from ܥܒܕ; ܢܟܪܝ "to estrange", "to alienate", from ܢܘܟܪܝ "strange", from נכר, &c.

Nouns and verbs. § 61. Nouns, properly so called (Substantives and Adjectives), and verbs, have in all respects such a form that they are subject to the scheme of derivation from roots composed of three or more radicals, although sufficient traces survive to show that this condition was not, throughout and everywhere, the original one. The only marked divergences in formation, however, are found on the one hand with the Pronouns (which originate partly in the welding together of very short fragments of words), and on the other hand with many old Particles. To these two classes, the Pronouns and Particles,—we must therefore assign a separate place, although both in conception and usage they belong to the Noun. The same treatment must be extended to the Numerals, which, to be sure, stand in form much nearer to the usual tri-radical formations.

Interjections § 62. Overagainst all true words, or words that express some conception, stand the *expressions of feeling*—or *the Interjections*, which originally are not true words at all, but gradually enter,—at least in part,—into purely grammatical associations, and even serve to form notional words. Thus ܘܝ "woe!" is a mere exclamation of pain, and ܦܘܝ "fye!" one of detestation; but ܘܝ ܠܓܒܪܐ "woe to the man!" or ܦܘܝ ܥܠ ܓܒܪܐ "fye upon the man!" is already a grammatical association of words, and ܘܝܐ "the woe" is a regular noun. (1)

(1) This subject might be treated at great length.

Such Interjections are ܐܘ (§ 9), ܐܘܝ "O!" ܝܐ, ܝܐ "O!"; ܐܘܗ "Ah!"; ܐܗܐ "Ho! Ho!" (in mockery), &c. Also the demonstrative form ܗܐ "Here!" "Lo!", which is greatly employed in the formation of Pronouns and Adverbs, is to be regarded as originally an interjection.

Nouns.

I. NOUNS.

Pronouns.

1. PRONOUNS.(1)

Personal Pronouns. Subject-Forms.

PERSONAL PRONOUNS.

§ 63. (a) *Subject-Forms.*

			Separate Forms.	*Enclitic Forms.*
Singular.	1. pers. "I"		ܐܢܐ (ܐܢܐ)	ܐܢܐ (ܐܢܐ), ܢܐ
	2. pers. "Thou"	m.	ܐܢܬ	ܢܬ
		f.	ܐܢܬܝ	ܢܬܝ
	3. pers.	m. "He"	ܗܘ	ܗܘ, ܘ (§ 38)
		f. "She"	ܗܝ	ܗܝ
Plural	1. pers. "We"		ܐܢܚܢܢ, ܚܢܢ	ܢܢ
	2. pers. "You"	m.	ܐܢܬܘܢ	ܬܘܢ
		f.	ܐܢܬܝܢ	ܬܝܢ
	3. pers. "They"	m.	ܗܢܘܢ	ܐܢܘܢ
		f.	ܗܢܝܢ	ܐܢܝܢ

On ܗܘܝܘ "he is", ܗܝܝ "she is" v. § 38.

Rem. The form ܐܢܚܢܢ,—(originally *anaḥnân*, but in our literature certainly no longer of three syllables, indeed seldom having two as *ânaḥnan*, and commonly being monosyllabic in speech, and merely a remnant of early orthography for ܚܢܢ, ܢܢ),—is found only in old manuscripts.

ܐܢܘܢ, ܐܢܝܢ, besides representing enclitic Subject-forms or Copula-forms (§ 311 *sq.*), represent also for the 3rd pers. pl. the Object, which is ex-

(1) Notice the points (§ 6), which with many of these words are most without exception, even with the full vocalisation.

pressed by Suffixes for the other persons (§ 66). They also appear, though rarely, in other connections (§ 220 B).

§ 64. *Enclitic forms* of the 1st and 2nd pers. often coalesce with participles and,—though more rarely,—with adjectives; in such cases marked transformations occasionally occur. In particular in the plural, the first portion [*i. e.* the participle] loses its final *n*, while the second [the pronoun] loses its *ḥ* or *a*(*n*). In the 2nd pers. singular, the first portion always loses a short vowel before the final consonant. Thus with ܩܳܛܶܠ "killing" (f. ܩܳܛܠܳܐ &c.); ܓܳܠܶܐ "revealing"; ܫܰܦܺܝܪ "beautiful": ܕܰܟܶܐ "clean":— **Enclitic forms with participles and adjectives.**

Sing. 1. m. ܩܳܛܶܠ ܐ̱ܢܳܐ or ܩܳܛܶܠܢܳܐ "I kill"; ܓܳܠܶܐ ܐ̱ܢܳܐ, ܓܳܠܶܝܢܳܐ "I reveal"; ܫܰܦܺܝܪ ܐ̱ܢܳܐ "I am beautiful"; ܕܰܟܶܐ ܐ̱ܢܳܐ "I am clean".

1. f. ܩܳܛܠܳܐ ܐ̱ܢܳܐ; ܓܳܠܝܳܐ ܐ̱ܢܳܐ; ܫܰܦܺܝܪܳܐ ܐ̱ܢܳܐ; ܕܰܟܝܳܐ ܐ̱ܢܳܐ.

2. m. ܩܳܛܠܰܬ; ܓܳܠܶܝܬ; ܫܰܦܺܝܪܰܬ; ܕܰܟܶܝܬ; or without coalescing: ܩܳܛܶܠ ܐܢ̱ܬ; ܓܳܠܶܐ ܐܢ̱ܬ; ܫܰܦܺܝܪ ܐܢ̱ܬ; ܕܰܟܶܐ ܐܢ̱ܬ.

2. f. ܩܳܛܠܳܬܝ; ܓܳܠܝܳܬܝ; ܫܰܦܺܝܪܳܬܝ; ܕܰܟܝܳܬܝ or separately ܩܳܛܠܳܐ ܐܢ̱ܬܝ; ܓܳܠܝܳܐ ܐܢ̱ܬܝ; ܫܰܦܺܝܪܳܐ ܐܢ̱ܬܝ; ܕܰܟܝܳܐ ܐܢ̱ܬܝ.

Plural 1. m. ܩܳܛܠܺܝܢܰܢ; ܓܳܠܶܝܢܰܢ; ܫܰܦܺܝܪܺܝܢܰܢ; ܕܰܟܶܝܢܰܢ; or written separately, though pronounced in exactly the same way: ܩܳܛܠܺܝܢ ܚܢܰܢ; ܓܳܠܶܝܢ ܚܢܰܢ; ܫܰܦܺܝܪܺܝܢ ܚܢܰܢ; ܕܰܟܶܝܢ ܚܢܰܢ (ܩܛܠܝܢ ܐܚܢܢ).

1. f. ܩܳܛܠܳܢ ܚܢܰܢ; ܓܳܠܝܳܢ ܚܢܰܢ; ܫܰܦܺܝܪܳܢ ܚܢܰܢ; ܕܰܟܝܳܢ ܚܢܰܢ (say *qāṭlānan*, &c.).(1)

2. m. ܩܳܛܠܺܝܬܽܘܢ; ܓܳܠܶܝܬܽܘܢ; ܫܰܦܺܝܪܺܝܬܽܘܢ; ܕܰܟܶܝܬܽܘܢ; or written separately, though spoken in the same way:—ܩܳܛܠܺܝܢ ܐܢ̱ܬܽܘܢ; ܓܳܠܶܝܢ ܐܢ̱ܬܽܘܢ; ܫܰܦܺܝܪܺܝܢ ܐܢ̱ܬܽܘܢ; ܕܰܟܶܝܢ ܐܢ̱ܬܽܘܢ.

2. f. ܩܳܛܠܳܬܶܝܢ; ܫܰܦܺܝܪܳܐ ܬܶܝܢ(2) or written separately, ܩܳܛܠܳܢ ܐܢ̱ܬܶܝܢ; ܓܳܠܝܳܢ ܐܢ̱ܬܶܝܢ; ܫܰܦܺܝܪܳܢ ܐܢ̱ܬܶܝܢ; ܕܰܟܝܳܢ ܐܢ̱ܬܶܝܢ.

B. *Rem.* In more ancient times *en* or *n* appears also with the poets(3) as an enclitic form of the 1st sing., and in fact this is often

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(1) For the feminine form the masculine form ܩܳܛܠܺܝܢܰܢ, &c. sometimes appears.

(2) When the participle or adjective ends in ܳܐ, the 2nd fem. pl. form of the enclitic, and the participle are written separately.

(3) In homely prose I find such a form in the Rules for Monks of Mt Izlâ, of the year 571 (Rendic. della Accad. dei Lincei 1898, 43, 10); ܒܥܐܢ *i. e.* ܒܳܥܶܢ "I beseech". Ebedjesu substitutes for it the usual ܒܳܥܶܐ ܐ̱ܢܳܐ.

written ـܝ, through confusion between it and the object-suffix: *Masc.* after ـܳܐ: ܡܩܰܪܶܝܢܝ = ܡܩܰܪܶܐ ܐ̱ܢܳܐ "I call"; ܡܰܘܕܶܝܢܝ "I acknowledge", ܡܚܰܘܶܝܢܝ "I point out", &c.[1]: *Fem.* ܥܳܒ݂ܪܳܢܝ = ܥܳܒ݂ܪܳܐ ܐ̱ܢܳܐ "I pass over"; ܐܳܡܪܳܢܝ "I say"; ܡܶܬ݂ܗܰܦ̮ܟ݂ܳܢܝ "I am alarmed", ܨܳܒ݂ܝܳܐ "I wish", ܡܶܫܬܒ݂ܩܳܢܝ "I am forsaken".

Possessive suffixes.

§ 65. (b) *Suffixed personal pronouns.*

Possessive suffixes.

Singular.	1. pers.		ـܝ (§ 50 A) "my"		
	2. pers.	m.	ـܳܟ݂ and after vowels	ـܟ݂	"thy"
		f.	ـܶܟ݂ܝ " " "	ـܟ݂ܝ	"thy"
	3. pers.	m.	ـܶܗ " " "	ـܘ̈ܗܝ	"his"
		f.	ـܳܗ̇ " " "	ـܗ̇	"her"
Plural.	1. pers.		ـܰܢ " " "	ـܢ	"our"
	2. pers.	m.	ـܟ݂ܽܘܢ "your"		
		f.	ـܟ݂ܶܝܢ "your"		
	3. pers.	m.	ـܗܽܘܢ "their"		
		f.	ـܗܶܝܢ "their"		

Object suffixes.

§ 66. *Object suffixes.*

Singular.	1. pers.		ـܰܢܝ and after vowels	ـܢܝ	"me"
	2. pers.	m.	ـܳܟ݂ " " "	ـܟ݂	"thee"
		f.	ـܶܟ݂ܝ " " "	ـܟ݂ܝ	"thee"
	3. pers.	m.	ـܶܗ " " "	ـܘ̈ܗܝ, ـܝ̈ܗܝ, and ـܘ̈ܗܝ (§ 50 A)	"him"
		f.	ـܳܗ̇ " " "	ـܗ̇	"her"
Plural.	1. pers.		ـܰܢ " " "	ـܢ	"us"
	2. pers.	m.	ـܟ݂ܽܘܢ "you"		
		f.	ـܟ݂ܶܝܢ "you"		
	3. pers.	m.	The enclitics ܐ̱ܢܽܘܢ, ܐ̱ܢܶܝܢ serve instead of suffixes for the		
		f.	3rd pers. pl. (§ 63).		

For the method of attachment of the Possessive Suffixes v. §§ 69, 145, 149, 157, 199; and for that of the Object- or Verbal-suffixes v. § 184 *sqq*.

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(1) Masculine forms from strong roots are very rare.

DEMONSTRATIVE PRONOUNS.

§ 67. (a) *For what is nearer*; "this": *masc.* ܗܳܢ, ܗܳܢܳܐ—*fem.* ܗܳܕܶܐ: Plural ܗܳܠܶܝܢ (m. and f.). Demonstrative pronouns

Rem. A rarer secondary form from ܗܳܕܶܐ is ܗܳܕ.

We get ܗܳܢܽܘ with ܗܽܘ (§ 38). For ܗܳܕܶܐ comes a ܗܳܕܳܐ before ܗܝ, thus ܗܳܕܳܐ ܗܝ *hāđāi* (*hōđōi*).

(b) *For what is more distant*; "that": masc. ܗܰܘ; fem. ܗܳܝ; Plural masc. ܗܳܢܽܘܢ, fem. ܗܳܢܶܝܢ.

Rem. 1. ܗܳܢܽܘܢ, ܗܳܢܶܝܢ "*illi, illae*" must not be too closely associated with ܗܳܢܳܐ "*hic*", merely because of a casual similarity of sound. The forms for "this" are compounded out of *den, dênā, dē, illēn* with *hā* (§ 62); those for "that", out of the personal pronouns *hū, hī, hennōn, hennēn* with *hā*.

Rem. 2. Only in very old writings there appear in isolated instances the farther forms ܗܠܘܟ "*illi*", ܗܠܝܟ "*illae*", and ܗܢܘܟ "*illi*" (a fem. form corresponding to the last is not known); the three forms given may be pronounced something like *hālōkh, hālēkh; hānōkh*. Very rarely indeed there appears also ܗܝ = *ܗܳܠܶܝܢ "*hi, hae*".

INTERROGATIVE PRONOUNS.

§ 68. ܡܰܢ "who?". ܡܳܐ, ܡܶܢ, ܡܳܢ, ܡܳܢܳܐ "what?". Interrogative pronouns.

With ܗܽܘ, ܗܝ: ܡܰܢܽܘ, and fem. ܡܰܢ ܗܝ "who?, who is?". ܡܳܢܽܘ "what is?". Rarely ܡܘܢܐ for ܡܢܐ (§ 44).

ܐܰܝܢܳܐ "which?" *or* "what?" *m.*; ܐܰܝܕܳܐ "which?" *f.*; Pl. ܐܰܝܠܶܝܢ "which?".

Rem. 1. ܡܳܢ, ܡܶܢ, ܡܳܢܳܐ, ܡܘܢܐ have sprung from *mā* + *den, dênā*; ܐܰܝܢܳܐ, ܐܰܝܕܳܐ, ܐܰܝܠܶܝܢ from the interrogative *ai* with *dênā, dā, illēn*.

Rem. 2. ܐܰܝܢܳܐ, &c. is often improperly held as a demonstrative, because, like other interrogatives, it stands as correlative to the relative (§ 236).

THE RELATIVE PRONOUN.

§ 69. The relative pronoun is ܕ, ܕ݁ (§ 43 E), which has a very wide range of use. The older form *dī* still shows itself in the *Separate possessive pronoun*, formed through its composition with the preposition ܠ The relative pronoun.

and the possessive suffixes (§ 65); ܕܝܠܝ "my"; ܕܝܠܟ "thy" *m.*; ܕܝܠܟܝ "thy" *f.*; ܕܝܠܗ "his"; ܕܝܠܗ̇ "her"—ܕܝܠܢ "our"; ܕܝܠܟܘܢ "your" *m.*; ܕܝܠܟܝܢ "your" *f.*; ܕܝܠܗܘܢ "their" *m.*, ܕܝܠܗܝܢ "their" *f.*

2. Nouns in the stricter sense. (Substantives and adjectives.) A. *Gender, Number, State.* General statement: Paradigm of the simplest forms.

2. NOUNS IN THE STRICTER SENSE.

(SUBSTANTIVES AND ADJECTIVES.)

A. GENDER, NUMBER, STATE.

§ 70. Every Syriac substantive or adjective has a gender, a number, and a state. The indications of all three conditions are very closely associated together, and almost interpenetrate one another. We shall therefore deal here with the three, at one and the same time.

Syriac has two *genders*, Masculine and Feminine, two *numbers*, Singular and Plural ([1]), and three *states*, Absolute, Construct, and Emphatic. The *Emphatic State* is formed by appending an *ā* (originally *hā?*) which possessed the significance of the Article (the Determination), but this meaning has for the most part been lost. The *Construct State* is the form of the noun immediately before a Genitive. A noun, which has neither of the States named, stands in the *Absolute State*. The Emphatic state is of by far the most frequent occurrence in Syriac substantives. Many are no longer met with in either of the other two states, or only in quite isolated cases: accordingly substantives at least are presented here throughout, in the Emphatic state, as being the form lying next to hand, even if not the most original. The other two states have no special ending for the singular of Masculines, nor for that of Feminines without the feminine sign. The termination of the Emphatic state (*ā*) combines with the masculine plural-ending to form *aiyā*, which again is generally farther blended into *ē*. The usual feminine ending in the Singular, was *at*, which has maintained itself as *ath* in the Construct state, but has become *ā* in the Absolute state. The plural-ending for Masculines in the Absolute state

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([1]) Various traces of the Dual are still met with, but this Number has no longer a life of its own.

is *īn*, and in the Construct state, *ai*: the corresponding endings for Feminines are *ān*, *āth*.

We give at this point, as an example of the most usual formations, the Adjective ܒܺܝܫ "wicked".

	Singular.			*Plural.*		
	St. abs.	St. constr.	St. emph.	St. abs.	St. constr.	St. emph.
m.	ܒܺܝܫ	ܒܺܝܫ	ܒܺܝܫܳܐ	ܒܺܝܫܺܝܢ	ܒܺܝܫܰܝ	ܒ̈ܺܝܫܶܐ
f.	ܒܺܝܫܳܐ	ܒܺܝܫܰܬ	ܒܺܝܫܬܳܐ	ܒܺܝܫܳܢ	ܒܺܝܫܳܬ	ܒ̈ܺܝܫܳܬܳܐ

Rem. Notice that the absolute state of the feminine singular and the emphatic state of the masculine singular for the most part sound alike.

On ܬ݂ܳܐ and ܬ݁ܳܐ v. § 23 E.

Insertion of ܝ before the feminine ending.

§ 71. Certain words insert a *y* (or *i*, v. § 40 C) before the feminine ending:—

(1) First, those words (in all their forms) which terminate in the suffix *ān*, *ōn*, (*ūn*) : *e. g.* from ܡܩܰܛܠܳܢ "murdering", the feminine sing. abs. state is ܡܩܰܛܠܳܢܝܳܐ, the constr. state ـܢܝܰܬ, the emphatic state ـܢܺܝܬܳܐ; the feminine plural abs. state ـܢܝܳܢ, the constr. state ـܢܝܳܬ, the emph. state ـܢܝܳܬܳܐ. So from ܡܰܠܟܽܘܢܳܐ *regulus*, we have the feminine ܡܰܠܟܽܘܢܺܝܬܳܐ, &c. This analogy is followed in such old borrowed words as ܐܽܘܡܳܢܝܳܐ τεχνῖτις, and ܡܶܣܟܺܢܝܳܐ πτωχή, pl. ܡܶܣܟܺܢܝܳܢ, ܡܶܣܟܺܢܝܳܬܳܐ (but emphatic state fem. ܡܶܣܟܺܢܬܳܐ).—*Exceptions*, ܐܰܚܝܳܢܬܳܐ fem. from ܐܰܚܝܳܢܳܐ "related", and ܬܢܝܳܢܬܳܐ fem. from ܬܢܝܳܢܳܐ *secundus*.

(2) Next, the adjective ܙܥܽܘܪ "little" in all its forms (fem.), except in the emphatic state sing.: ܙܥܽܘܪܝܳܐ, ܙܥܽܘܪܝܰܬ (but ܙܥܽܘܪܬܳܐ);—ܙܥܽܘܪܝܳܢ, ܙܥܽܘܪܝܳܬ (?), ܙܥܽܘܪܝܳܬܳܐ.

(3) Probably it is the same with Nomina agentis of the form ܦܳܥܽܘܠ. For the singular we have ܡܳܪܽܘܕܝܳܐ "rebellious", and the analogously-treated, although Greek, word ܐܰܣܳܘܛܝܳܐ ἀσώτη; for the plural of the absolute state, only ܐܰܣܳܘܛܝܳܢ. The abs. and construct states of these Nom. ag. almost never appear. In other cases [emph. st. pl.] there occur ܚܳܪܽܘܒܝܳܬܳܐ "destroying"; ܥܳܒܽܘܪܝܳܬܳܐ "transitory things"; ܩܳܛܽܘܠܝܳܬܳܐ "murderous", &c. Forms like ܡܳܝܽܘܬܬܳܐ "mortal" &c., without *y*, are of less frequent occurrence.

(4) So too, in the plural of feminine forms of Diminutives in ܘܢ (ܕܪܰܬܽܘܢܬܳܐ "yard [court]", pl. ܕܪܰܬܽܘܢܝܳܬܳܐ) ܝ is inserted, as also in the case of a number of other substantives, which before the feminine ending have

a consonant preceded by a long vowel, a doubled consonant, or two consonants. Thus ܡܐܦܘܪܬܐ "bundle", pl. ܡܐܦܘܪ̈ܝܬܐ; ܦܘܪܝܠܐ "tunic", pl. ܦܘܪ̈ܝܠܝܢ, ܦܘܪ̈ܝܠܝܬܐ; ܕܘܟܬܐ (דּוּכְתָּא) "place"; pl. ܕܘܟ̈ܝܢ, ܕܘܟ̈ܝܬܐ; ܕܘܢܒܬܐ "tail"; pl. ܕܘܢ̈ܒܝܬܐ, and many others. This formation is of more frequent occurrence in later times. Some have secondary forms, *e. g.* ܣܟܝܢܐ "knife"; pl. ܣܟܝ̈ܢܝܬܐ and ܣܟܝ̈ܢܢܝܬܐ (as well as ܣܟܝ̈ܢܐ).

Pl. emph. st. in *aiyā*.

§ 72. The plural-ending in the emphatic state was properly *aiyā* (from *ai* + *ā*): this ending ̈ܝܐ is still shown in the short words ܒܢ̈ܝܐ "sons"; ܫܢ̈ܝܐ "years"; ܙܢ̈ܝܐ "kinds"; ܬܕ̈ܝܐ "breasts"; ܐܝܕ̈ܝܐ (= יְדַיָּא § 40 C) as well as ܐܝ̈ܕܝܐ "hands"; ܐܦ̈ܝܐ "curtain" (= ܐ̈ܦܐ "face"). For all these words v. § 146.

Aiyā appears farther in the plural emphatic state,—through blending the final vowel of the root,—in adjectives and participles in *ē* and *ai* (*yā* in Emph. st. sing.)—with the emphatic ending: ܩܫܐ "hard" (Emph. st. ܩܫܝܐ), ܩܫ̈ܝܐ; ܣܟܠܐ (st. abs. ܣܟܠܐ) "fool", ܣܟ̈ܠܝܐ; ܡܚܓܪ "lamed", ܡܚܓܪ̈ܝܐ, &c.

So with the substantives ܓܕܝܐ "kid", ܓܕ̈ܝܐ; ܟܟܪܐ "a talent (weight)", ܟܟ̈ܪܐ; ܩܢܝܐ "reed", ܩܢ̈ܝܐ; ܡܥܝܐ "bowels", ܡܥ̈ܝܐ; and so with the *Plur. tantum* ܡ̈ܝܐ "water" (and ܫܡܝܐ, ܫܡ̈ܝܐ "heaven" § 146); farther ܛܠܝܐ "young (of animal)", ܛܠ̈ܝܐ (later formation ܛܠܘ̈ܬܐ § 79 A); ܕܡܘܬܐ "image", ܕܡ̈ܝܐ "price" (later formation ܕܡܘ̈ܬܐ "images").—But not with the abstract nouns—ܨܪܝܐ "a rent", ܨܪ̈ܝܐ (as against ܨܪܝܐ "one who is torn", ܨܪ̈ܝܐ); ܩܪܝܐ "cold", ܩܪ̈ܝܐ.

Abs. and constr. states (corresponding).

§ 73. In the absolute state of the plural, such substantives have *īn*, so far as they appear in it at all: ܓܕ̈ܝܢ; ܟܟ̈ܪܝܢ; ܩܢ̈ܝܢ; ܡܥ̈ܝܢ; ܛܠ̈ܝܢ. Thus too the pronunciation of the very rare word ܫܡܝܢ must be *šĕmīn* and not *šĕmēn*. But the Adjectives have *ēn*: ܩܫܝܢ; ܣܟܠܝܢ; ܡܚܓܪܝܢ (from ܡܚܓܪܐ and from ܡܚܓܪ) &c.

In the construct state of the plural, such Substantives have *ai*: ܓܕ̈ܝ; ܟܟ̈ܪܝ; ܩܢ̈ܝ; ܡܥ̈ܝ; but the Adjectives, *yai*: ܩܫ̈ܝܝ; ܪ̈ܥܝܝ "herdsmen"; ܩܪ̈ܘܝ "criers"; ܡܚܘ̈ܝܝ "pointing out", &c. (cf. with this section § 145 K *infra*).

Plur. from enlarged forms in *ān*.

§ 74. The following Masculines form their plural from enlarged forms in *ān*. They are to some extent words of closely related meaning:—

ܐܶܒܳܐ "fruit"; ܐܶܒ̈ܳܢܶܐ (ܐܒܒܐ § 21 D), seldom ܐܶܒ̈ܶܐ.(1)
ܣܰܡܳܐ φάρμακον; ܣܰܡ̈ܡܳܢܶܐ (ܣܡܡܢܐ § 21 D).
ܒܶܣܡܳܐ "fragrance"; ܒܶܣ̈ܡܳܢܶܐ (also ܒܶܣܡܘ̈ܢܶܐ § 44) and ܒܶܣ̈ܡܶܐ.
ܪܶܝܚܳܐ "scent"; ܪܶܝ̈ܚܳܢܶܐ.
ܠܒܽܘܢܬܳܐ "frankincense"; ܠܒܽܘ̈ܢܶܐ and ܠܒܽܘܢ̈ܳܬܳܐ.(2)
ܡܶܫܚܳܐ "salve"; ܡܶܫ̈ܚܳܢܶܐ.
ܚܰܡܪܳܐ "wine"; ܚܰܡܪ̈ܳܬܳܐ (also ܚܰܡܪܘ̈ܢܶܐ § 44).(3)
ܓܘܢܳܐ "colour"; ܓܘ̈ܢܳܢܶܐ, usually ܓܘ̈ܢܶܐ.
ܨܒܽܘܥܳܐ "dyed stuff"; ܨܒܽܘ̈ܥܳܢܶܐ and ܨܒܽܘ̈ܥܶܐ.
ܥܰܡܪܳܐ "wool"; ܥܰܡ̈ܪܶܐ "woollen stuffs".
ܒܶܣܪܳܐ "flesh"; ܒܶܣ̈ܪܳܢܶܐ, together with ܒܶܣ̈ܪܶܐ.(4).
ܓܶܢܣܳܐ "race" (γένος); ܓܶܢ̈ܣܳܢܶܐ, also with ܓܶܢ̈ܣܶܐ.
ܛܰܪܦܳܐ "foliage"; ܛܰܪ̈ܦܳܢܶܐ.
ܫܰܠܺܝܛܳܐ "ruler"; ܫܰܠܺܝ̈ܛܳܢܶܐ and ܫܰܠܺܝ̈ܛܶܐ. From that form (ܫܰܠܺܝ̈ܛܳܢܶܐ) the singular ܫܰܠܺܝܛܳܢܳܐ has been derived anew.
ܟܳܗܢܳܐ "priest"; ܟܳܗ̈ܢܳܢܶܐ, usually ܟܳܗ̈ܢܶܐ.
ܪܰܒܳܐ "teacher"; ܪܰܒ̈ܳܢܶܐ (very rarely indeed a sing. from it occurs ܪܰܒܳܢܳܐ); ܪܰܘܪ̈ܒܳܢܶܐ "magnates" (v. § 146).(5)

§ 75. *Feminine substantives in* ܝܬܳܐ have ܝ in the absolute state of the singular (§ 26 C). Thus ܐܶܣܛܠܺܝܬܳܐ "garment", ܐܶܣܛܠܺܝ; ܡܰܪܕܺܝܬܳܐ "journey", ܡܰܪܕܺܝ; ܩܶܢܺܝܬܳܐ "beam", ܩܶܢܺܝ; ܪܶܒܺܝܬܳܐ "usury", ܪܶܒܺܝ. In the construct state ܝܬ: ܫܘܥܺܝܬܳܐ "narration", ܫܘܥܺܝܬ. But in adjectives, *e. g.* ܩܰܕܡܳܝܬܳܐ **Fem. in** ***ithā.***

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(1) The East-Syrians say *abbā* (§ 45) &c., with *a*. The abs. state ܐܶܒ̈ܳܢܺܝܢ: So far as such state appears in the case of the others, it is dealt with in a corresponding way.

(2) Singular ܠܒܽܘܢܳܐ is "tar".

(3) Thus the *Plurale tantum* ܗܶܪ̈ܬܡܳܢܶܐ "spices" clearly belongs to a sing. ܗܶܪܬܡܳܐ; and so ܝܰܪ̈ܩܳܢܶܐ "herbs", and ܙܰܪ̈ܥܳܢܶܐ "seeds, plants" must be plurals of ܝܰܪܩܳܐ and ܙܰܪܥܳܐ (also a pl. ܙܰܪ̈ܥܶܐ). The singular of ܒܰܣ̈ܡܳܢܶܐ "a certain wedding dainty" is probably ܒܰܣܡܳܐ.

(4) ܒܶܣ̈ܪܳܬܳܐ "fleshy layers", "membranes" is not however a plural from ܒܶܣܪܳܐ, since it is feminine. The singular would probably be ܒܶܣܪܬܳܐ.

(5) Some few are uncertain. Perhaps several others of those named have simple plurals.

"pura", the absolute state is ܦܽܘܪܳܐ, the construct, ܦܽܘܪܰܬ. In the plural all have the consonantal *y*: ܡܕ̈ܝܢܳܬܳܐ, ܦܽܘܪ̈ܝܳܢ, &c.

Fem. in *ūthā*. § 76. A. *Words in* ܘܬܐ (purely *feminine abstract nouns*) have ܘ in the absolute state of the singular (§ 26 C), and ܘܬ in the construct state, while in the plural they have for states abs., constr., emph.— ܘ̈ܳܢ, ܘ̈ܳܬ, ܘ̈ܳܬܳܐ. Thus for instance, ܡܰܠܟܽܘ "kingdom", ܡܰܠܟܽܘܬ, ܡܰܠܟܽܘܬܳܐ; and in plural ܡܰܠܟܘ̈ܳܢ, ܡܰܠܟܘ̈ܳܬ, ܡܰܠܟܘ̈ܳܬܳܐ.—ܒܳܥܽܘ "a request", ܒܳܥܽܘܬ, ܒܳܥܽܘܬܳܐ; plural, ܒܳܥܘ̈ܳܢ, &c.—ܡܰܪܕܽܘܬܳܐ "chastisement"; ܡܰܪ̈ܕܘܳܬܳܐ, &c.

From ܐܳܣܝܽܘܬܳܐ "healing", there is formed (from an old ground-form ܐܳܣܘܳܬܳܐ) ܐܳܣܘ̈ܳܬܳܐ or (§ 40 C) ܐܳܣܝ̈ܘܳܬܳܐ. Even from ܦܶܠܓܽܘܬܳܐ "half", ܣܳܗܕܽܘܬܳܐ "testimony", ܝܳܪܬܽܘܬܳܐ "inheritance", the plural is ܦܶܠܓ̈ܘܳܬܳܐ, ܣܳܗܕ̈ܘܳܬܳܐ, ܝܳܪ̈ܬܘܳܬܳܐ: still there is also found, conformably to the original formation, ܦܶܠ̈ܓܘܳܬܳܐ, ܣܳܗ̈ܕܘܳܬܳܐ.

From ܓܰܢܒܪܽܘܬܳܐ "manliness" comes the plural ܓܶܢܒ̈ܪܘܳܬܳܐ "wonders".

B. Notice specially besides: ܕܡܽܘܬܳܐ "image" (ܕܡܽܘܬ, ܕܡܽܘ); pl. ܕ̈ܡܘܳܬܳܐ (ܕ̈ܡܘܳܢ). ܨܒܽܘܬܳܐ "thing" (ܨܒܽܘܬ, ܨܒܽܘ); pl. ܨ̈ܒܘܳܬܳܐ (ܨ̈ܒܘܳܢ). ܚܰܝܘܬܳܐ "animal" and ܚܰܕܘܬܳܐ "joy" (for and with ܚܰܝܽܘܬܳܐ (1), ܚܰܕܽܘܬܳܐ § 40 D) form regularly ܚܰܝܘܰܬ, ܚܰܕܘܰܬ, ܚܰܕܘܳܐ; Plural being, of course, ܚܰܝ̈ܘܳܬܳܐ, ܚܰܕ̈ܘܳܬܳܐ.

Fem. in *ōthā*. § 77. *Feminines in ōthā* (2): ܨܠܽܘܬܳܐ "prayer", constr. state, ܨܠܽܘܬ,— pl. ܨܠܰܘ̈ܳܬܳܐ, ܨܠܰܘ̈ܳܢ. So ܫܳܩܽܘܬܳܐ "thigh", ܫܳܩ̈ܘܳܬܳܐ; ܢܶܣܽܘܬܳܐ, ܢܶܣ̈ܘܳܬܳܐ "sawdust". On the other hand ܡܚܽܘܬܳܐ "stroke", abs. st. ܡܚܽܘܳܐ: in plural ܡܚ̈ܘܳܬܳܐ, ܡܚ̈ܘܳܢ (without *a* before ܘ).

Fem. in *āthā*. § 78. *Feminine forms in āthā* (3) (in the singular occurring nearly always in the emphatic state) have in the plural *awāthā*: ܨܶܒܬܳܐ "thumb", ܨܶܒ̈ܘܳܬܳܐ; ܡܢܳܬܳܐ "portion", ܡܢ̈ܰܘܳܬܳܐ, ܡܢ̈ܰܘܳܢ, &c. Similarly ܡܐ̈ܰܘܳܬܳܐ (for מְאָוָתָא) from ܡܳܐܬܳܐ "a hundred". Some of these words in *āthā* form the plural

(1) But of course the Abstract Noun ܚܰܝܽܘܬܳܐ = חַיּוּתָא "liveliness", which is formed by ܚܰܝ "living", combined with the suffix *ūth* (§ 138),—although in outward appearance it coincides with ܚܰܝܘܬܳܐ = חַיְוָתָא "animal"—has ܚܰܝܽܘ in the Abs. st. and ܚܰܝܽܘܬ in the Constr. st.

(2) The Singular-forms not adduced (st. abs. or constr.) I cannot vouch for. The corresponding Plural-forms (in *ān* and *āth*) are easily supplied.

(3) ܡܢܳܬܳܐ, pl. ܡܢ̈ܰܘܳܬܳܐ, properly an Abstract noun, is masculine, when it means "associate".

as if the ܬ belonged to the stem and they were masculine: thus ܒܥܬܐ "seeking for", ܒܥ̈ܬܐ; ܨܐܬܐ "dirt" (for צְאָתָא § 33 A), ܨܐ̈ܬܐ.

ܡܘܡܬܐ "oath" (Abs. st. ܡܘܡܐ, constr. st. ܡܘܡܬ) remains unaltered in the plural, ܡܘ̈ܡܬܐ; or from a secondary form ܡܘܡܝܬܐ, it forms ܡܘܡܝ̈ܬܐ.

ܚܬܐ "sister",—plural, ܐܚ̈ܘܬܐ v. § 146.

§ 79. A. A number of *masculine substantives in* ܝܐ form their plural in ܘ̈ܬܐ, instead of following § 72.(1) Pl. in ōthā.

Thus in particular:

ܐܘܪܝܐ "manger", ܐܘܪ̈ܘܬܐ(2) (§ 34); ܐܪܝܐ "lion", ܐܪ̈ܝܘܬܐ (§ 146); ܐܒܘܒܐ "pipe", ܐܒ̈ܘܒܘܬܐ; ܬܕܝܐ "breast", ܬܕ̈ܝܘܬܐ (and ܬܕ̈ܝܐ); ܚܘܝܐ "serpent", ܚܘ̈ܘܬܐ; ܟܘܪܟܝܐ "crane", ܟܘܪ̈ܟܝܘܬܐ; ܟܘܪܣܝܐ "throne", ܟܘܪ̈ܣܘܬܐ; ܓܠܐ "heap", ܓܠ̈ܘܬܐ; ܠܠܝܐ (for *lailĕyā* § 49 A) "night", ܠܠ̈ܘܬܐ; ܡܥܝܐ "bowels", ܡܥ̈ܘܬܐ, generally ܡܥ̈ܝܐ (§ 72); ܐܓܪܐ "rent", ܐܓܪ̈ܘܬܐ (as well as ܐܓܪ̈ܐ); ܡܡܫܠܐ "extracting-fork", ܡܡܫ̈ܠܘܬܐ; ܣܘܣܝܐ "horse", ܣܘܣ̈ܘܬܐ(3); the compound ܒܣܕܝܐ "pillow" (§ 141), with the irregular plural, ܒܣ̈ܕܘܬܐ(4); and the substantive participles: ܪܥܝܐ "shepherd", ܪܥ̈ܘܬܐ; ܐܣܝܐ "physician", ܐܣ̈ܘܬܐ; ܡܪܝܐ "Lord", ܡܪ̈ܘܬܐ (§ 146); ܫܩܝܐ "cup-bearer", ܫܩ̈ܘܬܐ.

So also the feminine ܢܩܝܐ "sheep", ܢܩ̈ܘܬܐ; and ܪܚܝܐ "mill", ܪ̈ܚܘܬܐ with ܪ̈ܚܝܐ.

Farther ܦܪܕܘ̈ܬܐ from ܦܪܕܝܐ "a mule", for which others give ܦܪ̈ܕܝܘܬܐ (not so well authenticated).(5)

Besides, it is common with Greek words,—particularly feminines: ܡܘܕܝܐ μόδιος, ܡܘܕ̈ܝܘܬܐ; ܦܠܛܝܐ πλατεῖα, ܦܠܛ̈ܝܘܬܐ; ܓܘܢܝܐ γωνία, ܓܘܢ̈ܝܘܬܐ, and many others. Also with other terminations: κῶλον, ܩܘܠ̈ܘܬܐ; ܐܣܛܕܝܘܢ στάδιον, ܐܣܛܕ̈ܘܬܐ; ܡܟܢܐ μηχανή, ܡܟ̈ܢܘܬܐ, and many others.

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(1) I adduce those only which are well attested.

(2) So the later formation ܓܘܪ̈ܝܘܬܐ for ܓܘܪܝܐ (§ 72), where the short u is treated as long.

(3) A late formation is ܣܘܣ̈ܝܐ.

(4) This form appears to be the only correct one.

(5) Later formation,—ܦܪ̈ܕܝܐ. Along with it there is found (from the rare ܦܪܕܐ) the fem. ܦܪܕܬܐ, plural ܦܪ̈ܕܬܐ.

The vocalisation is not always certain in these cases: occasionally secondary forms are found besides, as from ܡܚܘܙܐ, ܩܛܪܐ (§ 72).

The peculiar ܐܬܦܝܐ "pot-stand, hearth", properly a plural-form, forms a new plural, ܐܬܦܝܬܐ: a secondary form is ܐܬܦܐ.

B. In addition the following words, not ending in *yā*, form plurals in ܘܬܐ:—

(1) Masculines, taking ◌ܰ before the ܘ: ܐܬܪܐ "place, ܐܬܪܘܬܐ; (¹) ܚܝܠܐ "strength", ܚܝܠܘܬܐ (and ܚܝܠܐ); ܠܒܐ "heart", ܠܒܘܬܐ (and ܠܒܐ); ܢܗܪܐ "river", ܢܗܪܘܬܐ; ܛܗܪܐ "midday", ܛܗܪܘܬܐ. In the later speech there are a few additional examples.

(2) Feminines, not taking ◌ܰ before the ܘ: ܐܘܡܬܐ "folk", ܐܘܡܘܬܐ; ܐܫܝܬܐ "wall", ܐܫܝܘܬܐ (usually ܐܫܝܐ § 80); ܐܬܐ "sign", ܐܬܘܬܐ; ܩܪܝܬܐ "village", ܩܘܪܝܘܬܐ; ܐܫܬܐ "fever", ܐܫܘܬܐ (§ 114); ܢܘܪܐ "fire", ܢܘܪܘܬܐ (also ܢܘܪܐ); ܣܦܬܐ "lip", ܣܦܘܬܐ (§ 146). (²)

Feminine-ending treated as a radical.

§ 80. In §§ 78 and 79 B we have already had several feminines which treat their ܬ in the plural as if it belonged to the stem. So, farther, ܫܒܫܬܐ, ܫܒܫܬܐ "twig", ܫܒܫܬܐ, ܫܒܫܬܐ; ܕܘܒܬܐ "sweat", "exudation", ܕܘܒܬܐ: ܩܛܬܐ "bag", "beam", ܩܛܬܐ; ܡܕܐܬܐ "tribute", ܡܕܐܬܐ: perhaps too ܥܘܩܬܐ "sting, prick" (³) belongs to this class, with pl. ܥܘܩܬܐ: perhaps also ܫܘܩܬܐ "stem" with pl. ܫܘܩܬܐ. Several plurals of Abstracts like ܟܪܝܬܐ, as pl. of ܟܪܝܬܐ "care", are doubtful (ܚܪܝܢܐ "contention", "litigation" is regular: ܚܪܝܢܐ). ܡܣܐܬܐ "a balance" has, according to some, the pl. ܡܣܐܬܐ, but ܡܣܐܬܐ is better (for *masseāthā* √נשא).

Falling away of fem.-ending in pl.

§ 81. A large number of feminines, particularly names of plants, have a feminine termination in the singular, but not in the plural. Thus *e. g.* ܐܡܬܐ "ell", ܐܡܝܢ, ܐܡܐ; ܐܫܝܬܐ "wall", ܐܫܝܐ; ܪܘܩܥܬܐ (commonly ܐܪܘܩܥܬܐ § 51) "a patch", ܪܘܩܥܐ; ܓܢܬܐ "garden", ܓܢܐ; ܒܝܥܬܐ "egg", ܒܝܥܐ (along with ܒܝܥܬܐ "vaults"); ܣܦܝܢܬܐ "ship", ܣܦܝܢܐ (with ܣܦܝܢܬܐ);

(¹) The simple pl. is given in ܒܟܠ ܐܬܪܝܢ "in all places",—"everywhere".

(²) Notice with regard to the foregoing sections that the East-Syrians write ◌ܘܳܬܳܐ for ◌ܘܳܬܳܐ (§ 49 B).

(³) This (with ܬ) seems to be the correct form. If, however, the *t* is hard, as another line of tradition represents it to be, then it belongs to the root.

ܫܳܥܬ݂ܳܐ "hour", ܫܳܥܺܝܢ; ܫܢܳܬ݂ܳܐ "year", ܫܢܺܝܢ (§§ 72, 146); ܡܶܠܬ݂ܳܐ "word", ܡܶܠܺܝܢ; ܡܰܛܠܰܬ݂ܳܐ "tent", "hut", ܡܰܛܠܶܐ (§ 59); ܡܥܰܪܬ݂ܳܐ "pit", ܡܥܳܪ̈ܶܐ; ܥܶܢܒ݁ܬ݂ܳܐ "grape", ܥܶܢ̈ܒ݁ܶܐ; ܚܶܛܬ݂ܳܐ "wheat", ܚܶܛ̈ܶܐ; ܣܥܳܪܬ݂ܳܐ "barley", ܣܥܳܪ̈ܶܐ; ܬܺܐܬ݂ܳܐ (ܬܺܬ݂ܳܐ) "fig", ܬܺܐܢܶܐ (§ 28); ܣܺܝܒ݁ܬ݂ܳܐ "a kind of thorn", ܣܺܝܒ݁ܶܐ, &c., &c.

Notice—ܚܽܘܩܪܬ݂ܳܐ "vertebra" (and ܚܽܘܩܪܳܬ݂ܳܐ), ܚܽܘܩܪ̈ܶܐ (secondary form ܚܽܘܩܪ̈ܳܬ݂ܳܐ); ܓܽܘܡܰܪܬ݂ܳܐ "charcoal", ܓܽܘܡܪ̈ܶܐ (later additional forms ܓܽܘܡܪ̈ܳܬ݂ܳܐ and ܓܽܘܡܪ̈ܳܬ݂ܳܬ݂ܳܐ § 71); ܓܶܦ̮ܬ݂ܳܐ (secondary form ܓܽܘܦ̮ܢܳܐ) "vine-shoot", ܓܽܘܦ̮̈ܢܶܐ (§ 28); ܓܶܒ݁ܬ݂ܳܐ "cheese", ܓܽܘܒ݁̈ܢܶܐ; ܠܶܒ݂ܶܢܬ݂ܳܐ "brick", ܠܶܒ݂̈ܢܶܐ.

The foreign word ܫܰܒ݁ܬ݂ܳܐ (שַׁבָּת) "sabbath" (whose ܬ is properly a radical) is treated in this way:—ܫܰܒ݁ܺܝܢ, ܫܰܒ݁̈ܐ; in abs. st. sing. ܫܰܒ݁ܐ.

§ 82. Other feminines do not have a feminine termination in the singular, but take one in the plural. Thus, for instance ܐܽܘܪܚܳܐ "way", ܐܽܘܪ̈ܚܳܬ݂ܳܐ; ܐܰܪܥܳܐ "earth", ܐܰܪ̈ܥܳܬ݂ܳܐ; ܢܰܦ̮ܫܳܐ "soul", ܢܰܦ̮̈ܫܳܬ݂ܳܐ; ܪܽܘܚܳܐ "wind, spirit", ܪ̈ܽܘܚܳܬ݂ܳܐ and ܪ̈ܽܘܚܶܐ, &c. **Assumption of fem. ending in pl.**

Several separate the forms of the plural according to the signification, *e. g.* ܥܰܝܢܳܐ "eye, fountain", ܥܰܝ̈ܢܶܐ "eyes",—ܥܰܝ̈ܢܳܬ݂ܳܐ "fountains", &c. V. in §§ 84 and 87, the words concerned. (1)

Of masculines, only ܢܳܡܽܘܣܳܐ forms its plural in this way, ܢܳܡܽܘ̈ܣܳܬ݂ܳܐ (rarely the constr. st. ܢܳܡܽܘ̈ܣܰܬ݂;—before suffixes ܢܳܡܽܘ̈ܣܳܬ݂ܗܽܘܢ, &c.) along with ܢܳܡܽܘ̈ܣܶܐ (but absolute st. only ܢܳܡܽܘ̈ܣܺܝܢ); similarly [with double forms] ܫܡܳܗ̈ܳܬ݂ܳܐ "names", together with ܫܡܳܗ̈ܶܐ, from ܫܡܳܐ; and ܐܰܒ݂ܳܗ̈ܳܬ݂ܳܐ "fathers", together with ܐܰܒ݂ܳܗ̈ܶܐ from ܐܰܒ݂ܳܐ (§ 146).

§ 83. *An old feminine ending ai* appears only in the following words, which are no longer capable of inflection and always stand in the absolute state of the singular:— **Feminine-ending: ai.**

ܣܠܳܘܰܝ "quails"; ܦܽܘܦܰܝ "a kind of bird"; ܒܰܩܰܝ "a kind of gnat"; ܓܰܘܓܰܝ "spider"; ܬܢܳܝ "condition (terms)"; ܫܽܘܓܰܝ "error"; ܛܽܘܫܰܝ "concealment" (only in ܒ݁ܛܽܘܫܰܝ "in secret").

§ 84. *A large number of feminines do not have a feminine termination in the singular.* I give here a list of ascertained words (2) of this **List of feminines not having a fem. ending.**

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(1) Very frequently a transferred meaning takes *āthā*; while the word in its proper meaning takes *ē*. The latter is properly a dual form in this case.

(2) Some doubtful words like ܓܰܒ݁ܶܐ = גבים I Kings 6, 9—I have purposely

kind,—though of course not complete,—arranged alphabetically, keeping out Greek words, except a few that have been greatly altered. Those which always take the feminine-ending in the plural I mark with "*āthā*"; those which form the plural in both ways (§ 82), with "*āthā* and *ē*". The others form the plural only after a masculine type, *so far as a plural of theirs can be authenticated at all.*

ܐܓܢܐ bowl.
ܐܕܢܐ ear, *āthā* (handle &c.) and *ē*.
ܐܘܪܚܐ way, *āthā*.
ܐܝܕܐ hand (Plurals v. § 146).
ܐܠܥܐ rib.
ܐܠܦܐ ship.
ܐܡܐ mother (Plurals v. § 146).
ܐܣܛܠܐ cloak.
ܐܣܬܝܪܐ *στατήρ*.
ܐܦܐ (properly pl. or rather dual from אנף "nose") face.
ܐܦܥܐ hyena.
ܐܪܥܐ earth, *āthā*.
ܐܣܟܐ stone [1] (testic.).
ܐܣܦܪܐ field. [2]
ܐܬܢܐ she-ass.
ܥܝܢܐ spring.
ܒܘܪܟܐ knee.
ܥܕܪܐ herd. [3]
ܓܘܕܐ troop. [4]
ܚܘܛܪܐ stick. [4]
ܓܘܦܢܐ vine.
ܦܘܬܐ column in book. [4]
ܓܠܓܠܐ wheel.
ܢܚܠܐ wādy.
ܓܪܒܝܐ north.
ܕܘܢܒܐ tail.
ܓܒܐ side, rib, *āthā* and *ē*.
ܙܩܐ a skin, bottle.
ܚܘܦܢܐ handful.
ܚܨܝܢܐ axe.
ܚܨܪܐ little finger.
ܚܩܠܐ field, *āthā*.
ܛܪܦܐ bird of prey.
ܛܦܪܐ finger-nail, claw.
ܝܡܝܢܐ right hand.
ܝܪܘܪܐ jackal.
ܟܐܦܐ stone.

excluded.—The number of such Feminines may actually be a good deal larger than has come under observation up to the present time at least. The same remark holds good of the fluctuations in the matter of gender.

(1) Besides, ܐܣܟܬܐ, pl. ܐܣܟܬܐ.

(2) Besides, ܐܣܦܪܬܐ, pl. ܐܣܦܪܝܬܐ (§ 71). It is a foreign word.

(3) The feminine ܓܕܕܐ "wormwood" (§ 21 D) no doubt had a sing. ܓܕܐ and accordingly belongs to § 81. Exactly the same seems to be the case with ܣܥܪܐ "sedge-grass".

(4) Rare in the masc., and not so well supported.

ܟܒܕܐ liver.
ܟܘܐܠܐ (ܟܐܘܠܬܐ, &c.) ark (probably a foreign word).
ܟܘܪܐ bee-hive.
ܟܘܬܝܢܐ tunic (pl. v. § 71).
ܟܟܪܐ talent.
ܟܠܟܐ raft.
ܟܢܦܐ wing, *āthā* and *ē*.
ܟܦܐ handful, bowl.
ܟܪܣܐ body, belly, *āthā*.
ܟܪܥܐ shank.
ܟܬܦܐ shoulder, *āthā*.
ܠܘܚܐ tablet.
ܡܓܠܐ sickle. (1)
ܡܓܢܐ shield.
ܡܕܢܚܐ rising (of the sun), east.
ܡܘܒܠܐ load.
ܡܘܫܚܐ calf.
ܡܚܛܐ needle.
ܡܠܚܐ salt.
ܡܥܐ copper-coin.
ܡܥܪܒܐ going-down (of the sun), west. (2)
ܢܘܪܐ fire (pl. § 79 B).
ܢܢܐ, ܢܝܢܐ thread (seemingly λινέα).
ܢܦܫܐ soul, *āthā*.
ܢܩܐ sheep (pl. § 79 A).
ܣܟܝܢܐ knife, *āthā*, *ē* (and ܣܟܝܢܬܐ § 71, 4).
ܣܟܪܐ shield.
ܣܡܠܐ left-hand.
ܥܒܪܐ locks (of hair).
ܠܘܡܣܐ bit.
ܥܙܐ goat.
ܥܛܡܐ side, hip, *āthā*.
ܥܝܢܐ eye, *āthā*, (source, &c.) and *ē*.
ܥܠܥܠܐ storm.
ܥܢܐ small cattle.
ܥܢܢܐ cloud.
ܥܢܦܐ boughs. (3)
ܥܢܬܐ sprout.
ܥܩܒܐ heel, track. (4)
ܥܩܪܒܐ (v. § 52) scorpion.
ܥܪܒܐ trough.
ܥܪܣܐ bed, *āthā*.
ܥܪܦܠܐ mist.
ܦܕܢܐ yoke.
ܦܪܟܐ idolatrous altar (from the Assyrian).
ܨܒܥܐ finger, *āthā* and *ē*.
ܨܥܐ dish.
ܨܦܪܐ a little bird.
ܩܕܪܐ pot.
ܩܘܦܕܐ hedgehog.
ܩܛܘ cat, pl. ܩܛܘܬܐ (foreign word of unknown origin).
ܩܠܡܐ louse, weevil.
ܩܣܛܐ a liquid measure. (5)

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(1) More rarely ܡܓܠܬܐ.

(2) The sing. of ܚܨܒܬܐ "loins" was probably ܚܨܐ.

(3) Sing. is probably ܥܢܦܐ "mane"; the plural ܥܢܦܐ also means "mane"; there is also a pl. ܥܢܦܬܐ.

(4) ܥܩܒܬܐ—"tracks"—belongs to the sing. ܥܩܒܐ.

(5) The ܛ here is altered from ܬ: the word originally had the fem.-ending.

ܩܪܢܐ horn, *āthā* and *ē*.
ܩܪܩܠ grated cover. (1)
ܪܓܠܐ foot, *āthā* (bases) and *ē*.
ܪܘܡܚܐ spear.
ܚܘܒܙܐ mallow.
ܪܚܝܐ mill (pl. § 79 A).
ܪܡܟܐ herd (especially of horses, word from the Persian).
ܩܘܦܠܐ an enveloping upper garment (word appears to be borrowed from the Assyrian).
ܦܓܪܐ corpse (from the Assyrian).
ܫܢܐ tooth *āϑā* (peaks) and *ē*.
ܫܪܐ navel.
ܬܘܠܥܐ worm.
ܬܝܡܢܐ south.

Add hereto all names of letters, like ܐܠܦ, ܒܝܬ, &c.

Farther, add feminine proper names, to which also the Hebrew words ܬܐܒܝܠ תֵּבֵל "earth", ܫܝܘܠ שְׁאוֹל "Hades", &c. belong.

Out of the above list certain groups of significations may be readily recognised as mostly feminine, *e. g.* limbs appearing in pairs (but ܕܪܥܐ "arm"; ܬܕܝܐ "breasts", &c. are masc.), as well as certain simple utensils and vessels, &c.

Fluctuation of gender in names of animals.

§ 85. *Names of animals*, which *for the most part* are *feminine*, appearing *sometimes* however as *masculine*, especially when they denote male individuals,—are:

ܥܘܪܕܥܐ frog.
ܐܪܢܒܐ hare.
ܕܒܐ bear.
ܩܩܒܐ partridge.
ܚܘܪܒܐ stork.
ܝܘܢܐ pigeon.

The correctness of using these words as masculines—is not quite established in every case. On the other hand, certain other names of animals, which have been noted above as being feminine, may occasionally be made use of in the masculine gender. (2) Conversely, the masculines ܓܡܠܐ "camel", ܚܡܪܐ "ass", when they have to denote females, are also employed as feminines. Also the word ܪܟܫܐ "horses" appears in the meaning "mares" as fem. (as well as ܪܟܫܬܐ).

Radical ܬ treated as fem.-ending.

§ 86. *Nouns formed with the sign of the feminine*, ܬܐ, *remain feminine*, even when this termination is not so readily recognisable as being such a sign. Thus, for example ܐܬܐ "sign"; ܐܫܬܐ "fever"; ܫܢܬܐ

(1) From *cracli*, a vulgar form of *clatri* or *clathri*, which again is traceable to κλῇθρα "bars".

(2) Often we can by no means determine the gender by the name alone.

"sister"; ܩܶܫܬܳܐ "bow" (pl. ܩܶܫ̈ܬܳܬܳܐ); ܚܶܨܬܳܐ "bag" (§ 80). The feminine termination is doubtless also present in the feminine ܡܚܙܬܐ "home", "village" (Assyrian word); ܥܘܩܬܐ "sting", (§ 80); ܙܶܦܬܳܐ or ܙܰܦܬܳܐ "pitch". Cf. p. 57, Note (5). But ܨܳܐܬܳܐ "dirt", and ܕܽܘܥܬܳܐ "sweat", occur certainly as masculines, though very rarely.

On the other hand phonetic analogy attracts to the feminine gender the following words, which have a radical ܬ:—ܐܶܫܬܳܐ "ground"; ܠܬܐ "glue"; ܟܶܬܬܳܐ "mote (כתת?); ܫܶܒܬܳܐ "anise" (foreign word); ܒܪܘܬܐ "cypress"; ܫܘܬܐ "disposition" (שות); ܟܪܬܐ "leek"; ܣܦܬܐ "self-sown grain" (foreign word?); ܫܽܘܚܬܳܐ "rust"; ܫܽܘܒܬܳܐ "sediment", "lees". In isolated cases the otherwise masculine nouns which follow are employed in the feminine: ܦܶܚܬܳܐ (East-Syrian ܦܽܘܚܬܳܐ) "abyss"; ܩܽܘܫܬܳܐ "truth"; ܨܶܒܬܳܐ "adornment" (from which even appears a pl. ܨܶܒ̈ܘܳܬܳܐ, as if in accordance with § 75) (¹); ܕܚܠܬܐ "terror" (but only masculine ܙܶܘܥܳܐ, and many others). ܒܝܬܐ "being" is almost always fem.

§ 87. *Other words are common to both genders*:—ܐܶܬܪܽܘܓܳܐ, ܬܪܽܘܓܳܐ, "orange", m. and f., (foreign word). **Nouns of common gender.**

ܒܥܝܪܐ "cattle", sing. f. and pl. f.; yet also pl. m.

ܓܠܘܣܩܡܐ "urn", "sarcophagus" (foreign word) m. and f.

ܕܰܝܪܳܐ "dwelling" (pl. ܕܰܝܖ̈ܶܐ, ܕܰܝܖ̈ܳܬܳܐ); in particular when meaning "convent", always f. (and then too, pl. always ܕܰܝܖ̈ܳܬܳܐ).

ܙܒܢܐ "time" (*Zeit*) m.; "time" (*Mal*) generally f. (as also ܙܒܢ̈ܬܐ, ܙܒܢ̈ܬܐ, "times").

ܫܽܘܒܛܳܐ "a rod" m., very rarely f.

ܚܶܟܳܐ (ܚܢܟܐ) "palate"; pl. ܚܶܟ̈ܶܐ m. and f.

ܚܰܪܒܳܐ "sword", "destruction", m. and f.

ܚܒܪܬܐ "companion" m. and f.

ܡܶܠܬܳܐ "word", f. (pl. § 81); only as a dogmatic expression, ὁ λόγος, (not in a natural sense), m.

ܡܒܘܥܐ "source", f. (pl. ܡܒ̈ܘܥܐ, more rarely ܡܒܘܥ̈ܬܐ); rarely m.

ܣܰܗܪܳܐ "moon", m. and f.

(¹) It is of course possible that on the other hand the root is צבי, and that the ב has only come from ܨܶܒܬܳܐ into the new root צבת.

ܩܘܡܣܐ "weevil", m. and f.
ܢܶܣܚܳܐ "copy (of a writing)" m. and f.
ܩܘܠܒܪܐ "quiver", m. and f. (foreign word).
ܪܘܚܐ "wind", "spirit", preponderatingly f., especially in the sense of "wind"; pl. ܪ̈ܘܚܐ and ܪ̈ܘܚܳܬܳܐ (this only f.).
ܪܩܝܥܐ "firmament" (Hebr.) m., rarely f.
ܫܒܠܐ "stalk", f. (like the more usual ܫܒܶܠܬܳܐ, pl. ܫ̈ܒܠܐ) seldom m.
ܫܪܐ "herd" (of swine and demons) m. and f.
ܫܡܝܐ "heaven", is employed as sing. m., sing. f., and pl. m. (in this last use almost confined to translations of the Bible).
ܫܡܫܐ "sun", m. and f.
ܫܒܠܐ "spike", "ear of corn", m. and f.
ܫܩܐ "leg", "stem" f., seldom m.
ܛܘܦܢܐ "flood" (Hebrew) m. and f.
ܢܚܠܐ "brook" m. and f.

Gender of Greek words. § 88. Greek words keep their native gender in the large majority of cases. Thus for instance the following are fem.: ܣܩܪܐ "a letter" *σάκρα*; ܐܣܛܠܐ (constr. st. ܐܣܛܠܝ) "robe" *στολή*; ܐܦܬܘܪܐ "gastric disease" *φθορά*; ܣܡܦܝܪܐ "sword" *σαμψήρα* (this from Persian *šamšēr*); ܦܠܢܓܐ *φάλαγγα* (Acc.); and the numerous words in ܐ̱ ܐ (*η* § 46). Amongst others almost all those in ܘܣ are masc., as also ܛܘܡܘܣܐ *τόμος*; ܦܘܪܘܣܐ *πόρος*; ܩܕܘܣܐ *κάδος*; ܩܐܪܘܣܐ *καιρός*; ܐܓܪܘܣܐ *ἄγρος*. Yet many variations occur here too. Thus ܐܣܛܘܐ *στοά* is m.; ܩܪܩܘܪܐ *ὁ κέρκουρος*, is fem.; ܐܣܦܘܓܐ *ὁ σπόγγος*, is mostly f.; ܟܘܪܐ *χῶρα*, (also ܟܘܪ) appears too as masc.; ܛܝܡܐ *τιμή* "price" is held as fem. in the sing. or as masc. in the pl. ܛܝ̈ܡܐ (like the Syriac word of the same meaning ܕܡ̈ܝܐ); ܐܐܪ *ἀήρ* is mostly f., yet m. also; ܩܪܛܝܣܐ *ὁ χάρτης* is m. and f.; ܣܘܪܓܐ "gallery" *σύριγγα* (f.) m. and f. &c.

Greek neuters are oftenest masc. in Syriac; yet sometimes they are also fem.: Thus is it with ܒܐܡܐ, ܒܝܡ *βῆμα*; ܬܐܛܪܘܢ (ܬܐܛܪܘܢ and other secondary forms) *θέατρον*; ܒܝܠܐ (ܒܠܐ, ܒܠܐ) *βῆλον* = *velum*, &c. ܩܕܪܐ "hot water boiler" *καλδάριον caldarium* occurs as m. and f.

Greek plural-endings. § 89. Greek words pretty frequently form Syriac plurals (particularly when, in the Syriac fashion of their singular, they end in ܐ̱),

e. g. ܦܘܪܣܐ πόρος, pl. ܦܘܪ̈ܣܐ; ܛܟܢܐ m. τέχνη, pl. ܛܟ̈ܢܐ; ܛܟܣܐ (East-Syrian), ܛܟܣܐ (West-Syrian) m. τάξις, ܛܟ̈ܣܐ; ܩܠܝܪܝܩܐ κληρικός, ܩܠܝܪ̈ܝܩܐ; ܙܐܛܝܡܐ ζήτημα, ܙܐܛܝ̈ܡܐ; but often too they receive Greek plural terminations. Thus in particular:—

1. ܘ— = οι: ܡܝܬܘܕܘܝ μέθοδοι; ܣܘܢܘܕܘܝ σύνοδοι; ܐܘܪܬܘܕܘܟܣܘܝ ὀρθόδοξοι; ܣܛܘܐܝܩܘܝ Στοϊκοί; ܩܠܝܪܝܩܘܝ κληρικοί, and many others.
2. ܝ̈— = αι (accordingly not distinguishable from the Syriac masc. plural-ending): ܣܘܢܗܕܝܩ̈ܐ συνοδικαί (pl. of ܣܘܢܗܕܝܩܐ συνοδική "synodal letter"); ܕܝܬ̈ܩܐ διαθῆκαι (from ܕܝܬܝܩܐ, ܕܝܬܩܐ), &c.
3. ܐܣ—, ܐܣ— = ᾱς: ܕܝܬܝܩܐܣ διαθήκας; ܐܘܣܝܐܣ οὐσίας, &c. Very often ܘܣ is used for this (properly ους, but seldom answering exactly to this Greek termination): ܕܝܬܝܩܘܣ; ܡܐܟܢܘܣ μηχανάς, &c. So ܛܘܢܘܣ, ܛܘܢܘܣ as pl. from ܛܘܢܘܣ τόνος. This ܘܣ is customarily vocalised as ܘܣ— (to amend the old error), which is to be read as *as*. So also ܣ— = ᾰς: ܦܠܐܩܣ πλάκας; ܩܣܪܣ Καίσαρας; ܐܐܪܣ ἀέρας; ܘܣ also appears for this, *e. g.* ܣܝܪܝܢܘܣ Σειρῆνας.
4. ܝܣ = εις: ܛܟܣܝܣ τάξεις (from ܛܟܣܝܣ τάξις); ܠܟܣܝܣ λέξεις (from ܠܟܣܝܣ); ܗܪܣܝܣ αἱρέσεις, &c. In rare cases only is ܣ—, ܗܣ = ες employed.
5. ܐ— = α: ܐܘܢܓܠܝܐ εὐαγγέλια; ܩܦܠܐܐ κεφάλαια, &c. Add ܛܐ—, ܛܐ ܐ—: ܕܘܓܡܛܐ δόγματα; ܙܝܛܡܛܐ ζητήματα, &c.

The Greek terminations are often wrongly applied, *e. g.* ܛܘܦܪܟܘ τοπάρχαι; ܒܝܠܣ βῆλα, &c.

Greek analogy is followed also in the formation of ܓܢܣ, ܓܢܝܣ (instead of ܓܢ̈ܐ § 81) from the Syriac ܓܢܬܐ "garden", and ܩܘܪܝܣ, ܩܘܪܝܐܣ (instead of ܩܘܪ̈ܝܐ § 146) from ܩܪܝܬܐ "a town".

§ 90. Proper names suffer no change in the plural in cases like ܬܪܝܢ ܐܕܡ "two Adam's"; ܐܪܒܥ ܡܪܝܡ "four Mary's"; ܠܘܛ ܣܓܝ̈ܐܐ "many Lot's" &c. So too for the most part is it with names of letters of the alphabet, *e. g.* ܬܪܝܢ ܢܘܢ "two Nūn's", although ܢܘ̈ܢܐ is also found, &c. Thus too ܚܡܫܐ ܓܐܪ "five *yēr's*", *i. e.* five times the particle *gēr*. Also ܬܪܝܢ ܘܝ "two woes", as well as ܬܪܬܝܢ ܘܝ; for which others have ܬܪܝܢ ܘܝ̈ܐ as well as ܬܪܬܝܢ ܘܝܐ. Nouns undergo no change in plural.

Defective nouns.

§ 91. Many substantives appear only in the singular, others only in the plural. A good many,—particularly of those of the masculine form,—want the absolute and construct states, at least in the singular, or have these supplied only later and artificially, or at least they rarely appear in them. On the other hand a very few appear merely in the construct state or in the absolute state.

Certain abstracts expressed by plurals.

§ 91b. An Abstract expressed by the pl., is found in ܚܰܝ̈ܶܐ "life"; ܪ̈ܰܚܡܶܐ "compassion"; ܚܺܐܘܪ̈ܶܐ "emancipation"; ܡܰܟ̣ܘܪ̈ܶܐ "marriage"; ܡܶܟ̈ܝܪܶܐ (East-Syrian ܡܟ̣ܺܝܪ̈ܶܐ) "betrothal".

B. *Survey of the nominal forms.*

B. SURVEY OF THE NOMINAL FORMS.

Preliminary observations.

§ 92. We deal here only with forms consisting of three or more radicals, and with bi-radicals which have become quite analogous to those forms;—as ܦܽܘܡܳܐ "mouth", ܩܶܫܬܳܐ "bow", &c. (to which many others are added, that can no longer be authenticated by us as such). For the other bi-radicals, or for words in other respects very irregularly formed,—v. under anomalous forms § 146. Besides, in instituting this survey, we are in no way aiming at completeness.

According to § 91,—in many substantives, particularly such as have not a feminine ending, we can only authenticate the Emphatic state in the singular. In most cases, however, this form is itself sufficient, particularly with words which have a feminine ending, to enable us to construct the other contingent State-forms.

Alterations are sustained by the ground-form, through the approach of the endings, but, as a rule, in cases only where vowels originally short take thereby a place in an open syllable. The Construct state (with which, in words that have no feminine ending, the Absolute state coincides) exhibits words in most instances as still in their relatively original form, cf. ܡܰܠܟܰܬ݂, ܡܶܣܟܶܢ, ܪܚܶܡ, &c., which in the Emphatic state become, according to § 43 A, ܡܰܠܟܬ݂ܳܐ, ܡܶܣܟܢܳܐ, ܪܰܚܡܳܐ. Many words of the simplest form are exceptions to this rule; and in these words it is only the Emphatic state which retains the vowel in its own place (ܡܰܠܟܳܐ; Absolute and Construct states, ܡܠܶܟ݂ for *malk* § 93). In certain respects feminine formations also are exceptions, like ܐܰܪܡܠܬ݂ܳܐ; constr. st. ܐܰܪܡܠܰܬ݂, &c.

(AA) TRI-RADICAL NOUNS UN-AUGMENTED EXTERNALLY.

(AA) Tri-radical nouns un-augmented externally. Preliminary observations.

THE SHORTEST FORMS.

§ 93. Forms with short vowel of the first radical and absence of vowel of the second (originally *qaṭl, qiṭl, quṭl*) coincide so frequently in Syriac with those which had a short vowel both after the first and the second radical (*qaṭal, qaṭil, qiṭal*, &c.), that we can only in part keep them separate.

The monosyllabic ground-form *qaṭl*, &c., when no ending is attached, throws the vowel behind the 2nd radical, in the case of a strong root, *e. g.* ܡܠܶܟ for *malk*, ܩܽܘܕܶܫ for *quδš*.

The insertion of an *ă* after the 2nd radical in the plural (Hebrew *mĕlāchīm, malĕchē* from *malakīm, malakai* from *malk*) is still shown in a few traces. On this rests the double writing in ܥܰܡܡܶܐ, ܓܶܢ̈ܒܐ, &c. (§ 21 D), which springs from a time when the plural *ʿamămē* was still formed from the singular ܥܰܡܳܐ. Some few of these nouns, farther, 'soften' the 3rd radical in the plural as if it followed a vowel: thus ܥܶܣܒܳܐ "herb"; ܥܶܣ̈ܒܐ (East-Syrian) from *ʿesăvē*; ܓܢܽܘܒܝܳܐ "theft", ܓܢܽܘ̈ܒܝܐ (East-Syr. tradition); ܐܰܠܦܳܐ "thousand"; ܐܰܠ̈ܦܶܐ, ܐܰܠܦܺܝܢ; and ܫܶܪܒܬܳܐ "stock", ܫܰܪ̈ܒܳܬܳܐ, &c. The influence of the original vowel in these cases is evident in some examples; *e. g.* in ܗܶܠܟܳ̈ܬܳܐ "ways, journeys", from *halakhāthā* from ܗܶܠܟܬܳܐ out of original *halakhathā*. But the large majority fashion the plural forms directly according to those of the singular.

§ 94. A. With *a* and *e* of strong root: (a) ܡܰܠܟܳܐ "king", absolute and construct states ܡܠܶܟ; pl. ܡܰܠ̈ܟܶܐ, absol. st. ܡܰܠܟܺܝܢ, constr. st. ܡܰܠ̈ܟܰܝ, &c. **With *a* and *e* of strong root.**

In the constr. and abs. states of the sing. an *e* appears in these cases throughout: ܓܰܪܡܳܐ "bone", ܓܪܶܡ; ܒܰܥܠܳܐ "lord", ܒܥܶܠ; ܢܰܦܫܳܐ "soul", ܢܦܶܫ. So ܟܪܶܣ "belly"; ܥܒܶܕ "servant"; ܪܡܶܫ "evening"; ܨܠܶܡ "image"; ܛܥܶܡ "taste"; ܚܒܶܠ "rope", and many others.

On the other hand, *a* appears before a final guttural and *r* (§ 54): ܬܰܪܥܳܐ "door", ܬܪܰܥ; ܦܓܰܪ "body"; ܨܦܰܪ "morning", &c.

With feminine ending: ܡܰܠܟܬܳܐ "queen", abs. state ܡܰܠܟܳܐ (does it occur?), constr. st. ܡܰܠܟܰܬ; pl. ܡܰܠ̈ܟܳܬܳܐ, abs. st. ܡܰܠܟܳܢ, constr. st. ܡܰܠ̈ܟܳܬ, &c.

B. (b) With *e*: ܦܠܓܐ "half", abs. and constr. st. ܦܠܓ; pl. ܦܠܓܐ (the East-Syrians ܦܠܓܐ § 93), ܦܠܓܝܢ, ܦܠܓܢ, &c.—In the abs. and constr. states of the sing., here also *e* appears throughout, *e.g.* ܪܓܠܐ "foot", ܪܓܠ; ܣܐܡ "silver"; ܥܣܒ "herb":—but of course ܒܣܪ "flesh", &c.

With feminine ending: ܢܨܒܬܐ "plant", ܪܚܠܬܐ (ܪܚܠܬܐ, ܪܚܠܬܐ § 52 B) "fear", &c. But also ܪܓܠܬܐ "brook" (others ܪܓܠܬܐ); ܥܓܠܬܐ "calf" (or ܥܓܠܬܐ § 52), constr. st. ܥܓܠܬ, pl. ܥܓܠܬܐ; ܓܦܬܐ for ܓܦܢܬܐ "vine" (§ 28), and some others,—belong to this class.

C. (c) Manifest traces of an originally short vowel after the second radical are farther shown by ܕܗܒܐ "gold" (from *dahăvā* § 23 D), abs. and constr. st. ܕܗܒ; ܚܠܒܐ "milk" (1); ܥܘܪܒܐ "raven"; ܟܪܟܐ "town"; ܠܚܡܐ "bread", &c.; and with transition to *e*: ܟܢܦܐ "wing" (from *kanafā*); ܪܛܒܐ "dampness" (West-Syrian ܪܛܒܐ), and many others. That words like ܣܒܪܐ "hope", ܣܒܪ; ܡܕܪܐ "*mas*", ܡܕܪ; ܒܣܪܐ "flesh", ܒܣܪ; ܩܠܦܐ "husk"; ܛܪܦܐ "prey"; ܥܦܪܐ "earth" (as a material) belong to this class, can no longer be recognised by the form: on the other hand the *a* of the abs. and constr. st. of ܕܩܢܐ "beard", ܕܩܢ; ܙܒܢܐ "time", ܙܒܢ; ܓܡܠܐ "camel", ܓܡܠ, manifestly refers them to this class.

D. The adjectives, which mostly had *ĕ* after the 2nd radical, do not show any clear trace of it (§ 23 D): ܓܪܒܐ "leprous", ܓܪܒ; ܕܡܟܐ "sleeping", ܕܡܟ; ܥܠܓܐ "stammering", ܥܠܓ; ܚܕܬܐ "new" (§ 26), ܚܕܬ; ܥܣܩܐ "difficult", ܥܣܩ, and many such. *a* is shown in this class not only by those which end in a guttural, like ܥܩܪܐ "unfruitful", ܥܩܪ, but also by those in *l*: ܫܦܠܐ "brought low", ܫܦܠ (West-Syrian ܫܦܠ); ܥܛܠܐ "difficult", ܥܛܠ (generally ܥܛܠ); ܣܟܠܐ "foolish", ܣܟܠ.

There was an original *e* also in ܟܬܦܐ "shoulder", ܟܬܦ, and in ܟܒܕܐ "liver"; probably also in ܥܩܒܐ "heel" (still with softening).

E. Various forms with feminine ending are yielded, agreeing in part with those under (a) and (b). Thus of words with originally two *a*'s: ܢܦܫܬܐ "soul", abs. st. ܢܦܫܐ, constr. st. ܢܦܫܬ, pl. ܢܦܫܬܐ; ܢܦܩܬܐ "expenditure", ܢܦܩܬܐ (also ܢܦܩܬܐ); ܦܩܥܬܐ "level place", ܦܩܥܬܐ; ܪܩܥܬܐ

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(1) With the generality of these words the constr. and abs. st. of the singular cannot be authenticated.

"time", ܙܰܒ̈ܢܶܐ, &c. So of adjectives: ܡܰܟܺܝܟܬܳܐ "humble (f.)", ܟܰܦܢܬܳܐ "hungry (f.)", ܥܰܣܩܬܳܐ "difficult (f.)", ܚܰܕܬܳܐ "new (f.)" (§ 26); to which add ܚܰܒܪܬܳܐ "*socia*", &c.; all these have in the pl. ܡܰܟ̈ܝܟܳܬܳܐ, &c., with *a* of 1st radical. Other adjectives have always *a* with the 1st: ܛܰܢܦܬܳܐ "unclean (f.)"; ܚܰܪܒܬܳܐ "waste" (pl. ܚܰܪ̈ܒܳܬܳܐ, with soft ܒ); ܢܰܟܦܬܳܐ "modest"; ܒܰܛܢܬܳܐ or ܒܛܺܢܬܳܐ (§ 52 B) "pregnant", &c. So the East-Syrians have ܛܰܡܰܐܬܳܐ, the West-Syrians ܛܰܡܐܬܳܐ "unclean" (f.).

With *e*, ܙܶܕܩܬܳܐ "alms", ܙܶܕ̈ܩܳܬܳܐ; ܝܶܠܠܬܳܐ, ܝܶܠܶܠܬܳܐ (§ 52 B) "howling"; ܗܶܠܟܬܳܐ "course" (§ 52 B; the East-Syrians ܗܶܠܶܟܬܳܐ (1)), ܗܶܠ̈ܟܳܬܳܐ, &c. So the adjectival ܢܶܩܒܬܳܐ "a female", abs. st. ܢܶܩܒܳܐ, pl. ܢܶܩ̈ܒܳܬܳܐ.—Cf. ܣܶܓܠܬܳܐ "cluster of grapes", ܣܶܓ̈ܠܶܐ (§ 81).

§ 95. *With forms from roots primae* ܐ, section § 34 comes frequently into operation. To this class belong, amongst others, ܐܰܓܪܳܐ "hire", constr. st. ܐܰܓܰܪ; ܐܰܪܥܳܐ "earth", ܐܰܪܰܥ;—ܐܶܒܠܳܐ "mourning";—ܐܶܠܦܳܐ "ship", ܐܶܠܰܦ. *With a and e of roots primae* ܐ.

Feminines: ܐܶܫܟܬܳܐ "testicle"—ܐܶܢܩܬܳܐ "groan" (pl. will be ܐܶܢ̈ܩܳܬܳܐ); ܐܒ̣ܶܕܬܳܐ "what is lost" (West-Syrian ܐܰܒ̣ܕܬܳܐ, constr. st. ܐܰܒ̣ܕܰܬ).

§ 96. *Primae* ܝ (ܘ): ܝܰܪܚܳܐ "month", constr. and abs. st. ܝܰܪܰܚ, ܐܺܝܪܰܚ (§ 40 C); ܝܰܠܕܳܐ "offspring", &c.—Feminines: ܝܺܕܰܥܬܳܐ "knowledge", "science", ܝܰܙܦܬܳܐ (West-Syrian ܝܳܙܦܬܳܐ) "loan", ܝܰܙ̈ܦܳܬܳܐ; ܝܰܨܕܬܳܐ "excrement". *With a and e of roots primae* ܝ (ܘ).
—ܘ remains in ܘܰܥܕܳܐ "an agreement" (§ 40 A), constr. and abs. st. wanting.

§ 97. *Mediae* ܐ: ܪܺܫܳܐ, ܪܝܫܳܐ "head"; ܪܺܫ, ܪܝܫ (§ 53)—ܒܺܐܪܳܐ "well"; ܕܺܐܒܳܐ "wolf"; ܟܺܐܒܳܐ "pain", ܟܺܐܶܒ—ܬܺܐܬܳܐ, ܬܺܬܳܐ "fig" (§ 28)—ܠܘܳܐܬܳܐ "weariness", ܠܘܳܐܬ; ܦܘ̈ܐܪܳܐ "*luxus*" (only in pl.); ܚܶܐܘܳܬܳܐ, constr. st. ܚܶܐܘܰܬ "butter"—ܫܶܐܶܠܬܳܐ "question" (§ 52 B), ܫܶܐ̈ܠܳܬܳܐ. *With a and e of roots mediae* ܐ.

§ 98. *Mediae* ܘ (*and* ܝ). To the simplest formations with *a*, there correspond forms like ܣܰܘܦܳܐ "end", ܣܰܘܦ (§ 49 A); ܝܰܘܡܳܐ "day", ܝܰܘܡ; ܡܰܘܬܳܐ "death"—ܒܰܝܬܳܐ "house", ܒܰܝܬ; ܥܰܝܢܳܐ "eye", ܥܰܝܢ; ܩܰܝܛܳܐ "summer". *With a and e of roots mediae* ܘ *(and* ܝ*).*

With ܗܰܘܢܳܐ "understanding", and the foreign word ܨܰܘܥܳܐ "dye", the East-Syrians form the abs. and constr. st. ܗܰܘܢ, ܨܰܘܥ, the West-Syrians ܗܘܢ, ܨܘܥ.—Feminines: ܩܰܘܡܬܳܐ "stature"; ܣܰܘܟܬܳܐ "twig"; but ܬܰܘܪܬܳܐ "cow"—ܪܰܘܐܬܳܐ "wild goat" (fem.), but ܒܰܝܥܬܳܐ, ܒܶܥܬܳܐ "egg" (§ 49 A).

With ī: ܕܺܝܢܳܐ "judgment" (דין); ܢܺܝܪܳܐ "yoke", &c.

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(1) Similar differences of form are farther met with.

B. To forms with two *a* 's from strong roots, correspond (§ 41) those with *ā*, like ܩܳܠܳܐ "voice"; ܣܳܒ, ܣܳܒܳܐ, f. ܣܳܒܬܳܐ "an old person"; ܥܳܩܬܳܐ (abs. st. ܥܳܩܳܐ, constr: st. ܥܳܩܰܬ) "distress", &c. But along with these appear relatively later forms having a consonantal *w*: ܪܰܘܚܬܳܐ "free space", and ܙܰܘܥܬܳܐ (East-Syrian ܙܰܘܥܬܳܐ §§ 52; 49 B) "a quaking"; ܬܰܘܗܬܳܐ (ܬܶܘܗܬܳܐ) "amazement".

C. A special class is formed by words with *ē* (ܺ) like ܟܺܐܦܳܐ "stone"; ܪܺܝܚܳܐ "fragrance"; ܫܺܐܕܳܐ "demon"; ܦܺܐܪܳܐ "fruit"; ܟܺܐܢ, ܟܺܝܢ, ܟܺܐܢܳܐ "just"; ܚܺܐܪܫ, ܚܺܐܪܫܳܐ "deaf"; ܕܺܐܓܠܳܐ "falsehood", and some others, which in part at least spring from roots *med.* ܘ and follow their analogy.

With *a* and *e* of roots with middle *n*.

§ 99. *With middle n.* The shortest forms here in part assimilate the *n*, according to § 28; thus ܥܶܨܬܳܐ "oppression"; ܐܰܦܳܐ "countenance"; ܚܶܟܳܐ "palate" (1) &c. But otherwise ܟܶܢܫܳܐ "assembly". The constr. st. of ܥܶܙܳܐ "goat" is ܥܶܢܙ. From ܓܶܢܒܳܐ "side" with ܠܘܳܬ comes the expression ܠܘܳܬ ܓܶܢܒ (the throwing out of *n* being only a later alteration).

With *a* and *e* of roots *tertiae* ܐ.

§ 100. *Radical* ܐ *in the 3rd position* still leaves its traces in ܣܶܢܐܬܳܐ (ܣܶܢܝܳܬܳܐ for שִׂנְאָתָא § 34) "hatred"; ܛܶܢܐܬܳܐ (ܛܶܢܳܬܳܐ) "zeal"; ܡܶܬܠܐܬܳܐ "simile", parable", ܡܰܬܠܳܬܳܐ; and in the adjective ܛܰܡܐ "unclean" (abs. and constr. st.), emph. st. ܛܰܡܐܳܐ, f. ܛܰܡܐܳܐ, ܛܰܡܐܬܳܐ, ܛܰܡܐܬܳܐ or ܛܡܐܬܳܐ (East-Syrian).—Otherwise the forms of *tert.* ܐ pass into those of *tert.* ܝ.

With *a* and *e* of roots *tert.* ܝ (ܘ).

§ 101. *Tert.* ܝ (ܘ) (2): ܓܰܕܝܳܐ "he-goat"; ܪܰܚܝܳܐ "mill"—ܪܶܢܝܳܐ "meditation"; ܟܶܣܝܳܐ "concealment", &c. all want the constr. and abs. st.; only ܫܶܠܝܳܐ "rest" still forms an abs. st. ܫܶܠܶܐ (§ 50 A).—With ܘ: ܨܰܚܘܳܐ "serenity"; ܣܶܚܘܳܐ "swimming"; ܫܶܠܘܳܐ "ceasing"; ܚܶܙܘܳܐ "look" (pl. ܚܶܙܘܶܐ, ܚܶܙܘܳܝܢ); and some few feminines ܚܰܕܘܬܳܐ, ܚܶܕܘܬܳܐ "joy"; ܚܰܝܘܬܳܐ, ܚܶܝܘܬܳܐ "beast" (§§ 40 D; 76 B); cf. ܛܰܠܘܬܳܐ and ܓܰܠܘܬܳܐ (§ 97). Perhaps also ܡܰܢܘܳܬܳܐ "share" (if it stands for מְנָוְתָה).

To those with short vowel after the 2nd radical, correspond several substantives like ܩܰܢܝܳܐ "reed"; ܫܡܰܝܳܐ (plural form) "heaven" (§ 146); and many adjectives like ܕܰܟܝܳܐ "pure"; ܩܰܫܝܳܐ "hard", &c. Feminines: ܕܰܟܝܬܳܐ

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(1) The secondary form—ܚܶܢܟܳܐ, usually in the pl. ܚܶܢܟܶܐ, must belong to § 94 C: Probably also ܟܶܢܫܳܐ.

(2) On the plurals of these forms v. §§ 72 and 79 A.

(abs. st. ܪܘܡܐ, constr. st. ܪܘܡܰܬ; pl. ܪ̈ܘܡܳܬܳܐ); ܡܫܘܚܬܐ, &c. Similarly the substantives ܒܪܝܬܐ "creation", pl. ܒܪ̈ܝܳܬܳܐ; ܦܢܝܬܐ "direction", ܦܢ̈ܝܳܬܳܐ; ܐܠܝܬܐ (East-Syrian ܐܠܝܬܐ) "fat-tail"; ܩܪܝܬܐ "village" (§ 146), and many others, which however,—at least part of them,—belong to the simplest forms.

There are, farther, special forms of the second kind, in *āthā*: ܒܥܬܐ "seeking"; ܣܘܬܐ "smell"; ܨܐܬܐ (for צְאָתָה) "dirt", &c., as well as those spoken of in § 77, like ܨܠܘܬܐ "prayer", &c.,—to which farther belong ܓܠܘܬܐ "dung-cake" (ܓܠ̈ܠܐ(1) appears as its plural, with constr. st. ܓܠ̈ܝ). ܡܣܘܣܬܐ (as well as ܡܣܝܬܐ) "rennet—calf's paunch—for curdling milk", and ܫܥܘܬܐ "wax".

§ 102. Forms *mediae geminatae*. In those without fem.-ending, no distinction can be maintained between the first and second formations: ܥܰܡܳܐ "folk" ܥܰܡ, ܥܰܡ̈ܡܶܝܢ, ܥܰܡ̈ܡܶܐ (§ 21 D); ܢܰܓܠܳܐ "brook"; ܛܰܠܳܐ "dew"; ܪܰܒ, ܪܰܒܳܐ "great"; ܩܰܫܳܐ "priest"; ܚܰܝ, ܚܰܝܳܐ "living":—ܠܶܒܳܐ "heart", ܠܶܒ; ܕܶܒܳܐ "bear"; ܓܶܕ̈ܕܶܐ "wormwood" (pl.). With Fem.-ending ܟܰܠܬܳܐ "bride", ܟܰܠ̈ܳܬܳܐ; ܪܰܒܬܳܐ "*magna*"; ܚܰܝܬܳܐ "*viva*"—ܥܶܠܬܳܐ "cause", ܥܶܠܠܳܐ, ܥܶܠܰܬ, ܥܶܠ̈ܠܳܬܳܐ; ܡܶܠܬܳܐ "word", ܡܶܠܠܳܐ, ܡܶܠܰܬ (pl. ܡ̈ܠܶܐ § 81).—According to the second formation ܥܰܠܠܬܳܐ "produce", ܥܰܠ̈ܠܳܬܳܐ; ܐܶܠܰܠܬܳܐ (West-Syrian ܐܶܠܶܠܬܳܐ) "lamentation", ܐܶܠ̈ܠܳܬܳܐ. With *a* and *e* of roots *mediae geminatae*.

§ 103. *With u.* The forms *quṭl* and *quṭul* were never so separated as, for instance, *qaṭl* and *qaṭal*. Certain traces of a vowel after the 2nd radical are shown (in the softening of the 3rd), which vowel however can hardly be called original. The *u* frequently takes the second place (or remains there only). With *u* of strong root.

Of *strong roots*, and those similar to them: ܓܘܫܡܐ "body" ܓܘܫ̈ܡܐ, &c.; ܩܘܕܫܐ "holiness"; ܪܘܚܩܐ "remoteness"; ܫܘܚܕܐ "bribery"; ܐܘܪܟܐ "length"; ܒܘܪܟܐ "knee"; ܚܘܪܒܐ "desolation"; ܬܘܩܦܐ "strength"; ܙܘܢܚܐ "trembling" (without assimilation of the *n*), &c.: abs. and constr. st. ܓܘܫܡ, ܩܘܕܫ, ܫܘܚܕ, ܒܘܪܟ, ܬܘܩܦ. So also the adjectival ܥܘܪܠܐ "uncircumcised" (originally formed differently, it would seem), ܥܘܪܠ; as well as ܓܘܡܕܐ ἀμφοτεροδέξιος, and ܚܘܓܪܐ "limping", "*claudus*" (2). But ܐܘܪܚܐ "way" and ܐܘܪܥܐ "meeting" have ܐܘܪܚ and ܐܘܪܥ.

(1) Others read ܓܠ̈ܠܐ.

(2) If, however, this is ܚܘܓܪܐ with Quššāyā, then it belongs to § 114.

Feminines (to some extent at first formed differently): ܠܘܼܚܫܬܵܐ "whispering", ܠܘܼܚ̈ܫܵܬܵܐ; ܒܘܼܪܟܬܵܐ "blessing", ܒܘܼܪ̈ܟܵܬܵܐ; ܕܘܼܢܒܬܵܐ "tail", ܕܘܼܢ̈ܒܵܬܵܐ (and ܕܘܼܢ̈ܒܵܢܝܵܬܵܐ § 71); ܐܘܼܪܥܬܵܐ, ܐܘܼܪܥܬܵܐ (§ 52 B) "cleft"; ܢܘܼܫܩܬܵܐ, ܢܘܼܫܩܬܵܐ "kiss", ܢܘܼܫ̈ܩܵܬܵܐ; ܐܘܼܚܕܵܐ, ܐܘܼܚ̈ܕܵܐ "riddle", ܐܘܼܚ̈ܕܵܐ; ܪܘܼܩܥܬܵܐ (perhaps ܪܘܼܩܥܬܵܐ) or ܐܘܼܪܩܥܬܵܐ (§ 51) "patch", pl. ܪ̈ܘܼܩܥܐ and ܐܘܼܪ̈ܩܥܬܵܐ &c. But ܡܫܘܼܚܬܵܐ "measure", ܡܫܘܼܚܵܐ, ܡܫܘܼܚ̈ܵܬܵܐ, ܡܫ̈ܘܼܚܵܬܵܐ; ܓܘܼܡܪܬܵܐ "coal", ܓܘܼܡܪ̈ܐ; ܚܘܼܠܪܬܵܐ "vertebra", ܚܘܼܠ̈ܪܐ and ܚܘܼܠ̈ܪܵܬܵܐ (§ 81); ܕܘܼܢܒܬܵܐ = ܕܘܼܢܒܬܵܐ "tail".

With u of weak roots. § 104. *Mediae* ܘ: ܪܘܼܚܵܐ, ܪܘܼܚ "wind, spirit"; ܢܘܼܪܵܐ "fire", &c.—With ܘ: ܒܘܼܡܵܐ "owl".—Feminine ܨܘܼܪܬܵܐ "form".

Tert. ܐ: ܣܘܼܓܐܵܐ "multitude", constr. st. with feminine ending ܣܘܼܓܐܵܬ.

Tert. ܝ: ܐܘܼܪܝܵܐ "manger" (pl. § 79 A); ܒܘܼܪܝܵܐ "young animal", ܒܘܼܪ̈ܝܵܐ (§ 72); ܕܘܼܡܝܵܐ "likeness", ܕܘܼܡܝܵܐ (id.).—Feminines: ܕܘܼܚܫܝܬܵܐ "evil-speaking, abuse", ܕܘܼܚ̈ܫܝܵܬܵܐ; ܟܘܼܣܝܬܵܐ "cap"; ܐܘܼܠܝܬܵܐ "wailing", ܐܘܼܠ̈ܝܵܬܵܐ; ܟܘܼ̈ܠܝܵܬܵܐ "kidneys" (pl.), &c. (1).

Mediae gem.: ܟܘܼܠ, ܟܠ (ܟܠ, ܟܠ § 48) "all", emph. st. ܟܘܼܠܵܐ, ܟܠܵܐ; ܕܘܼܟܬܵܐ "place", ܕܘܼܟ; ܥܘܼܒܵܐ "bosom"; ܓܘܼܒܵܐ "pit"; ܥܘܼܙܵܐ "strength"; ܡܘܼܚܵܐ (or ܡܘܚܵܐ) "marrow"; ܚܘܼܪܫܵܐ "deaf person".—Feminines: ܕܘܼܟܬܵܐ "place", ܕܘܼܟܵܐ, ܕܘܼܟܬܵܐ, pl. ܕܘܼܟ̈ܝܵܬܵܐ (§ 71); ܐܘܼܠܬܵܐ "lamentation".

With falling away of 1st rad. § 105. We have the remains of a formation from *prim.* ܘ *with falling away of the 1st radical* in ܫܢܬܵܐ "sleep", from ישן, constr. st. ܫܢܬ, abs. st. ܫܢܐ, as if it were *med. gem.*, but East-Syrian still ܫܢܐ; farther ܨܦܬܵܐ "care" (also indeed ܐܨܦܬܵܐ, ܐܨܦܬܵܐ); ܚܡܬܵܐ "wrath"; ܙܒܠܬܵܐ "excrement" (as well as ܙܒܠܬܵܐ). Perhaps also ܫܬܵܐ (for ܫܬܐܵ) "stem" belongs to this class (pl. ܫ̈ܬܵܐ, ܫܬܝܢ as if from סתת). So ܕܘܼܥܬܵܐ "sweat".—Similarly from *prim.* ܢ: ܦܘܼܚܵܐ and ܦܚܬܵܐ "breath" from ܢܦܚ, ܢܦܚ; and perhaps ܦܣܬܵܐ "lot" and ܦܣܬܵܐ "lot" and "strip, rag" (it must have Greek *π* § 15); farther ܛܘܼܦܬܵܐ pl. ܛ̈ܘܼܦܐ "drop".—Of *prim.* ܐ in the same way: ܚܪܬܵܐ "end", constr. st. ܚܪܬ (as if from חרר); and ܚܬܵܐ "pocket" and "beam" (for ܐܚܬܵܐ from אחד), pl. ܚ̈ܬܵܐ. It is obvious that the speech itself takes over these words into other classes (2).

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(1) Whether it is ܘܿ or ܘܼ here,—is not in every instance certain.

(2) ܥܕܬܵܐ (ܥܕܬܐ, ܥܕܬܐ) "church", which according to its formation belongs to this class, is borrowed from the Hebrew (עֵדָה).

WITH Ā AFTER THE FIRST RADICAL.

With ā after the 1st rad.: With short vowel after 2nd rad.

§ 106. (a) *a* after the 2nd radical is or was found in the case of: ܥܠܡ,(¹) ܥܠܡܐ, ܥܠܡܗ, ܥܠܡܝܢ "eternity", world"; ܚܬܡܐ "seal" (²); and perhaps ܢܪܓܐ "axe" (East-Syrian ܢܪܓܐ). The usual form of the Act. Part. of the simple stem of the verb has *e* after the 2nd: ܪܚܡ "loving"; ܪܚܡܐ, ܪܚܡܝܢ, ܪܚܡܐ, &c.—ܦܪܚ "flying"; ܬܒܪ "breaking" (§ 54).—ܩܐܡ "standing", ܩܝܡܝܢ; ܣܢܐ "hating", ܣܢܐܐ "hater, enemy" (§§ 33 A; 172 C); ܓܠܐ "revealing", ܓܠܝܢ; ܝܐܐ "beautiful", ܝܐܝ.—ܥܐܠ "entering" (עלל), ܥܐܠܝܢ or ܥܠܝܢ &c. Sometimes the Participial form is purely substantive, thus ܩܨܪܐ "a fuller", ܬܪܥܐ "doorkeeper" (which have no verb supporting them).—Feminines: Abs. st. ܪܚܡܐ; ܩܝܡܐ; ܓܠܝܐ, ܓܠܝܢ; ܝܐܝܐ, ܝܐܝܢ; ܥܐܠܐ or ܥܠܐ, ܥܐܠܢ or ܥܠܢ. In the Emph. st. mostly substantive: ܐܟܠܬܐ "eating", "consuming"; ܩܝܡܬܐ "column", &c.—ܩܛܠܬܐ. With the 3rd rad. a guttural: ܦܪܚܬܐ "bird"; ܓܙܪܬܐ "island", &c. (§ 54); but so also with *a* ܦܩܪܬܐ "nape of the neck"; ܥܓܠܬܐ "waggon" (others ܥܓܠܬܐ).—ܙܢܝܬܐ "whore", ܙܢܝܬܐ; ܩܢܝܬܐ "beam", Abs. st. ܩܢܐ (§ 75), ܩܢܝܬܐ, &c.—ܣܢܐܬܐ.

§ 107. (b) With ܘ after the 2nd radical, *Nomina agentis* may be formed from every Part. act. of the simple verb stem (Peal): ܩܛܘܠܐ "murderer"; ܪܚܘܡܐ; ܓܠܘܝܐ, &c.—Feminines: ܩܛܘܠܬܐ; ܪܚܘܡܬܐ, &c. (on the plurals of the feminines v. § 71). We join to this class several other substantives, like ܝܪܘܪܐ "jackal"; ܦܬܘܪܐ (with ܘ according to exact tradition) "table".

With ō after 2nd rad.

§ 108. (c) Some few have ī after the 2nd radical, like ܩܢܝܢܐ "weaver's beam"; ܐܓܡܐ "a marsh"—ܩܢܝܬܐ "a weaver's beam"; ܦܣܝܩܬܐ "*brevia*"; ܙܥܝܦܬܐ "storm of rain"; ܥܣܝܬܐ "club", &c.

With ī after 2nd rad.

WITH SHORT VOWEL OF THE 1ST AND Ā OF THE 2ND RADICAL.

§ 109. The short vowel must become throughout (except with ܐ) a mere *shᵉva* (§ 43 A); it is in very many cases no longer possible to determine whether it was originally *a*, *i* or *u*. Many varieties have met together here.

With short vowel of the 1st and ā of the 2nd rad.

(¹) The Nestorians distinguish the Construct st.—hardly ever occurring in old times in the meaning "world"—artificially by the vocalisation ܥܠܡ.

(²) ܚܬܡܐ is a very ancient word borrowed from the Egyptian.

For example we have Abstract nouns, particularly numerous *Nomina actionis* from verbs of the simple stem: ܚܬܳܡܳܐ “confirming by seal”; ܦܣܳܩܳܐ “decision”; ܩܪܳܒܳܐ “war”; ܥܒܳܕܳܐ “deed”; ܒܠܳܥܳܐ “swallowing”; ܚܙܳܝܳܐ “looking at”, “regard”; ܩܝܳܡܳܐ “covenant”; ܪܘܳܙܳܐ “exulting”; ܪܟܳܢܳܐ “inclination”; ܗܘܳܝܳܐ “becoming”; ܐܝܩܳܪܳܐ “honour” (§ 40 C); ܐܫܳܕܳܐ “pouring out”; ܐܣܳܪܳܐ (East-Syrian ܐܣܳܪܳܐ) “fetter”(1). Also ܥܘܳܪܳܐ “help” probably belongs to this class. Add ܫܥܳܠܳܐ “cough”; ܪܡܳܥܳܐ “weakness of the eyes”, and several other names of bodily ailments.

Farther, ܚܡܳܪܳܐ “ass”; ܥܪܳܕܳܐ “wild-ass”; ܐܢܳܫ, ܢܳܫ &c. “man” (§§ 32; 146), and ܐܠܳܗܳܐ “god”.—Add to these, adjectives like ܫܥܳܥ “smooth”; ܩܪܳܚ “bald”; ܓܠܳܚܳܐ “baldheaded”; ܣܥܳܪ “hairy”; ܓܡܳܠܳܐ “hook-nosed”; ܫܚܳܡ “swarthy”; ܒܠܳܝܳܐ “worn out”; ܫܢܳܐ “out of one’s mind”; ܕܘܳܪܳܐ “impaired in mind” (2).—Feminines: ܩܝܳܡܬܳܐ “resurrection”; ܫܟܳܚܬܳܐ “discovery”, “invention”; ܒܥܳܬܳܐ “appeal”, &c. Farther, ܢܣܳܪܬܳܐ “sawdust”; and several other words for “parings”, “filings”.

With short vowel of the 1st and ī (ē, ai) of the 2nd rad: WITH SHORT VOWEL OF THE 1ST AND Ī (Ē, AI) OF THE 2ND RADICAL.

With ī of 2nd rad. § 110. All Passive participles belonging to the simple stem (excepting those of *tert.* ܝ) have ī after the 2nd radical (and originally *a* after the 1st); so also have many adjectives: thus—ܩܛܝܠ, ܩܛܝܠܳܐ, ܩܛܝܠܬܳܐ &c. “killed”; ܐܡܝܪ “said”; ܐܓܝܪܳܐ “day-labourer”; ܐܒܝܠܳܐ “sad”, “an ascetic”; ܝܠܝܕ “born”; ܓܙܝܙ “shorn”. From *med.* ܘ: ܨܝܕ “caught”; ܢܝܚ “mild”; ܣܝܡ “placed” (f. ܣܝܡܬܳܐ “treasure”) &c.; but ܪܘܝܚ “wide”; ܥܘܝܪ “blind”.—From *tert.* ܐ farther, the pl. ܣܢܝܳܝܢ, ܣܢܝܳܬܳܐ, fem. sing. ܣܢܝܬܳܐ “hated” (cf. § 172 C; the sing. abs. state would be ܣܢܝ). Thus also many substantives, like ܟܠܝܠܳܐ “crown”; ܣܦܝܢܬܳܐ “ship”, &c.

With e of 2nd rad. § 111. An ē, which generally becomes ī with the West-Syrians, is exhibited by ܕܚܶܠܬܳܐ “terror”; ܢܦܳܫܳܐ, West-Syrian ܢܘܦܳܫܐ or ܢܦܳܫܐ, ܢܦܝܫܐ “recovering breath”, “recreation”; ܟܡܐܢܐ, ܟܡܝܢܐ “ambush”. Probably one or two others are to be met with. (3)

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(1) Perhaps belonging to § 116.

(2) I adduce adjectives here, without adhering to consistency, sometimes in the Abs. st., sometimes in the Emphatic.

(3) The East-Syrians read ܡܠܳܐ for ܡܠܝܐ “fulness” (ܡܒܘܠܐ “flood” is an Assyr.

§ 112. Diminutives were formed by a *u* after the 1st, and an *ai* after the 2nd radical. Whence we have in Syriac still ܥܠܰܝܡܳܐ "young man", and f. ܥܠܰܝܡܬܳܐ "young girl"; ܚܢܝܙܐ "sucking-pig"; and with *u* still ܛܒܝܬܐ "gazelle". ὅμηρος "hostage" has been turned into a like form: ܗܘܡܝܪܐ.

With *ai* of 2nd rad.

WITH SHORT VOWEL OF THE 1ST AND $\bar{U}$ ($\bar{O}$) OF THE 2ND RADICAL.

§ 113. The short vowel was *a*,—predominating with the adjectives, or *u*,—predominating with the Abstract nouns. Here there seems to be no specific distinction between the *ū* and the *ō*; ܘ݁ is in fact a derived shade from ܘܼ.

With short vowel of the 1st and *ū*(*ō*) of the 2nd rad.

A few exhibit the signification of a Passive Participle (as in Hebrew): ܪܚܘܡܐ "loved", f. ܪܚܘܡܬܐ; ܣܢܘܐܐ "hated" m., ܣܢܘܝܬܐ, ܣܢܘܬܐ "an unloved woman"; ܕܘܫܬܐ "concubine" ("*quae calcatur*"), pl. ܕܘܫܝܬܐ; ܓܢܘܒܬܐ "thing stolen" (1); ܫܡܘܥܬܐ "report", pl. ܫܡܘܥܝܬܐ. Farther, ܠܒܘܫܐ "garment"; ܒܬܘܠܬܐ "virgin", ܒܬܘܠܬ, &c.; ܙܥܘܪ "little" (§ 71); ܟܢܘܫܬܐ "synagogue", ܟܢܘܫܢ, ܟܢܘܫܬܐ; ܩܒܘܪܬܐ "burial"; ܓܙܘܪܬܐ "circumcision"; ܟܠܬܐ (for ܟܠܠܬܐ § 26) "bride"—ܓܕܘܠܐ "ringlet"; ܫܦܘܠܐ "skirt"; ܣܓܘܠܐ "bunch of grapes"—ܬܘܒܠܐ "vomiting"; ܥܝܘܬܐ "name of a star-image". (2)

WITH DOUBLING OF THE MIDDLE RADICAL.

With doubling of the middle rad.: With two short vowels.

§ 114. (1) With two short vowels. There are only a few cases; several can no longer be recognised by outward marks, and have passed over to other classes, probably at an early date. Some may have been originally quadriliteral, and the doubling may thus have been caused by the assimilation of an *n*: ܨܦܪܐ "small bird", abs. st. ܨܦܪ, pl. ܨܦܪܝܢ, ܨܦܪܐ;

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borrowed-word). East-Syrian ܢܚܠܐ "chasm", "cave" instead of ܢܚܠܐ is no doubt just a way of writing ܢܚܝܠܐ—which also occurs—necessitated by leaving out the ܝ.

(1) Perhaps this word, which has no known plural, has a short *u*. In that case it stands for ܓܢܝܒܬܐ, and belongs to § 94 E.

(2) This seems more accurate than ܥܝܘܬܐ, for with the old poets the word is dissyllabic.—In addition to the forms given above, notice ܡܠܘܐܐ (ܡܠܘܐ) "matter", "mass", "sum" (properly "fulness").

ܐܕܪܐ "threshing-floor", ܐܕܪ; ܐܡܪܐ "wedder", ܐܡܪ; ܙܪܬܐ "little finger"; ܫܒܠܐ "stalk", ܫܒܠ with ܫܒܠܬܐ, pl. ܫܒܠܐ; ܣܒܠܬܐ "ladder"; ܩܘܦܕܐ "hedgehog"; ܣܟܪܐ "shield"; ܡܘܟܪܐ "bar"; ܢܓܕܐ "one who tows a vessel"; and no doubt several more. Perhaps ܥܘܪܒܐ "raven", and ܚܘܪܒܐ "stork" also belong to this class.

An old feminine form of this kind is also found in ܐܫܬܐ "fever" (f. from the Hebrew אֶשָּׁה), constr. st. ܐܫܬ, pl. ܐܫܬܘܬܐ.

With a after the 1st, and ā after the 2nd rad.

§ 115. (2) *With a after the 1st and ā after the 2nd radical.* Adjectives of degree, *Nomina agentis*, and names of occupations,—throughout: ܙܟܝ "pure", "victorious", ܙܟܝܐ, ܙܟܝܬܐ, &c., ܕܝܢ "contentious"; ܩܝܡ "firm", from קוּם, but with *w*, ܚܘܪܐ "keenly eyeing, greedy"; ܓܢܒܐ "thief"; ܛܒܚܐ "butcher"; ܚܝܛܐ "tailor" &c. As *nomina agentis* these forms belong to verbs of the simple stem (Peal); yet there are found with the double-letter stem (Pael) ܡܠܠܐ "speaking" (ܡܠܠ to speak); ܚܒܠܐ "destructive"; ܟܕܒܐ "liar"; ܕܓܠܐ "liar"; ܕܒܪܐ "leader"; ܦܩܦܩܐ "babbler".—ܓܢܒܪܐ "hero" (§ 28).—So too ܓܘܡܨܐ "pit"; ܕܒܒܐ (others ܕܒܒܐ) "fly".

With e after the 1st and ā after the 2nd rad.

§ 116. (3) *With e after the 1st and ā after the 2nd radical* there are but a few: ܡܛܠܬܐ "covering"; ܛܠܠܐ "shadow"; ܬܢܢܐ "smoke"; ܥܩܪܐ "root"; ܐܓܪܐ "roof"; ܠܫܢܐ "tongue"; ܩܢܪܐ "hook" (pl. ܩܢܪܬܐ); and the adjective ܚܘܪ "white" (ܚܘܪܐ, ܚܘܪܬܐ, ܚܘܪܬܐ, &c.) (¹).

With u after the 1st and ā after the 2nd rad.

§ 117. (4) With *u* after the 1st and *ā* after the 2nd radical, a *nomen actionis* can be formed from *any* verb in *Pael* or its reflexive, *Ethpaal*: thus ܩܘܛܠܐ "murdering", from ܩܛܠ (he) "murdered"; ܙܘܗܪܐ "warning"; ܙܘܘܓܐ "combining"; ܣܘܡܟܐ "supporting"; ܙܘܘܓܐ "pairing"; ܫܘܐܠܐ "question"; ܛܘܠܚܐ (abs. st. ܛܘܠܚ) "off-putting"; ܥܘܥܝܐ "howling" (from ܥܘܐ), &c. So also ܢܘܓܐ "shipwreck" from ܢܘܓ ναυαγεῖν.—Farther the adjectives of colour: ܐܘܟܡܐ "black"; ܣܘܡܩܐ "red"; ܟܘܪܡܐ "yellow"; ܣܘܡܩܪ "reddish"; ܐܘܪܒܝ "party-coloured (?)" (²) and ܫܘܥܐ "hard stone".—Perhaps also ܪܘܡܢܐ "pomegranate".

(¹) ܣܡܠܐ "left hand" is quadriliteral (= שְׂמָאלָא).

(²) So too is formed ܩܘܢܝܐ, ܩܘܢܝܐ, which, however, must be κυάνεος. To these names of colours, ܚܘܪ (§ 116) belongs. ܐܘܡܢ, ܐܘܡܢܐ (f. st. abs. ܐܘܡܢܝܬܐ § 71) "artistic", "artificer" is probably of Assyrian derivation.

§ 118. (5) *With a after the 1st and ī after the 2nd radical* a large number of adjectives are formed, especially such as are found with intransitive verbs as verbal adjectives or perf. participles (part of them being pretty recent formations). Thus ܢܦܝܩ "gone out"; ܐܙܝܠ "gone"; ܐܒܝܕ "lost"; ܝܬܝܒ "sitting" ("having set oneself, seated"); ܦܪܝܫ "parted, departed"; ܩܪܝܒ "near"; ܪܚܝܩ "far"; ܐܪܝܟ "long"; ܪܟܝܟ "soft"; ܥܫܝܢ "mighty"; ܣܓܝ "much", ܣܓܝܐܐ, ܣܓܝܐܬܐ, ܣܓܝܐܢ, &c.; ܐܬܐ "come", ܐܬܝܐ, ܐܬܝܢ, ܐܬܝܬܐ; ܗܘܐ "been", ܗܘܝܢ; ܡܝܬ or ܡܝܬ (§ 40 E) "dead"; ܦܠܝܚ. ܦܬܝܚ "fragrant", &c. To distinguish these from the form ܩܛܝܠ they are commonly written with the upper point (§ 6), *e. g.* ܡܟܝܟ = ܡܟܝܟ "humble", compared with ܡܟܝܟ or ܡܟܝܟ = ܡܟܝܟ "spread under". The active signification is remarkable in ܕܒܪܬܐ, ܕܒܪܐ "guide".

With a after the 1st and ī after the 2nd rad.

§ 119. (6) *With a after the 1st and ū after the 2nd radical*, appear many adjectives like ܟܡܘܫ "dull, dark"; ܚܡܘܨ "sour"; ܚܫܘܫ "lean"; ܫܩܘܛ "lying still", and many others:—ܝܠܘܕܐ "child", f. ܝܠܘܕܬܐ; ܥܡܘܕܐ "pillar"; ܫܒܘܛܐ and ܫܒܘܛܬܐ "rod"; ܬܢܘܪܐ "oven", "furnace", &c. So also ܩܛܘܬܐ "cucumber" (for קִשּׁוּאתָא) § 146.

With a after the 1st and ū after the 2nd rad.

§ 120. (7) With *e* after the 1st and *ā*, *ō* after the 2nd radical there are a very few forms, as ܕܒܘܪܐ "wasp", ܕܒܘܪܬܐ "bee"; ܥܡܘܛ "dark", and ܥܡܘܛܐ "darkness". Thus some say ܓܓܪܬܐ "throat" (others ܓܓܘܪܬܐ). Also ܫܘܬܐ "disposition" (from שות "to place") belongs, one would say, to this class.

With e after the 1st and ā, ō after the 2nd rad.

§ 121. WITH DOUBLING OF THE 3RD RADICAL.

With doubling of the 3rd rad.

The following seem to be thus formed: ܦܪܟܐ "idol's-altar"; ܡܪܙܐ "stream"; ܦܪܓܐ "millet", of which however the first is certainly, the others probably, ancient borrowed-words. Possibly ܦܣܪܬܐ "bridle", pl. ܦܣܪܐ is of this class.

(BB) OF NOUNS OF FOUR OR MORE RADICALS WITHOUT EXTERNAL INCREASE.

(BB) Nouns of four or more radicals without external increase. Various forms.

§ 122. We class under this head also those nouns in which the multiliteral character is brought about either by the repetition of one, or two radicals, or by the insertion of a formative consonant in the root.

To the former belong *e. g.* ܩܘܡܟܠܐ from קבל; ܫܠܡܫܡ from שלם; ܒܘܠܒܠܐ from בלל: to the latter ܒܘܗܪܐ from בהר; ܚܘܡܣܡܐ from חמם, &c. In the last resort indeed all multiliteral roots are reducible to those of three or of two syllables.

Almost no adjectives are found among these forms.

The vowels vary considerably. The chief classes are represented by the following words: ܢܘܪܓܐ "threshing-sledge"; ܩܪܩܦܬܐ "skull"; ܐܪܡܠܬܐ "widow";—ܦܪܙܠܐ "iron" (originally with *e* of the *z*); ܦܪܕܬܐ "corn, kernel"—ܦܩܦܩܐ "bugs"—ܟܘܪܣܝܐ "throne", constr. st. ܟܘܪܣܐ (pl. ܟܘܪܣܘܬܐ); ܥܘܟܒܪܐ "mouse"; ܩܘܪܙܠܐ "knuckle, ankle"; ܦܘܪܨܘܦܐ, ܦܘܪܨܘܦܐ (§ 52 B) "countenance"—ܥܪܦܠܐ "mist"—ܦܘܓܥܐ "meeting" (from ܦܓܥ, ܐܬܦܓܥ)—ܐܝܕܝܕܐ "milliped" or "centiped" (lit. "hand-hand"); ܡܛܠܐ "hut", "tabernacle"; ܥܠܥܠܐ "storm"; ܬܪܣܝܬܐ "nourishment"—ܙܠܝܩܐ "ray of light"—ܙܘܙܒܐ "a kind of locust"; ܦܪܬܘܬܐ "crumb of bread"; ܢܘܪܚܡܐ "scarecrow"; ܦܬܟܠܬܐ "a slender thread" (forms of this kind have occasionally a diminutive signification)—ܛܠܘܦܚܐ "lentils", and many others.

To this class belong also the forms spoken of in § 31, like ܓܪܓܪܬܐ "throat" for *gargartā*; ܓܝܓܠܐ "wheel", from *gilgêlā*, &c.: as well as ܪܘܪܒܢ, &c. from רַבְרְבִין (§§ 27; 146), and perhaps ܟܘܟܒܐ "star".

Abstract nouns with *u—ā*.

§ 123. A special class, corresponding exactly to those treated of in § 117, is formed by the *Abstract nouns in u—ā*, which serve as *nomina actionis* to *all* verbs which are regarded as quadriliteral. As ܩܘܛܠܐ stands to ܩܛܠ, so stands ܟܘܪܒܠܐ "sifting" to ܟܪܒܠ, as well as ܫܘܥܒܕܐ "subjection" to ܫܥܒܕ, &c. Thus *e. g.* we have ܬܘܠܡܕܐ "instruction"; ܒܘܠܒܠܐ "perplexity"; ܪܘܪܒܐ "exaltation"; ܚܘܡܣܡܐ "constancy"; ܫܘܒܗܪܐ "haughtiness" (connected with reflexive ܐܫܬܒܗܪ); ܬܘܪܣܝܐ "nourishment, food" (with ܐܬܪܣܝ); ܫܘܘܕܝܐ or ܫܘܕܝܐ "promise" (with ܫܘܕܝ § 40 B, and retaining the 'hard' ܕ); ܣܘܒܪܐ "announcement" (exactly similar); ܓܘܗܙܐ "kindling, vehemence" (with ܓܙܗ); ܙܘܙܝܐ (for ܙܘܙܝܐ § 40 B) "twittering" (with ܙܘܙܝ) &c.

Similarly have been formed ܬܘܣܦܬܐ "addition" from ܐܬܬܘܣܦ, ܐܘܣܦ; ܬܘܩܕܐ "brand" from ܐܘܩܕ; and ܬܘܠܒܫܐ "clothing" from ܠܒܫ (cf. ܐܬܠܒܫ).

§ 124. *Five-lettered nouns* have mostly sprung from the repetition of the last two radicals. Thus the adjective ܡܫܡܠܝ (ܡܫܡܠܝܐ &c.) "complete"; ܚܒܠܒܠܐ "ivy"; ܫܘܪܫܪܐ "cataract", "*gutta serena*"; ܨܦܪܦܪܐ a kind of bird ("piper"); ܦܪܙܦܪܘܙܬܐ "spark". **Five-lettered nouns.**

§ 125. Among the multiliterals some old compounds may be hiding, as for instance ܦܪܬܡܘܢܐ "bat", and the much mutilated form ܐܘܪܕܥܐ "frog" (the Aramaic original form being עפרדע). Besides, some of these nouns may be suspected of being foreign words, *e. g.* ܦܓܪܘܪܐ "skeleton", "corpse". **Presumptive compounds.**

(CC) FORMATIONS WITH PREFIXES.

WITH *M.*

(CC) Formations with prefixes: With *m*.

§ 126. A. As in all Semitic tongues, so in Syriac *m* is extensively employed in Noun-formation. First fall to be considered here the Participles of all derived verbal stems (Conjugations), like ܡܩܛܠ, pass. ܡܩܛܠ; ܡܩܛܠ, ܡܩܛܠ; ܡܬܩܛܠ, &c. For these v. Verb *infra*. So too the Infinitives, like ܡܩܛܠ, ܡܩܛܠܘ, &c.

B. With *ma* are formed, besides, (1) words with short vowel after the 2nd radical ܡܫܟܢܐ, ܡܫܟܢ "tent"; ܡܚܬܐ and ܡܚܬܬܐ "descent" (נחת cf. § 26 B); ܡܣܒܐ, ܡܣܒ "taking" (נסב); ܡܣܩܐ, ܡܣܩ "mounting", and so ܡܣܩܬܐ (סלק § 183); ܡܪܟܒܬܐ "chariot", "boat"; ܡܪܒܥܐ, ܡܪܒܥ "womb", &c.—ܡܕܥ, ܡܕܥܐ "intelligence" (ידע cf. § 175 A); ܡܘܕܥܬܐ "a well-known person", "an acquaintance"; ܡܘܬܒܐ "sitting", "seat"; ܡܘܗܒܬܐ "gift".—ܡܫܬܝܐ "drink"; ܡܪܕܝܐ, constr. st. ܡܪܕܐ "journey", and so ܡܪܕܝܬܐ, abs. st. ܡܪܕܝ (§ 75)—ܡܘܡܬܐ "oath" (§ 78)—ܡܫܩܠܬܐ "hazard" (נשא § 80). To this section belong also ܡܐܟܠܐ "eating", ܡܐܬܐ, and ܡܐܬܝܬܐ "coming", ܡܐܙܠܐ and ܡܐܙܠܬܐ "going"; ܡܐܦܝܬܐ "cooking" (§ 53).—ܡܟܢܫܬܐ "besom" (East-Syrian ܡܟܢܫܬܐ).

From forms *med. gem.*, ܡܥܠܐ and ܡܥܠܬܐ "entrance"—ܡܡܠܠܐ "speech" (§ 29)—ܡܓܢܐ, ܡܓܢ "shield" (גנן); ܡܫܢܐ "hone" (שנן) (§ 59).

From middle ܘ are to be brought into this class forms like ܡܩܡܐ "station"; ܡܣܚܬܐ "washing-tub"; ܡܕܝܢܬܐ "city"; ܡܨܝܕܬܐ "net", &c. The last may have been originally a participle, as is certainly the case with ܡܪܒܝܢܬܐ "nurse" (for ܡܪܒܝܢܝܬܐ). (1)

(1) ܡܙܪܩܬܐ, ܡܙܪܩܝܬܐ "sacrificial bowl" is a borrowed Hebrew word.

A short *u* occurs in ܡܐܟܘܠܬܐ "food", abs. st. ܡܐܟܘܠ, pl. ܡܐܟܘ̈ܠܬܐ; ܡܬܘܡ "lasting", "ever" (§ 59); so too ܡܫܘܕܥܬܐ "an acquaintance", and several others. ܡܣܘܪܩܐ (according to others ܡܣܘܪܩܐ(1)) "comb", "crest", is a special, secondary form.

C. (2) Words with *ā* after the 2nd rad. ܡܬܩܠܐ "weight"; ܡܚܪܫܐ "magician"; ܡܟܚܠܐ "a pencil for staining the eyes"; ܡܣܪܐ "saw" (נשר); ܡܘܠܕܐ "birth"; ܡܢ̈ܓܗܐ "rising (of the sun)"—pl. from נגה; ܡܐܘܪܪܬܐ "bundle" and many others.

D. (3) Words with *ū* (*ō*): ܡܒܘܥܐ "fountain" (נבע); ܡܦܘܚܐ "bellows"; ܡܥܘܠܐ "storm"; ܡܬܘܩܠܐ "stumbling", "offence" (the last two also with ܘ݁); ܡܣܘܟܐ "gush", "torrent" (נסך); ܡܬܘܩܠܬܐ "weight", and many others.

E. *Me* appears (apart from the cases cited above of ܡܐ, ܡܐ from *ma'*) in ܡܥܙܠܬܐ "web"; ܡܥܡܪܐ "dwelling", "house-story".

H. With *mu*: ܡܘܙܠܐ (others say ܡܘܙܠܐ) "spindle".

G. With *mā*: ܡܐܙܘܢ "nourishment" (זון); ܡܥܡܪܐ "cistern": a few other doubtful cases might be added. (2)

WITH *T*.

With *t*. § 127. A number of Abstract nouns occur, which mostly belong to the Pael or its reflexive, in part also to the Aphel: Sometimes they have taken a concrete meaning. Such formations, amongst others, are:

ܬܥܕܪܐ "help" (ܥܕܪ); ܬܛܠܝܠܐ "roof" (ܛܠܠ); ܬܨܒܝܬܐ "ornament" (ܨܒܬ); ܬܠܡܝܕܐ "disciple", f. ܬܠܡܝܕܬܐ "female disciple" (*ܠܡܕ); ܬܥܝܩܐ "vexation" (ܐܥܝܩ); ܬܘܣܦܬܐ "something added" (ܐܘܣܦ):—ܬܚܠܘܦܐ "compensation", "hostage" (ܚܠܦ); ܬܡܠܘܩܐ "flattery" (ܡܠܩ); ܬܟܬܘܫܐ "combat" (ܐܬܟܬܫ); ܬܘܚܠܬܐ "object of disdain" (ܐܘܚܠ):—ܬܘܬܒܐ "settler" (ܐܘܬܒ); ܬܘ̈ܬܪܐ "remnants" (ܝܬܪ).

With short vowel after 2nd rad., and feminine-ending: ܬܟܫܦܬܐ "beseeching" (ܐܬܟܫܦ); ܬܒܙܚܬܐ "mockery" (ܒܙܚ); ܬܛܢܦܬܐ "pollution" (ܛܢܦ); ܬܬܢܚܬܐ "groaning" (ܐܬܬܢܚ for ܐܬܐܢܚ § 174 C):—ܬܒܗܬܬܐ (East-Syrian ܬܒܗܬܬܐ) "shame" (ܐܬܒܗܬ); ܬܕܡܘܪܬܐ (East-Syrian ܬܕܡܘܪܬܐ) "ad-

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(1) ܡܣܪܩܐ also appears (§ 52).

(2) ܡܕܝܢܬܐ "city" (דין) seems to have been borrowed from the Assyrian.

dition" (ܐܘܒܕ);—ܬܫܡܫܬܐ "service" (ܫܡܫ);—ܬܫܒܘܚܬܐ "glory", "praise" (ܫܒܚ), pl. ܬܫܒ̈ܚܬܐ; ܬܕܡܘܪܬܐ "wonder", "miracle" (ܐܬܕܡܪ), ܬܕܡܪ̈ܬܐ; ܬܬܓܘܪܬܐ "trade" (ܐܬܬܓܪ), ܬܬܓܪ̈ܬܐ. To this section also belong probably ܬܫܘܢܬܐ "urine", and ܬܪܡܘܣܬܐ "skeleton":—With vowel originally short, also—ܬܟܣܝܬܐ "clothing" (ܟܣܝ); ܬܪܒܝܬܐ "education" (ܪܒܝ); ܬܫܥܝܬܐ "narrative" (ܐܫܬܥܝ), ܬܫܥܝ̈ܬܐ; ܬܘܕܝܬܐ "praising" (ܐܘܕܝ); ܬܪ̈ܡܝܬܐ "foundations" (ܐܪܡܝ), &c.—ܬܫܪܝܬܐ "camp" (ܫܪܝ).

So perhaps ܬܟܦܘܪܬܐ "atonement" (ܐܬܟܦܪ) and ܬܚܒܘܠܬܐ "corruption" (ܐܬܚܒܠ), if they stand for *ܬܟܦܘܪܝܬܐ, *ܬܚܒܘܠܝܬܐ and do not take the abstract termination *ūthā* (§ 138).

A few others too seem to be formed with a *t*, but of a different sort,—like ܬܘܠܥܐ, ܬܘܠܥܬܐ "worm".

§ 127*. OTHER PREFIXES. Other prefixes.

Some of these are matter of doubt. We have:

(1) ܗ, ܐ in ܗܝܟܠܐ, ܗܝܟܠ "palace"—ܐܣܩܘܦܬܐ "threshold" (here ܐ is perhaps a mere starting sound, in accordance with § 51), ܐܣܩܘܦ̈ܬܐ; ܐܒܘܒܐ "flute" (נבב); ܐܨܚܬܐ "manuscript" (from ܐܨܚ, root צחח); ܐܩܦܬܐ *concentus* (ܐܩܦ, root נקף).

(2) *ya*, as it seems, we have in ܝܪܒܘܥܐ "jerboa"; ܝܚܡܘܪܐ "a kind of antelope"; ܝܒܪܘܚܐ "mandragora"; ܝܬܢܘܪܐ "smoke"; ܝܥܪܘܪܐ "toad"; ܝܚܡܪܐ "thorny rhubarb".

(DD) FORMATIONS WITH SUFFIXES.(¹)

(DD) Formations with suffixes: With *ān* (*ōn*). Abstract nouns and nouns substantive.

WITH *ĀN* (*ŌN*).

§ 128. A. In this class appear many Abstract nouns and common nouns (a) with *a* after the 1st rad.: ܡܘܬܢܐ "plague"; ܫܪܟܢܐ "residue"; ܛܘܥܝܢܐ "error" (²); ܛܪܢܐ (טרר) "rock", &c.

(b) With *u*: ܥܘܠܨܢܐ "oppression"; ܬܘܬܪܢܐ "gain"; ܦܘܩܕܢܐ "command"; ܝܘܠܦܢܐ "doctrine"; ܣܘܚܝܢܐ "refuse" (*tert.* ܐ); and many other abstract

(¹) In part with prefixes at the same time.

(²) ܐܒܕܢܐ, for which also occurs ܐܒܕܘܢܐ "perdition", "the nether world", is perhaps borrowed from the Hebrew.

nouns; but only a few forms from roots *tert.* ܝ, like ܦܽܘܪܥܳܢܳܐ "wedding-gift"; ܚܘܡܝܢܐ "swelling" (along with ܚܡܝܢܐ).

(c) With *e* ܒܶܢܝܳܢܳܐ "building"; ܢܶܙܩܳܢܳܐ "harm"; ܪܶܢܝܳܢܳܐ "thought"; ܦܶܩܝܳܢܳܐ "pronouncing"; ܨܶܒܝܳܢܳܐ "will"; and many other abstract nouns from *tert.* ܝ.—So also ܚܶܙܘܳܢܳܐ "look". A few besides, like ܦܘܪܫܢܐ "distinction"; ܒܛܠܢܐ "sloth" (perhaps ܥܶܕܳܢܳܐ "time" for עִדָּנָא?).

Rem. Of such doubling as we have in הֶגְיוֹן, פִּקָּדוֹן, no sure trace is any longer to be found. So far as we can settle it, the 2nd rad. is *always* soft, the 3rd hard.

B. Instead of *ān* we have an old ending *ōn* (*ūn*) in ܢܶܣܝܽܘܢܳܐ "temptation", "affliction" a secondary form to ܢܶܣܝܳܢܳܐ "experiment", "trial"; ܓܶܠܝܽܘܢܳܐ, ܓܶܠܝܳܢܳܐ "revelation"; and, according to East-Syrian pronounciation, ܕܰܘܳܢܳܐ (*dawōnā*) "pity", West-Syrian ܕܘܳܢܳܐ (*duwōnō* = *duwānā*); v. § 44.

C. Of substantives with prefixes in this class:—ܡܰܫܩܠܳܢܳܐ "decamping"; ܡܰܥܠܳܢܳܐ "entry"; ܡܰܣܩܳܢܳܐ (סלק § 183) "ascent", &c. So too, ܡܐܙܪܢܐ "girths". Perhaps also ܬܰܘܓܳܢܳܐ "alarm" (from יגי?) [1].

Adjectives. § 129. *ān* (f. *ānyā*, *ānīthā* &c. § 71) is attached to a great variety of words, to form *adjectives*. Thus ܐܰܪܥܳܢܳܝ "earthy, earthly"; ܢܽܘܪܳܢܳܝ "fiery"; ܡܶܠܳܠܳܢܳܝ "talkative"; ܫܺܐܕܳܢܳܐ "one who is possessed" (from ܫܺܐܕܳܐ "demon"); and so ܕܰܝܘܳܢܳܐ (from the Persian ܕܰܝܘܳܐ "demon"); ܫܡܰܝܳܢܳܝ "heavenly"; ܛܰܪܟܳܢܳܝ "slanderous" (from ταραχή?); ܕܶܫܬܳܢܺܝܬܳܐ "*menstruans*" (from ܕܶܫܬܳܐ "menstruation"); ܚܶܘܳܪܳܢܳܝ "whitish"; a feminine from it is ܚܶܘܳܪܳܢܺܝܬܳܐ "white poplar". So ܛܠܳܠܳܢܺܝܬܳܐ "shadow".

From ܓܰܓܰܪܬܳܐ "throat" is formed ܓܰܓܪܳܢܳܝ "gluttonous"; so ܦܶܬܟܳܢܳܝ "spotted" from ܦܶܬܟܬܳܐ "spot" (pl. ܦܶܬܟܶܐ); ܓܶܕܳܢܳܝܳܐ (ܟܘܟܒܐ) "comet" from ܓܕܳܢܺܝܬܳܐ "*fimbria*".—In other cases the ܬ of the feminine remains before *ān*, as in ܚܪܝܬܢܝ "quarrelsome"; ܚܡܬܢܝ "given to anger"; ܢܫܬܢܝ "womanly"; ܪܘܓܬܢܝ "angry", &c.; and even from substantives without this ending, similar forms in ܬܳܢܳܝ are derived, *e. g.* ܛܘܒܬܢܝ "happy" (along with ܛܘܒܢܝ) from ܛܘܒܬܐ "health", "happiness"; ܩܪܒܬܢܝ "warlike"; ܚܪܒܬܢܝ,

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(1) The meaning of the word in Is. 16, 3 is not quite certain: later writers employ it according as they severally understood this passage.

ܚܝܠܬܢ (§ 52 B) "strong"; ܟܐܒܢ "painful"; ܐܣܟܝܡܢ "indicating a σχῆμα" (ܐܣܟܝܡܐ), &c.

Specially in favour are adjectives of this form like ܣܟܘܠܬܢ "intelligent"; ܪܘܓܙܬܢ "angry"; ܦܘܪܣܬܢ "crafty" (from ܦܘܪܣܐ, πόρος, like ܐܬܦܪܣ "to be cunning"); ܙܗܘܬܢ "anxious", and many others. In these cases no Abstract noun like ܣܟܘܠܬܐ can any longer be pointed to as the fundamental form; and with the most of them such an Abstract noun has never existed.—So too, ܚܣܩܘܡܬܢܐ "flatterer" (ܚܣܩܡ "to flatter") (1).

§ 130. Farther, *Nomina agentis* may be formed by the suffix *ān* from *all* Participles which begin with *m*: and so participles from Peal are alone excluded. Thus ܡܫܒܚܢܐ "one who praises" (from ܡܫܒܚ); ܡܢܗܪܢܐ "enlightener" (ܡܢܗܪ); ܡܓܪܓܢܐ "one who provokes" (ܡܓܪܓ); ܡܢܣܝܢܐ "tempter" (ܡܢܣܐ); ܡܫܬܒܚܢܐ "one worthy of praise" (ܡܫܬܒܚ); ܡܬܬܣܝܡܢܐ "one who has to be ordained" (ܡܬܬܣܝܡ), &c.

In some quadriliterals the *m* thereupon falls away. The ascertained cases of this sort are ܬܪܓܡܢܐ "interpreter" (along with ܡܬܪܓܡܢܐ); ܫܒܗܪܢܐ "braggart"; ܕܡܕܡܢܐ "bloody" (together with ܡܕ′)—(otherwise, however, ܡܡܪܡܪܢܐ "refractory", &c.).

§ 130b. The following appear to be formed in *īn*: ܫܘܦܝܢܐ "file" (from שוף "to rub down"); ܫܘܦܢܝܢܐ "turtle-dove", f. ܫܘܦܢܝܢܬܐ; ܩܘܩܢܝܢܐ "lark"; ܓܪܝܕܢܐ "hoar frost" (not quite certain; a secondary form is ܓܪܝܕܐ), and a few others. Cf. § 132.

DIMINUTIVES.

§ 131. Diminutives are formed at pleasure with *ōn*: *e. g.* ܡܠܟܘܢܐ "*regulus*"; ܐܠܗܘܢܐ "minor god"; ܟܬܒܘܢܐ "little book"; ܥܠܝܡܘܢܐ "little boy"; ܒܪܘܢܐ "little son", &c.—Feminines take ܘܢܝܬܐ (§ 71, 1), *e. g.* ܐܠܦܐ "ship" (f.): ܐܠܦܘܢܝܬܐ; ܐܕܢܘܢܝܬܐ "little ear"; ܟܐܦܘܢܝܬܐ "small stone"; ܥܪܣܘܢܝܬܐ "a little bed". ܬ of the feminine termination is retained before this suffix: ܡܕܝܢܬܘܢܝܬܐ "small town"; ܥܕܬܘܢܝܬܐ "a small church"; ܐܓܪܬܘܢܝܬܐ "a short letter", &c. However, we have ܟܠܘܢܝܬܐ "ane-

(1) On the termination ܬܢ v. *infra* § 136.

mone" "little bride" from ܟܠܬܐ) and ܥܓܠܘܢܐ (to be pronounced no doubt as ܥܓܠܘܢܐ) "curricle" from ܥܓܠܬܐ. From the pl. ܡ̈ܠܐ (sg. ܡܠܬܐ) appears in this way ܡܠܘ̈ܢܐ "short words".

With *īn*. § 132. *Rem.* *īn* may also be a Diminutive suffix: ܙܦܪܝܢܐ, secondary form to ܙܦܪܘܢܐ "small bird". Yet it is not to be held as altogether certain.

With *ōs*. § 133. *With ōs.* Not so frequently met with as *ōn*: thus *e. g.* ܢܪܓܘܣܐ "hatchet"; ܢܘܢܘܣܐ "small fish"; ܓܒܘܣܐ "little boy" (without any ground-form in use); ܛܠܝܘܣܐ "little boy", &c.—Feminine forms have ܘܣܬܐ, pl. ܘܣ̈ܝܬܐ (§ 71). ܬ of the fem. termination falls away before the suffix: ܕܪܘܣܬܐ "small court" from ܕܪ̈ܬܐ; ܓܢܘܣܬܐ "small garden" from ܓܢܬܐ; ܟܣܘܣ̈ܝܬܐ "small bowls", "cups" from ܟܣܬܐ; ܓܒܘܣܬܐ "little girl".

Others. § 134. *Rem.* ܩܘܠܩܣܬܐ ὑδρίσκη from ܩܘܠܬܐ likewise appears to be a Diminutive. Besides these we still have traces of other diminutive-endings, notably in secondary forms of the more familiar names. Compare farther § 112, as well as Diminutives formed by reduplication of the 3rd rad. § 122. Add thereto, although not attested by very old authority, ܬܠܘܠܬܐ "a little hill", pl. ܬܠܘܠ̈ܝܬܐ, from ܬܠܐ "hill" (1), alongside of ܬܠܘܠܝܬܐ.

With *āi*.

WITH *ĀI*.

With *āi* alone (*nāi*). § 135. *With āi* (ـܝ, ـܝܐ, ـܝܬܐ, &c.) corresponding adjectives (2) were formed at pleasure, from substantives, and more rarely from other nouns; notably national appellations. Thus *e. g.* ܢܘܪܢܝܐ "fiery" from ܢܘܪܐ; ܡܠܟܢܝܐ "kingly"; ܒܝܬܝܐ οἰκεῖος; ܒܪܝܐ, ܟܘܪܝܝܐ "foreign" from ܒܪܐ "foreign country"; ܢܘܟܪܝܐ "foreign"; ܥܪܛܠܝܐ "naked" (from the adjective ܥܪܛܠܐ); ܒܪܝܐ "external"; ܓܘܝܐ "internal"; ܒܠܚܘܕܝܐ "alone" (from the adverb ܒܠܚܘܕ); ܕܝܠܝܐ "belonging to", "proper" (from ܕܝܠ § 69), &c.—

(1) Is ܫܩܩܐ, ܐܫܩܩܐ (in Arabic dress زُقاق) "street" ῥύμη by any chance an old Diminutive from ܦܠܛܝܐ "broad street" πλατεῖα?

(2) This mode of formation for the derivation of appellatives was much less frequently employed in remoter times than it came to be in later days, in the scholastic style of learned translators and imitators of Greek writings.

ܝܘܢܝܐ "Greek" (noun and adj.); ܐܠܢܝܐ "Alan"; ܝܗܘܕܝܐ "Jew"; ܗܢܕܘܝܐ "Hindoo" from the Persian *Hindū*; ܩܪܕܘܝܐ "man of Kardū" from *Qardū*; ܦܪܬܘܝܐ "Parthian" from *Parthau*.

From the feminine ܣܒܬܐ "old woman", ܣܒܬܢܝܐ "old-womanish"; but from ܡܕܝܢܬܐ,—ܡܕܝܢܝܐ, πολιτικός; and thus appears ܐܟܣܢܝܐ ἱκέσιος from ܐܟܣܢܝܬܐ.

From ܠܠܝܐ "night" (§ 49 A); ܠܝܠܝܐ, but also ܠܠܝܢܝܐ.

From plurals are formed: ܢܫܝܐ "effeminate" (ܢܫܐ "women" § 146); ܐܡܗܘܬܝܐ "maidenly" (ܐܡܗܬܐ "maidens" § 146); ܐܒܗܝܐ "fatherly"[1] (ܐܒܗܐ), together with ܐܒܝܐ "patrician"; ܐܡܗܝܐ "motherly" (ܐܡܗܬܐ § 146); ܫܡܗܝܐ "nominal" (ܫܡܗܐ). Cf. with these § 138 A. Similarly ܩܘܪܝܝܐ "rustic", from ܩܘܪܝܐ (§ 146).

From ܡܛܠܬܐ "booth", and ܓܠܘܬܐ "banishment", are formed ܡܛܠܝܐ "host", "innkeeper", ܓܠܘܝܐ "exile", "outlaw"; so ܫܪܘܝܐ (ܫܪܘܝܐ?) "beginner". From ܙܓܘܓܝܬܐ "glass", ܙܓܘܓܝܐ "glazier".

From name of month ܬܫܪܝܢ: ܬܫܪܝܢܝܐ "Teshrīn (as adj.)", or "autumnal". So ܩܘܢܒܝܐ "monk", especially "novice", from ܩܘܢܒܐ κοινόβιον.

Final *ē* or *ai* falls away throughout before the suffix. Thus ܪܗܘܡܝܐ "Roman", from ܪܗܘܡܐ Ῥώμη; ܩܘܢܟܝܐ "clerk", "sacristan", from κόγχη ("choir"); ܡܘܫܝܐ "of Moses" from ܡܘܫܐ; ܢܝܢܘܝܐ "Ninevite" from ܢܝܢܘܐ; ܒܝܬܓܒܪܝܐ from ܒܝܬܓܒܪܝ (name of a place); ܡܬܝܝܐ "from the convent of St. Matthew" (ܕܝܪ ܡܬܝ). Similarly ܐܘܪܗܝܐ "of Edessa", from ܐܘܪܗܝ; ܐܦܡܝܐ from Ἀπάμεια; ܫܡܪܝܐ from ܫܡܪܝܢ "Samaria". But ܓܪܒܝܝܐ "northern" from ܓܪܒܝܐ.

Short vowels have fallen out originally at the approach of the suffix, to the extent required by § 43. Thus ܦܪܣܝܐ "Persian", from ܦܪܣ (which itself is of course nothing but a more convenient pronunciation of *Pārs*); ܒܒܠܝܐ "Babylonian", from ܒܒܠ; ܐܪܡܝܐ "Aramaic", "heathen", from the original *Arăm* [1]; ܥܪܒܝܐ "Arabian", "Arab" (still with soft ܒ, v. § 23 D) from *'Arav*; ܡܘܨܠܝܐ "from *Mauṣil*"; ܬܚܬܝܐ.

[1] The West-Syrian schools arbitrarily derived ܐܪܡܝܐ "Aramaic" from ܐܪܡ, which is a copy of the Hebrew אֲרָם, and they left the genuine ܐܪܡܝܐ with the signification of "heathen".

"of *Garmaq*"; ܒܪܒܪܝܐ "barbarian" from βάρβαρος; ܐܪܫܟܝܐ (along with ܐܪܫܟܝܐ §§ 42 and 52 B) "royal" from the royal name ܐܪܫܟ *Arsaces*; ܓܘܡܠܝܐ "from ܓܘܡܠ" (locality-name); cf. ܕܪܡܣܘܩܝܐ "from Damascus" ܕܪܡܣܘܩ; and ܩܦܘܕܩܝܐ "from Καππαδοκία". A like mode of formation will probably hold good also in other cases, which we can no longer settle: Thus the national appellation from ܐܡܕ is doubtless ܐܡܕܝܐ, not ܐܡܕܝܐ, &c. But in other cases, the need of having the primitive word clearly recognised may have had an influence here,—even at an early period,—in defiance of phonetic rules. Thus ܕܝܠܘܡܝܐ "from *Dēlŏm*". From ܡܫܟܢ come ܡܣܟܝܢܐ and ܡܣܟܢܐ.

More decided abbreviations we have in ܕܝܨܢܝܐ from ܕܝܨܢ (river at Edessa), as well as from ܒܪ ܕܝܨܢ (Bardesanes); ܨܝܕܢܝܐ from ܨܝܕܢ (Sidon); ܚܪܢܝܐ "from Ḥarrān", ܚܪܢ; ܢܨܝܒܢܝܐ (also ܢܨܝܒܝܢܝܐ), from ܢܨܝܒܝܢ; ܒܪܝܢܝܐ "from ܒܪܝܪܝܢ"; ܛܘܪܥܒܕܝܢܝܐ "from ܛܘܪ ܥܒܕܝܢ".

The following are also irregular: ܐܝܣܪܝܠܝܐ "Israelite" from ܐܝܣܪܐܝܠ; and ܐܝܫܡܥܝܠܝܐ "Ishmaelite" from ܐܝܫܡܥܐܝܠ.

As shown by several of the foregoing examples, the ending may be attached even to compounds: thus,—to give farther instances—ܓܪܡܦܝܠܝܢܐ (late formation) ἐλεφάντινος, from ܓܪܡ ܦܝܠܐ "bone of the elephant", *i. e.* "ivory"; ܪܫܥܝܢܝܐ "from ܪܝܫ ܥܝܢܐ", &c. Yet along with these we have ܒܝܢܗܪܝܐ "Mesopotamian", from ܒܝܬ ܢܗܪܝܢ; ܢܘܗܕܪܝܐ, from ܒܝܬ ܢܘܗܕܪܐ; ܒܝܬܣܟܠܝܐ "overseer of the refectory" (ܒܝܬ ܣܟܠܐ); ܕܝܨܢܝܐ "of Bardesanes"—v. *supra*.

Many names of cities form their *gentilicium* first from a form with *n*. Probably the ending was originally *ānāi*, but pronounced *nāi* in certain words. Thus ܩܢܫܪܝܢܝܐ "from ܩܢܫܪܝܢ", and probably ܐܢܛܝܟܝܢܝܐ "from ܐܢܛܝܟܝܐ" (along with it, but occurring more rarely, ܐܢܛܝܟܝܐ).—From ܟܪܡܐ comes ܟܪܡܘܢܝܐ (probably *Karmōnāyē*).

In the *gentilicia* of foreign names of localities, the forms of the foreign language are sometimes made perceptible, *e. g.* ܡܪܘܙܝܐ "from ܡܪܘ", after the Persian form *Marwazī*; ܪܙܝܩܝܐ "from ܪܝ", after the more ancient Persian form *Rāğīk*.—Many more transformations too, which cannot now be checked, appear assuredly in such *gentilicia*.

One Abstract noun in *āi*, which however is perhaps of different origin, is ܥܕܠܝܐ, more rarely ܥܘܕܠܝܐ, "blame" (constr. st. ܥܕܠܝ).

§ 136. The compound, made up of *ān* (§ 129) and *āi*, which we had even in the *gentilicia*, appears often, and especially in the more scientific diction, in derivatives from appellatives: the ܬ of the fem. is almost always retained before it: Thus ܢܘܪܢܝܐ "fiery"; ܢܦܫܢܝܐ ψυχικός; ܪܘܚܢܝܐ πνευματικός; ܥܕܬܢܝܐ "ecclesiastical"; ܫܢܬܢܝܐ "yearly"; ܒܘܪܟܬܢܝܐ "blessing"; ܟܟܘܬܢܝܐ "begging", &c.: With the falling away of the feminine ending, however, in ܫܫܠܢܝܐ "chain-formed", from ܫܫܠܬܐ. With ānai.

As *ān* even by itself is used in this way,—which assumes a ܝ before the feminine ending,—it is not always certain whether, for instance, a form ending in ܢܝܬܐ is to be read ܢܝܬܐ or ܢܝܬܐ. There are actually found variants like ܐܪܥܢܝܬܐ and ܐܪܥܢܝܬܐ ἐπίγειος (f.) Jas. 3, 15.

WITH Ī, Y.

§ 137. These forms are, it may be, of much diversity of origin; in part of them at least the *ī* may have been originally identical with that which has coalesced with another ending into the *āi* of the preceding sections. With ī, y

To this section belongs the *i* of feminine forms like ܐܪܡܝܬܐ, ܪܚܘܪܬܐ, &c. (§ 71). So, farther, we have ܕܒܘܪܝܬܐ "bee", pl. ܕܒܘܪܝܬܐ; ܣܢܘܢܝܬܐ "swallow"; ܕܒܒܝܬܐ "dog-fly"; ܚܘܝܬܐ "female snake" (ܚܘܝܐ "snake", pl. ܚܘܘܬܐ § 79 A); ܚܫܡܝܬܐ "dinner"; ܫܘܩܝܬܐ "streets" (§ 21 C); ܫܪܒܝܬܐ "cancer"; ܥܠ ܫܚܝܬܐ "shivering fit in ague"; ܫܪܙܝܬܐ "a breaking out"; ܦܘܩܝܬܐ "a breaking out"; ܒܘܥܝܬܐ, ܐܒܘܥܝܬܐ "bubo (in the human body)"; ܙܚܘܪܝܬܐ "purple"; ܟܪܣܝܬܐ "stomach of ruminants"; ܚܙܘܩܝܬܐ "shivering fit in ague; ܫܠܗܒܝܬܐ "flame"; ܡܥܡܘܕܝܬܐ "baptism"; ܡܫܪܘܩܝܬܐ "flute" (and others of this form), &c.

Farther, many masculine abstract nouns, like ܚܛܘܦܝܐ "robbing"; ܐܠܘܨܝܐ "oppressing"; ܐܣܘܪܝܐ "fettering"; ܗܦܘܟܝܐ "overturning"; ܚܒܘܩܝܐ "embracing"; ܓܒܘܠܝܐ "formation"; ܕܟܘܣܝܐ "sadness" (¹), &c.

Perhaps also words like ܓܪܒܝܐ "north" might belong to this class.

(¹) Some of the Syrians have foolishly turned the form ܐܘܠܨܢܐ "affliction",—fashioned according to this section,—into a form ܐܘܠܨܝܐ, as if it had the Greek ending *ία*.

WITH *ŪTH.*

With *ūth.* § 138. A. This suffix serves to form Abstract nouns from nouns of all kinds (for inflection v. § 76). Thus *e. g.* ܡܰܠܟܽܘܬܳܐ "kingdom"; ܓܰܢܒܳܪܽܘܬܳܐ "heroism"; ܝܳܪܬܽܘܬܳܐ "inheritance"; ܡܳܝܽܘܬܳܐ "mortality"; ܒܰܪܳܝܽܘܬܳܐ "externality", "exterior"; ܛܳܒܽܘܬܳܐ "goodness", "good"; ܕܺܝܠܳܝܽܘܬܳܐ "property, attribute"; ܡܶܫܬܰܒܩܳܢܽܘܬܳܐ "abandonment" (from ܡܶܫܬܰܒܩܳܢ *nomen agentis* from ܐܶܫܬܒܶܩ "was abandoned" § 130); ܡܓܰܠܝܳܢܽܘܬܳܐ "revelation"; ܡܦܰܝܣܳܢܽܘܬܳܐ "consent" (ܐܦܝܣ), &c. So even ܪܰܒ ܒܰܝܬܽܘܬܳܐ *οἰκονομία.* The extension of this mode of formation is unlimited: particularly in scientific diction new examples are constantly appearing. Many of these forms, however, are very old, such as ܛܰܝܒܽܘܬܳܐ *χάρις*; ܣܰܝܒܽܘܬܳܐ "extreme old age"; ܗܰܝܡܳܢܽܘܬܳܐ "belief", their primitive words being no longer extant. Infinitives in ܘ— also belong to this section (v.—'Verb'). From plurals are formed ܐܰܒܳܗܽܘܬܳܐ "fatherhood", alongside of ܐܰܒܽܘܬܳܐ "*patrocinium*", and ܒܬܽܘܠܽܘܬܳܐ "maidenhood" (cf. herewith § 135).

B. From roots *tert.* ܝ there are formed ܫܰܘܝܽܘܬܳܐ "equality" (from ܫܘܳܐ, ܫܰܘܝܳܐ); ܕܰܟܝܽܘܬܳܐ "purity"; ܪܰܒܝܽܘܬܳܐ "magnificence"; ܙܰܢܝܽܘܬܳܐ "fornication" (from ܙܢܳܐ, ܙܳܢܝܳܐ); ܡܰܟܠܝܽܘܬܳܐ "childlessness", and many others. But, alongside of these, there are other forms also which follow a more ancient method,—that of omitting the last radical: ܙܰܟܽܘܬܳܐ "innocence" (from ܙܟܳܐ); ܓܰܠܽܘܬܳܐ "banishment"; ܫܳܪܽܘܬܳܐ "a meal"; ܒܳܥܽܘܬܳܐ "petition".—In ܕܡܽܘܬܳܐ "form", and ܨܒܽܘܬܳܐ "thing" (§ 76 B), and likewise in ܡܰܪܕܽܘܬܳܐ "correction" (ܪܕܳܐ, ܡܰܪܕܝܳܐ); ܡܰܟܣܳܢܽܘܬܳܐ "censure"; ܡܰܫܩܝܳܢܽܘܬܳܐ "watering"; ܡܰܨܽܘܬܳܐ "fight"; ܡܫܬܽܘܬܳܐ "banquet",—it is not quite certain whether or not the abstract-suffix belonged originally to these words: and the same question arises in the case of ܬܰܟܣܽܘܬܳܐ "atonement", and ܬܰܚܒܽܘܬܳܐ "corruption" (§ 127).

Traces of other word-forming suffixes. § 139. TRACES OF OTHER WORD-FORMING SUFFIXES.

Traces of suffixes, like *ām, el, n* (ܦܰܪܥܰܠܳܐ "flea") are still repeatedly met with, but the words concerned no longer form an established class, and they may be regarded as multiliterals.

FOREIGN SUFFIXES.

§ 140. The suffix *αριος*, current in later Greek, but originally Latin,—which appears in several words, like ܒܰܢܳܪܳܐ *βαλνάριος* "bath-master", and some others,—has also been joined to the Persian but adopted word ܐܶܣܛܽܘܢܳܐ "pillar", the Persian ܒܳܙܳܐ "falcon", and the pure Syriac ܐܶܠܦܳܐ "ship", thus: ܐܶܣܛܽܘܢܳܪܳܐ *στυλίτης*; ܒܳܙܳܪܳܐ "falconer"; ܐܶܠܦܳܪܳܐ "ship-master". The Persian *kān* is added to the Syriac ܚܡܳܪܳܐ "ass"; ܚܡܳܪܟܳܢܳܐ (properly ܚܡܳܪܟܳܢܳܐ) "ass-driver", and to the Greek ܩܺܝܛܳܘܢܳܐ *κοιτών*: ܩܺܝܛܳܘܢܩܳܐ "chamberlain". So, in addition, we have ܣܶܓܠܳܘܕܺܝܣ *βοτρυώδης* from the Syriac ܣܶܓܠܳܐ "a bunch of grapes". From ܐܶܫܬܰܥܺܝ "played" is formed, after the fashion of Greek words like *εὐθηνία* or *σαφήνεια*, ܐܶܫܬܰܥܝܳܢܺܝܬܳܐ "a game". Cf. ܐܶܣܛܪܶܢܝܳܐ "luxury", "wantonness" [I Tim. 5, 6] *στρῆνος* (or rather a secondary form—not yet, it is true, otherwise authenticated—*στρηνεία*).

C. COMPOUNDS.

§ 141. Several words, regularly and closely associated in a genitive connection, are treated as a single word, and attach to their second member those endings, which the first (standing in the constr. st.) should have received. Thus ܫܶܬ (constr. st. of ܫܶܬܳܐ "ground" § 146) forms with ܐܶܣܳܬܳܐ (pl. ܐܶܣܘܳܬܳܐ) "wall" a firm compound ܫܶܬܶܐܣܳܬܳܐ "foundation", of which the plural is ܫܶܬܶܐܣܘܳܬܳܐ; from this quite a new verb then originates, ܫܰܬܶܣ (also written ܫܰܬܶܐܣ) "he founded". So too are treated several compounds of ܒܶܝܬ "house", *e. g.* ܒܶܝܬ ܩܒܽܘܪ̈ܶܐ "tombs", "graves built inside"; ܒܶܝܬ ܓܰܙ̈ܶܐ "storehouses"; ܒܶܝܬ ܝܰܠܕ̈ܶܐ "houses of nativity", *i. e.* "constellations of nativity" (*γενέσεις*), &c.; and also other compounds, such as ܒܥܶܠܕܒܳܒܳܐ ("lord of…"?) "enemy", ܒܥܶܠܕܒܳܒ̈ܶܐ "enemies", ܒܥܶܠܕܒܳܒܬܳܐ "female enemy", ܒܥܶܠܕܒܳܒܽܘܬܳܐ "enmity"; ܪܺܝܫ ܝܰܪܚ̈ܶܐ "beginnings of a month"; ܝܰܥܠ ܛܽܘܪܳܐ "*capra montis*", "steinbock", pl. ܝܰܥܠ ܛܽܘܪ̈ܶܐ "steinbocks"; ܝܰܥܠ ܒܰܪ̈ܶܐ "wild goats"; ܦܣܳܩܕܺܝܢܳܐ "sentence" ("judicial decision"), pl. ܦܣܳܩܕܺܝܢ̈ܶܐ; ܡܣܰܡ ܕܺܝܢ̈ܶܐ "punishments"; and thus also several others, though not a great number of them,—while, in cases quite analogous, the ordinary procedure is followed, *e. g.* ܒܰܪܬ ܩܳܠܳܐ "*filia vocis*", *i. e.* "word",

pl. ܒ̈ܢܝ ܩܝܡܐ, and so with all compounds of ܒܪ "son" and ܒܪܬܐ "daughter", however close the combination may sometimes be.

Some compounds show a more decided blending of sounds. Thus, for instance, ܒܣܬܪܐ "pillow" ["cushioned couch"—"*pulvinar*"], pl. ܒܣܬܪ̈ܘܬܐ (§ 79 A), of which the first portion is equivalent to ܒܝܬ, while the second is a form nearly related to ܐܫܬܐ "foundation". So ܓܝܕܢܫܝܐ 'name of a tendon' = גִּיד נַשְּׁיָא; ܩܘܝܠܫܪܐ, ܒܘܬܫܪܐ(1), pl. ܒܘܬܫܪ̈ܐ or even ܒܘܬܠܫܪܐ "navel" = ܒܘܬܐ ܫܪܐ "basis(?) of the navel", and some others. Cf. § 125.

Gender of such compounds.

§ 142. The second member of such compounds determines even the gender and number. Thus ܒܝܬ ܫܒܬܐ "*domus* (m.) *sabbatis* (f.)" *i. e.* "refectory", and ܒܝܬ ܨܠܘܬܐ "chapel", "house of prayer" are feminine: ܦܠܓܘܬ ܝܘܡܐ "half of the day", "mid-day", is used as masculine: ܐܦ̈ܝ ܬܪܥܐ "face (f. pl.) of the door (m. sing.)" = "curtain" is always masc. sing.

Compounds with *lā*.

§ 143. A special class is formed by nouns compounded closely with ܠܐ "not", like ܠܐ ܡܝܘܬܐ "immortal", f. ܠܐ ܡܝܘܬܬܐ, pl. ܠܐ ܡܝܘ̈ܬܐ, ܠܐ ܡܝܘ̈ܬܬܐ, &c.; ܠܐ ܡܝܘܬܘܬܐ "immortality"; ܠܐ ܡܛܝܬܐ "non-arrival", &c.

Remark on the treatment of Greek proper-names.

D. REMARK ON THE TREATMENT OF GREEK PROPER-NAMES.

§ 144. *Greek proper-names* in ος and ας are used either in the nominative- or vocative-form: ܦܘܠܘܣ; ܦܛܪܘܣ; ܐܠܟܣܢܕܪܘܣ; ܬܐܘܕܐܣ (Θευδᾶς), &c.; or (used, however, also as subject &c.,) ܦܘܠܐ; ܦܛܪܐ; ܐܠܟܣܢܕܪܐ; ܬܐܘܕܘܪܐ; ܐܢܛܝܘܟܐ; &c. The East-Syrians however write ܐ— for this ܐ— and ܐ—, or even ܐ— without any difference in the pronunciation.

The termination ιος, ειος very frequently falls completely away: sometimes there still remains of it a ܝ: ܡܘܪܝܩ alongside of ܡܘܪܝܩܝܘܣ Μαυρίκιος; ܐܝܓܢܐܛܝ Ἰγνάτιος; ܒܣܝܠ, ܒܐܣܝܠ, ܒܐܣܝܠܝ Βασίλειος; ܙܢܘܒ, ܐܙܢܘܒ, ܙܢܘܒܝ Ζηνόβιος (also ܙܢܘܒܝܘܣ); ܠܐܘܢܛܝ, ܠܐܘܢܛܝ Λεόντιος, &c. This happens too, though much more rarely, with the simple ος, *e. g.* ܟܘܣ, as

(1) Vocalisation not settled.

well as ܒܐܣܘܣ, ܒܐܣܐ Βάσσος; ܐܢܛܘܢܝܢܘܣ Ἀντωνῖνος. Of course there are found, besides, many deviations from the accurate Greek forms, which are not limited to the terminations.

E. ATTACHMENT OF THE POSSESSIVE SUFFIXES.

Attachment of the possessive suffixes.

§ 145. A. The Suffixes enumerated in § 65 coalesce with the *ai* of the pl. m. into the following forms:

Suffixes of the Plural.

"my"	ـ̈ܝ	"our"	ـ̈ܝܢ
"thy (m.)"	ـ̈ܝܟ	"your (m.)"	ـ̈ܝܟܘܢ
"thy (f.)"	ـ̈ܝܟܝ	"your (f.)"	ـ̈ܝܟܝܢ
"his"	ـ̈ܘܗܝ (ـ̈ܘܗܝ § 49 B)	"their (m.)"	ـ̈ܝܗܘܢ
"her"	ـ̈ܝܗ	"their (f.)"	ـ̈ܝܗܝܢ

Thus the same scheme holds throughout; only ـ̈ܘܗܝ from *auhī* constitutes a deviation. Notice that the otherwise constantly soft ܟ of the 2nd pers. becomes hard after *ai*.

Example: ܕܝܢܐ "judgment" (constr. and abs. st. ܕܝܢ; pl. ܕܝ̈ܢܝܢ, ܕܝ̈ܢܝ, ܕܝ̈ܢܐ).

Singular:

ܕܝܢܝ my judgment	ܕܝܢܢ our judgment
ܕܝܢܟ thy (m.) judgment	ܕܝܢܟܘܢ your (m.) judgment
ܕܝܢܟܝ thy (f.) "	ܕܝܢܟܝܢ your (f.) "
ܕܝܢܗ his "	ܕܝܢܗܘܢ their (m.) "
ܕܝܢܗ̇ her "	ܕܝܢܗܝܢ their (f.) "

Plural:

ܕܝ̈ܢܝ my judgments	ܕܝ̈ܢܝܢ our judgments
ܕܝ̈ܢܝܟ thy (m.) judgments	ܕܝ̈ܢܝܟܘܢ your (m.) judgments
ܕܝ̈ܢܝܟܝ thy (f.) "	ܕܝ̈ܢܝܟܝܢ your (f.) "
ܕܝ̈ܢܘܗܝ his "	ܕܝ̈ܢܝܗܘܢ their (m.) "
ܕܝ̈ܢܝܗ her "	ܕܝ̈ܢܝܗܝܢ their (f.) "

B. No difficulty of any kind is occasioned in attaching the suffixes to any noun, of which the stem or ground-form (*i. e.* the form left after removal of the termination *ā*) has a long vowel—or another consonant

without a vowel—before the final letter, or ends in a double-consonant: thus *e. g.*, like ܩܛܠܝ given above, ܠܒܘܫܐ "garment"; ܠܒܘܫܗ, ܠܒܘܫܝ, ܠܒܘܫܟܘܢ; ܣܐܡܐ "silver": ܣܐܡܗ(1), ܣܐܡܗܘܢ(2); ܐܡܐ "mother"; ܐܡܗ, ܐܡܝ, ܐܡܗܘܢ(3), &c.

The vocalisation in these cases is, throughout, the same as in the emphatic state.

Rem. No difference of treatment is exhibited here between words of the simplest formation with originally one short vowel, and those with originally two short vowels. Like ܕܗܒܐ (from *dahăvā*), we have not merely ܕܗܒܝ, but also ܕܗܒܗ, ܕܗܒܗܘܢ(4). If,—besides ܐܬܪܗ, ܐܬܪܗܘܢ from ܐܬܪܐ (for *atharā*) "place",—ܐܬܪܗ, ܐܬܪܗܘܢ are occasionally met with, it is not the original vocalisation which is maintained therein, but one which is to be understood as a method of facilitating pronunciation in accordance with § 52 B, just as, with words of the simplest formation there is written also upon occasion ܠܐܪܥܗ (= ܠܐܪܥܗ), ܐܪܥܟܘܢ, ܐܪܥܗܘܢ.

C. This method prevails also with all terminations of the pl. f.; and suffixes are attached thereto in the same way as to the singular. Like ܡܠܟܬܐ "queens" we read, for instance, ܡܠܟܬܗ, ܡܠܟܬܝ; ܡܠܟܬܗܘܢ, &c. It is the same with those of the pl. m.,—with the exception of many forms *tertiae* ܝ for which v. *infra*, K. Like ܡܠܟܐ "kings", ܣܗܕܐ "witnesses", we have ܡܠܟܝܗ, ܡܠܟܘܗܝ, ܡܠܟܝܟܘܢ; ܣܗܕܝ, ܣܗܕܘܗܝ, ܣܗܕܝܗܘܢ, &c.

D. Even with forms which have a short vowel before the final consonant, including the feminine termination *ath* (ܬܐ) the vocalisation entirely resembles, for all suffixes, that of the emphatic state, with the exception of the 1st sing. and 2nd and 3rd pl. Thus like ܡܣܒܐ "taking", from ܡܣܒ, and ܡܠܟܬܐ, from ܡܠܟܬ, so too ܡܣܒܝ, ܡܣܒܗ, ܡܣܒܗ, ܡܣܒܟ, ܡܣܒܢ; ܡܠܟܬܝ, ܡܠܟܬܗ, ܡܠܟܬܗ, ܡܠܟܬܟ, ܡܠܟܬܢ.

E. At the approach of the suffixes of the 1st sing. and 2nd and 3rd pl., the short vowels before the final consonant are frequently retained,

(1) Thus ܢܦܫܝ, ܒܣܪܝ, ܐܪܥܝ, ܩܘܫܛܝ, ܕܒܫܝ; ܟܬܒܟܘܢ, ܐܪܚܝ, ܐܪܥܟ; ܫܡܝ, ܟܘܢܫܝ, &c.

(2) Thus ܢܦܫܗܘܢ, ܒܣܪܗܘܢ, ܩܘܫܛܗܘܢ, ܐܪܚܗܘܢ, ܐܪܥܗܘܢ, &c.

(3) Thus ܥܡܝ, ܠܒܝ, ܠܒܟܘܢ, &.

(4) Thus ܚܠܒܝ. Cf. farther ܕܒܫܗܘܢ, ܐܕܢܗܘܢ, ܚܨܪܝ, ܚܨܪܗܘܢ, ܕܠܦܗܘܢ, &c.

although in other cases they disappear, no doubt from the analogy of the other forms. They are retained throughout, where there is no feminine ending, except in the instances given under J: Thus ܡܢܝܢ (ܡܢܝܢܝ, ܡܢܝܢܗ &c.); ܡܢܝܢܟ, ܡܢܝܢܟܝ, ܡܢܝܢܗܘܢ, ܡܢܝܢܟܘܢ, ܡܢܝܢܢ. So ܡܘܒܠܝ "my burden"; ܡܐܡܪܝ "my speech"; ܡܘܬܒܗܘܢ "their seat"; ܪܚܡܝ "my friend" &c.

F. *a* of the feminine-ending *ath* disappears before these suffixes [that is to say, the analogy of the emph. state is followed], when the middle consonant has a short vowel; thus like ܬܒܥܬܐ "vengeance", ܬܒܥܬܗ, and ܬܒܥܬܝ, ܬܒܥܬܗܘܢ; ܡܛܪܬܐ "watch", ܡܛܪܬܝ; ܡܚܫܒܬܐ "thought", ܡܚܫܒܬܗܘܢ; ܬܫܡܫܬܐ "service", ܬܫܡܫܬܝ, ܬܫܡܫܬܗܘܢ; ܬܫܒܘܚܬܐ "praise", ܬܫܒܘܚܬܝ, ܬܫܒܘܚܬܗܘܢ; ܐܡܗܬܐ "a mother", ܐܡܗܬܝ, ܐܡܗܬܟ; ܓܓܪܬܐ "throat", ܓܓܪܬܝ; ܡܐܟܘܠܬܐ "eating", ܡܐܟܘܠܬܟ, ܡܐܟܘܠܬܗ, &c. So ܓܦܬܐ "vine" (for ܓܦܢܬܐ), ܓܦܬܗܘܢ, &c.

Thus also with many, which have a long vowel in the syllable preceding the ܬܐ of the feminine: ܢܝܚܬܐ "rest, pleasure", ܢܝܚܬܝ; ܒܥܠܕܒܒܬܝ "my enemy (f.)"; ܣܥܪܬܗܘܢ "their hair"; ܩܪܝܒܬܝ "*proxima mea*"; ܟܢܘܫܬܗܘܢ "their synagogue"; ܩܕܡܝܬܗܘܢ "their first"; ܡܨܝܕܬܝ, ܡܨܝܕܬܗܘܢ "net"; ܒܝܫܬܝ, ܒܝܫܬܗܘܢ, ܒܝܫܬܟܘܢ "evil"; ܣܘܣܝܬܝ "my mare", ܡܝܬܬܝ (also written ܡܝܬܬܝ, ܡܝܬܬܝ, but all to be pronounced *mīt*) "my dead (f.)" (§ 26 B).

Where the long vowel represents a radical ܘ or ܝ, there is a good deal of fluctuation. Thus ܡܕܝܢܬܗܘܢ "their city", but ܡܕܝܢܬܝ; with reversed procedure in ܛܒܬܝ "my good", but ܛܒܬܗܘܢ; ܡܪܬܝ "my Lady, mistress", as well as ܚܫܚܬܝ "my necessity"; ܪܘܡܬܝ "height", ܕܪܬܝ "court"; ܫܥܬܝ, ܫܥܬܗܘܢ "hour". With falling away again, ܨܘܪܬܗܘܢ "their form", and with *a* ܫܪܒܬܗܘܢ, ܫܪܒܬܟܘܢ "troop". In some cases the usage has fluctuated. Thus ܣܝܡܬܗܘܢ "their treasure" with Ephraim, while in the Bible tradition we have ܣܝܡܬܟܘܢ. From ܥܕܬܐ "church" the East-Syrians have ܥܕܬܝ *ʿēdath*, the West-Syrians ܥܕܬܝ *ʿit*.

G. The *a* is retained, when the middle consonant wants the vowel. Thus ܡܠܟܬܐ, ܡܠܟܬܝ, ܡܠܟܬܗܘܢ, ܡܠܟܬܟ; ܕܡܥܬܝ "tear"; ܒܘܪܟܬܝ, ܒܘܪܟܬܗܘܢ "blessing"; ܕܚܠܬܝ, ܕܚܠܬܟ "fright"; ܐܘܚܕܬܝ "riddle". So too ܫܐܠܬܝ, ܫܐܠܬܗܘܢ "question"; ܠܐܘܬܗܘܢ, ܠܐܘܬܟ "fatigue";

ܚܕܘܬܗܘܢ "joy" (from *ḥaδwēthā*, or *ḥaδūthā* § 40 D. 101), &c. Thus also with diphthongs, like ܩܘܡܬܝ, ܩܘܡܬܗܘܢ "stature"; ܙܘܥܬܗܘܢ "quaking"; ܚܘܒܬܝ "guilt", &c.—It is the same when the middle radical is doubled in cases like ܪܓܬܐ "pleasure"; ܪܓܬܝ, ܪܓܬܗܘܢ; ܡܠܬܝ, ܡܠܬܗܘܢ "word"; ܓܢܬܝ "garden"; ܫܬܝ "basis"; ܕܘܟܬܝ, ܕܘܟܬܗܘܢ "place", &c. ܫܢܬܐ "sleep" conforms to these examples: ܫܢܬܝ, ܫܢܬܗܘܢ; while from analogous formations (§ 105) we have ܨܒܬܝ, ܨܒܬܗܘܢ "care"; ܚܡܬܝ, ܚܡܬܗܘܢ (for which, however, the old poets have ܚܡܝܬܗܘܢ, ܚܡܝܬܟܘܢ). So ܐܡܬܝ "maid-servant"; ܚܪܬܝ, ܚܪܬܗܘܢ "end"; ܐܫܬܗܘܢ "basis".

H. The feminines of derivatives from *tertiae* ܝ present no difficulty. ܝܬܐ, ܘܬܐ are there retained unaltered: ܫܒܝܬܝ, ܫܒܝܬܗܘܢ "prisoner (f.)"; ܡܕܝܢܬܝ "city"; ܬܘܕܝܬܝ "praising"; ܡܥܢܝܬܝ "conversation"; ܠܘܝܬܗܘܢ "escort".—ܡܚܘܬܝ "stroke"; ܨܠܘܬܝ, ܨܠܘܬܗܘܢ "prayer".—Similarly, of course, with those in ܝܬܐ, and abstracts in ܘܬܐ.

J. Forms which end in ܝܐ in the abs. st. sing. preserve their vocalisation before the suffixes of the 2nd and 3rd sing. and the 1st pl. thus, ܚܣܝܐ, ܚܣܝܐ "pious"; ܟܘܪܣܝܐ "throne": ܚܣܝܗ, ܚܣܝܟ; ܟܘܪܣܝܟ, ܟܘܪܣܝܢ, &c.

ܟܘܪܣܝܐ (constr. st. ܟܘܪܣܝ), ܡܫܪܝܐ "camp", ܡܫܬܝܐ "drinking" form with the suffix of the 1st sing. ܟܘܪܣܝ, ܡܫܪܝ, ܡܫܬܝ. In other cases those which end in ܝܐ in the emphatic st. have ܝܝ, which is either not pronounced at all, as in East-Syrian, or, as in West-Syrian, pronounced as a simple *ī*: sometimes only one simple ܝ is written instead of the two: ܪܢܝܝ (ܪܢܝܝ § 17) or ܪܢܝ "my meditation"; ܛܠܝܝ or ܛܠܝ "my boy"; ܓܒܝܝ or ܓܒܝ "mine elect"; ܚܢܩܝ "my suffocation"; ܪܥܝܝ, ܪܥܝ "my shepherd". If the ܝܐ stands after a vowel, the suffix is then at all events silent; thus from ܒܪܘܝܐ "creator", ܒܪܘܝ; from ܩܪܝܐ "call", ܩܪܝܝ.

The ܝ of the suffix is in like manner silent after ܐ as final radical: ܒܘܝܐܝ "my consolation"; ܣܢܐܝ "mine enemy, [my hater]"; and so ܡܪܝ "my lord" (= ܡܪܐܝ).

Before the suffixes of the 2nd and 3rd pl. we have, in accordance with § 40 C, ܪܢܝܗܘܢ; ܫܘܓܢܝܗܘܢ "their confusion", &c. So too the West-Syrians have ܡܫܪܝܗܘܢ, ܡܫܬܝܟܘܢ, &c., while the East-Syrians have ܡܫܪܝܗܘܢ, ܡܫܬܝܟܘܢ, &c.

K. In the pl. short adjectives may treat the radical *y* as a strong consonant, but they may also fashion shorter forms: ܚܳܙܰܝܟܽܘܢ "those who see you", alongside of ܫܳܒ݂ܰܝܗܽܘܢ "their captors", ܫܳܒ݂ܰܝܢ "our captors"; ܫܳܬܰܝܗ̄ܝ "those who drink it"; ܫܳܬܰܘܗ̄ܝ and ܚܰܣܝܰܘܗ̄ܝ "his pious ones"; ܛܰܠܝܰܘܗ̄ܝ and ܛܠܳܘܗ̄ܝ "his young men". Pure substantives have always the shorter form: ܡܥܰܝܢ, ܡܥܰܝܟܽܘܢ, ܡܥܰܘܗ̄ܝ "bowels"; ܓܳܪܰܘܗ̄ܝ "*catuli ejus*", &c. So ܫܡܰܝܳܐ "heaven": ܫܡܰܝܟܽܘܢ, &c. Compare with all this § 73.

L. Greek words in ܘܣ ος, ܘ̈ܝ οι (pl.), ܐܣ ας, &c. do not take suffixes (§ 225).—ܕܝܰܬܺܩܺܐ διαθήκη takes suffixes, as if it were a plural, without however being construed as a plural: ܕܝܰܬܺܩܰܘܗ̄ܝ "his testament"; ܕܝܰܬܺܩܳܝܗ̇ (sg. f.) &c. In the very same way occur ܛܺܝܡܰܝ, ܛܺܝܡܰܘܗ̄ܝ "my, his price" from ܛܺܝܡܺܐ τιμή as a sing. fem. Perhaps there are still other Greek words in η, which are thus treated.

F. LIST OF ANOMALOUS NOUNS.

F. List of anomalous nouns. Substantives and adjectives.

§ 146. ܐܰܒ݂ܳܐ "father", ܐܰܚܳܐ "brother", ܚܡܳܐ "father-in-law" } end properly in *ū*:

Accordingly we have ܐܰܒ݂ܽܘܟ݂, ܐܰܒ݂ܽܘܟ݂ܝ, ܐܰܒ݂ܽܘܗ̄ܝ, ܐܰܒ݂ܽܘܗ̇, ܐܰܒ݂ܽܘܢ, ܐܰܒ݂ܽܘܟ݂ܽܘܢ, ܐܰܒ݂ܽܘܗܽܘܢ, ܐܰܒ݂ܽܘܗܶܝܢ. So ܐܰܚܽܘܟ݂, ܐܰܚܽܘܗ̄ܝ; ܚܡܽܘܟ݂ܝ, ܚܡܽܘܗ̇, &c. But, ܐܰܒ݂ܝ "my father", ܐܰܚܝ "my brother", ܚܡܝ "my father-in-law". Abs. and constr. states are wanting.—Pl. ܐܰܚ̈ܶܐ (ܐܰܚ̈ܰܝ, ܐܰܚ̈ܰܝܟܽܘܢ, &c.), but ܐܰܒ݂ܳܗ̈ܶܐ or ܐܰܒ݂ܳܗ̈ܳܬ݂ܳܐ, ܚܡܳܗ̈ܶܐ.

ܚܳܬ݂ܳܐ "sister" (without constr. or abs. st.); ܚܳܬ݂ܝ, ܚܳܬ݂ܗܽܘܢ, &c.; pl. ܐܰܚܘ̈ܳܬ݂ܳܐ.—ܚܡܳܬ݂ܳܐ "mother-in-law" (plur.?):

ܐܶܡܳܐ "mother"; ܐܶܡܝ, ܐܶܡܶܗ, &c.; pl. ܐܶܡܗ̈ܳܬ݂ܳܐ.

ܒܰܪ "son"; emph. st. ܒܪܳܐ. With suff. ܒܪܝ, ܒܪܶܗ, ܒܪܳܟ݂, &c., but ܒܶܪܰܢ, ܒܶܪܗܽܘܢ, ܒܶܪܟ݂ܽܘܢ: pl. ܒ̈ܢܰܝܳܐ, ܒ̈ܢܰܝ, ܒ̈ܢܶܝ; with suff. ܒ̈ܢܰܝܟܽܘܢ, &c.

ܒܰܪܬ݂ܳܐ "daughter"; wanting abs. st.; constr. st. ܒܰܪܬ݂; ܒܶܪܬ݂ܝ, ܒܶܪܬ݂ܶܗ, ܒܶܪܬ݂ܟ݂ܽܘܢ, &c.; but ܒܰܪܬ݂ܰܢ; pl. ܒ̈ܢܳܬ݂ܳܐ, ܒ̈ܢܳܬ݂, ܒ̈ܢܳܬ݂ (ܒ̈ܢܳܬ݂ܰܝ, &c.).

ܫܶܡ, ܫܡܳܐ "name"; ܫܡܶܗ, ܫܡܝ, ܫܡܳܟ݂, ܫܡܟ݂ܽܘܢ, &c.; pl. ܫܡܳܗ̈ܶܐ, and ܫܡܳܗ̈ܳܬ݂ܳܐ.

ܕܶܡ, ܕܡܳܐ "blood"; ܕܡܶܗ, ܕܶܡܝ, ܕܶܡܗܽܘܢ; pl. ܕܡ̈ܳܐ.

ܙܢܐ "kind, species"; constr. st. ܙܢ (West-Syrian ܙܢ); pl. ܙܢܝ̈ܐ, ܙܢܝ̈ܢ, ܙܢܝ̈ܟ, ܙܢܝ̈ܗܘܢ, &c. An early naturalised Persian word.

ܐܡܐ "*mamma*"; ܐܡܗ; pl. ܐܡܗ̈ܬܐ, ܐܡܗ̈ܬܝ, ܐܡܗ̈ܬܗܘܢ.

ܐܝܕܐ "hand" (for יְדָא § 40 C); constr. st. ܝܕ, particularly in transferred application and adverbial use (ܒܝܕ "by means of", "owing to"; ܠܓܢܒ ܝܕ ܢܗܪܐ "by the side of the river", &c.), and ܐܝܕ (substantively); thus before suffixes:—ܐܝܕܗܘܢ, ܐܝܕܟ, ܐܝܕܝ, &c. (ܒܝܕܗܘܢ "through them": In West-Syrian appears indeed the artificial formation ܒܝܕܘܗܝ δι' αὐτοῦ). Pl. ܐܝ̈ܕܝܐ, ܐܝ̈ܕܝ; ܐܝ̈ܕܝܗ; ܐܝ̈ܕܝܟ: with suffix, ܐܝ̈ܕܘܗܝ, &c. ܐܝܕ̈ܘܬܐ (East-Syrian ܐܝܕ̈ܘܬܐ "handles").

ܫܡܝܐ "heaven"; ܫܡܝ̈ܐ (§ 73), ܫܡܝܟ, ܫܡܝܢ, &c.: In form always plural.

ܡܝܐ "water"; ܡ̈ܝܐ, ܡ̈ܝܢ. With suffixes, at pleasure either ܡ̈ܝܢ, ܡ̈ܝܗ, ܡ̈ܝܟ, ܡ̈ܝܗ̇, ܡ̈ܝܢܝ, ܡ̈ܝܟܘܢ, ܡ̈ܝܗܘܢ, or ܡܝ̈ܘܗܝ, ܡܝ̈ܟ, ܡܝ̈ܗܘܢ &c.

ܐܫܬܐ "ground, bottom"; constr. st. ܫܬ, East-Syrian ܫܬ, (almost never occurring except in combinations like ܫܬܐܣܐ ܫܬ "foundation"; ܫܬ ܐܘܨܪܐ "waste from storehouses"). With suff. ܐܫܬܗ, ܐܫܬܗܘܢ; Pl. ܐܫ̈ܬܬܐ; and with suff. ܐܫ̈ܬܬܗܘܢ; and also ܐܫ̈ܬܝܗܘܢ "their seats", &c.

ܫܢܬܐ "year"; abs. st. ܫܢܐ; constr. st. ܫܢܬ (doubtful whether used with suffixes): pl. ܫܢ̈ܝܐ, ܫܢ̈ܝܢ, ܫܢ̈ܝ; with suff. ܫܢܝ̈ܗ, &c.

ܐܡܬܐ "maid-servant" (probably without abs. or constr. state); ܐܡܬܟ, ܐܡܬܗ, &c.—ܐܡ̈ܗܬܐ, ܐܡ̈ܗܬܗܘܢ.

ܣܦܬܐ "lip": abs. st. ܣܦܐ; constr. st. ܣܦܬ; ܣܦܬܗ, &c.—ܣܦ̈ܘܬܐ.

ܦܐܬܐ, ܦܬܐ "side, face"; ܦܐܬܗ. Defective parts supplied from ܐܦܐ "face", ܐܦ̈ܝ, ܐܦ̈ܝܢ; ܐܦ̈ܘܗܝ, &c.; (properly Dual of *anp* "nose" § 28).

ܪܐܬܐ, ܪܬܐ (better ܪܐܬܐ "lungs". Pl. ܪ̈ܐܘܬܐ: according to others (perhaps more correctly) ܪ̈ܐܬܐ, *i. e.* רְאָתָא.

ܒܝܬܐ "house": abs. st. ܒܝܬ (§ 26 C); constr. st. ܒܝܬ; ܒܝܬܟ, &c.: *pl.* ܒ̈ܬܐ, ܒ̈ܬܝܢ, ܒ̈ܬܝܟ: ܒ̈ܬܝܗܘܢ, &c.

ܐܢܬܬܐ, ܐܢ̄ܬܬܐ (two different modes of writing down the same pronunciation of the word *attā*, *atō*) "woman": constr. st. ܐܢܬܬ; ܐܢܬܬܝ, &c.

Pl. ܒܢܬܐ, ܒܢ̈ܬܐ, ܒܢ̈ܬ; ܒܢ̈ܬܗܘܢ, &c.—As a diminutive, appears ܒܢ̈ܬܘܢܝܬܐ "little women". Sing. of this form is said to be ܐܢܬܘܢܝܬܐ.

ܐܢܫ, ܢܫ "one", τὶς ("man"); pl. ܐ̈ܢܫܝܢ, ܢܫ̈ܝܢ "several", "certain" τινὲς. The emph. st. ܐܢܫܐ signifies "man", "of human nature", but much more frequently it bears the original collective sense, "men" or "people". It is never found in the emph. st. in the plural; but in the constr. st. and with suff. it is found only in the pl.: ܐ̈ܢܫܝ ܡܕܝܢܬܐ "the people of the town", &c.; ܐ̈ܢܫܘܗܝ "his people", &c. "Man" is more accurately expressed by "son of man" or "a son of men" ܒܪ ܐܢܫ, ܒܪܢܫ; ܒܪ ܐܢܫܐ, ܒܪܢܫܐ; pl. ܒ̈ܢܝ ܐܢܫܐ, ܒ̈ܢܝܢܫܐ. Very rarely we meet with ܒܪ ܐ̈ܢܫܝܢ "man"; rarely with ܒܪܬ ܐܢܫܐ "woman".

ܠܠܝܐ, ܠܠܝܐ or ܠܠܝܐ, ܠܠܝܐ (§ 49 A); there is no constr. st., and it is almost never used with suff. Abs. st. is ܠܠܐ (for which ܠܝܠܐ is often improperly written, § 16 C. Rem.) and ܠܠܝ (ܠܝܠܝ not so good) in the combination ܐܝܡܡ ܠܠܝ "by night and day" (§ 243), also "the space of a night and a day". On rare occasions the words are found in reversed order ܐܝܡܡ ܠܠܝ. Pl. ܠܠܘ̈ܬܐ, ܠܠܘ̈ܬ.

ܐܪܝܐ "lion" (for אַרְיְיָא); no constr. or abs. st. Pl. ܐܪ̈ܝܘܬܐ, ܐܪ̈ܝܘܬ.— Fem. ܐܪܝܘܬܐ "lioness"; pl. no doubt ܐܪ̈ܝܘܬܐ.

ܩܛܘܬܐ (for קַטּוּאְתָא) "cucumber"; pl. ܩܛ̈ܘܐ, ܩܛ̈ܘܢ, and later form (as if we had in this case the abstract-ending ܘܬܐ) ܩܛ̈ܘܬܐ.

ܡܪܝܐ (only used of God and of Christ), and ܡܪܐ (= מָרְאָא) "master, lord" constr. st. ܡܪܐ. A secondary form of the constr. st. *mār* appears to present itself in ܡܪ ܐܠܗܐ Spic. 41, 15, and even ܡܪ ܐܠܗܐ in the ancient Inscription ZDMG XXXVI, tab. 1, 8 = ܡܪܐ ܐܠܗ̈ܐ "the lord of the gods", *i. e.*, *Zeus* ([1]). Abs. st. wanting; ܡܪܝ, ܡܪܢ, ܡܪܗܘܢ, &c.; pl. ܡܪ̈ܘܬܐ and more rarely ܡܪ̈ܐ, ܡܪ̈ܝ, ܡܪ̈ܝܢ; with suff. ܡܪ̈ܝܗܘܢ, &c.; or even ܡܪ̈ܘܬܐ, ܡܪ̈ܘܬܢ (but hardly a corresponding constr. st., or corresponding forms with suffixes).— Fem. ܡܪܬܐ, ܡܪܬܐ, ܡܪܬܝ; ܡܪ̈ܘܬܐ, &c.

ܡܕܝܢܬܐ "city, village"; abs. st. ܡܕܝܢܐ; constr. st. ܡܕܝܢܬ, also ܡܕܝܢܬ; with suff. ܡܕܝܢܬܝ, ܡܕܝܢܬܗ, &c.; pl. (the collective) ܡ̈ܕܝܢܐ; constr. st. ܡ̈ܕܝܢܝ;

([1]) In ܡܪܝܟܠ Euseb. Church Hist. 395, 5 (but the manuscript is of the year 462) we have before us no doubt merely a short-hand mode of writing. The phrase intended must have been the common one, *mārē khol*.

no abs. st. Pl. with suff. (1) ܩܘܪܝ̈ܗ, ܩܘܪܝ̈ܗܘܢ, (2) more frequently ܩܘܪ̈ܝܗ, ܩܘܪ̈ܝܗܝ, ܩܘܪ̈ܝܟܝ, &c.—As secondary forms of the pl., ܩܘܪܝ̈ܬܐ and ܩܘܪܝܗ (§ 89, end).—Cf. besides the purely artificial imitation ܩܘܪܝܐ ܡܕܝܢ̈ܬܐ κωμοπόλεις ["village-towns", or "country towns"].

ܚܡܳܪܐ "ass"; pl. ܚܡܳܪ̈ܐ, but also (when a collective, like ܩܘܪܝܐ) ܚܡ̈ܪܐ. With suff. ܚܡ̈ܪܘܗܝ, ܚܡ̈ܪܝܗܘܢ, &c.

ܐܘܡܬܐ "folk"; pl. ܐܘܡܘ̈ܬܐ, ܐܘ̈ܡܝܢ; in isolated cases, ܐܘܡܘ̈ܬܐ, ܐܘ̈ܡܝܢ.

ܛܠܐ, ܛܠܝܐ, f. ܛܠܝܬܐ "young" forms, as an adjective and also in the meaning "servant", in accordance with rule, ܛܠܝ̈ܐ, ܛܠܝ̈ܢ, ܛܠܝ̈ܗܝ; ܛܠܝ̈ܘܗܝ ("his young men"), &c.; ܛܠܝ̈ܬܐ, ܛܠܝ̈ܢ, ܛܠܝ̈ܬܗ, &c.; but in the meaning "boy", "girl": ܛܠܝ̈ܐ, ܛܠܝ̈ܢ (it is a matter of question whether it has suffixes in this meaning); ܛܠܝ̈ܬܐ. In like manner ܦܬܐ "piece (of bread)"; pl. ܦܬ̈ܐ: and ܬܕܝܐ "breast", with ܬܕ̈ܝܐ (§ 79 A), as well as ܬܕ̈ܝܐ.

ܦܐܝܐ "like"; pl. f. emph. st. ܦܐܝ̈ܬܐ, pl. m. ܦܐ̈ܝܐ, ܦܐ̈ܝܢ. The other forms are doubtful.

ܐܚܪܢ "alius": ܐܚܪ̈ܢܐ; f. ܐܚܪܢܝܐ (East-Syrian: ܐܚܪܢܝܐ); ܐܚܪܢܝܬ; ܐܚܪ̈ܢܝܬܐ; ܐܚܪ̈ܢܝܢ, ܐܚܪ̈ܢܝܢ, ܐܚܪ̈ܢܐ; ܐܚܪ̈ܢܝܢ, ܐܚܪ̈ܢܝܬ, ܐܚܪ̈ܢܝܬܐ.

ܪܒ "great", "master", &c.; ܪܒܐ, ܪܒܬܐ, &c. *Pl.* "great, tall, grown up", ܪܘܪܒܝܢ, ܪܘܪ̈ܒܝܢ, ܪܘܪ̈ܒܐ; ܪܘܪ̈ܒܢ, ܪܘܪ̈ܒܢ, ܪܘܪ̈ܒܬܐ—"great ones": ܪܘܪ̈ܒܢܐ, ܪܘܪ̈ܒܢܝܢ, ܪܘܪ̈ܒܢܝ; ܪܘܪ̈ܒܢܝܗܘܢ, &c.; f. ܪܘܪ̈ܒܢܝܬܗܘܢ, &c.—"teachers": ܪ̈ܒܢܐ, ܪ̈ܒܢܝܢ, &c. In close combinations, in pl. constr. st. we have, ܪ̈ܒܝ: ܪ̈ܒܝ ܒܬܐ "householders"; ܪ̈ܒܝ ܟܗ̈ܢܐ "high priests", &c.—In very rare instances we may even come upon a singular ܪܘܪܒܐ, (used as an Adjective): Probably the forms ܪ̈ܒܐ &c. never occurred as plurals in the earlier times.

So ܙܥܘܪ̈ܝܢ, ܙܥܘܪ̈ܐ "small" (pl.), of which the singular in use is ܙܥܘܪ. The sing. ܙܥܘܪ is very rarely used indeed.

From ܡܛܠܠܬܐ "roofing", the West-Syrians form ܡܛܠ̈ܠܬܐ, the East-Syrians ܡܛܠ̈ܠܬܐ, as if it stood ܡܛܠ̈ܬܐ: thus they treat the word exactly in the way which is usually adopted with forms *med. gem.* (§ 59).

Pro-nominals. § 147. We might mention here also one or two nouns of vague meaning:

ܡܕܡ "something" (exceedingly rare, ܡܕܡ), indeclinable: a later pl. however is ܡܕ̈ܡܐ "things".

ܦܠܢ "a certain one" f. ܦܠܢܝܬ.

ܟܡܦܠܢ (East-Syrian) and ܟܡܦܠܢ (West-Syrian) "a certain number", from ܟܡ (ܟܡ) (v. § 146) and the above-mentioned ܦܠܢ.

3. NUMERALS.

3.Numerals

§ 148. CARDINAL NUMBERS.

Cardinal numbers. Leading forms.

First Decade.

	m.	f.		m.	f.
1.	ܚܕ	ܚܕܐ	6.	ܫܬܐ, ܐܫܬܐ	ܫܬ
2.	ܬܪܝܢ	ܬܪܬܝܢ	7.	ܫܒܥܐ	ܫܒܥ
3.	ܬܠܬܐ	ܬܠܬ	8.	ܬܡܢܝܐ	ܬܡܢܐ
4.	ܐܪܒܥܐ	ܐܪܒܥ	9.	ܬܫܥܐ	ܬܫܥ
5.	ܚܡܫܐ	ܚܡܫ	10.	ܥܣܪܐ	ܥܣܪ

Rem. ܚܕ̈ܢܐ "some"; f. ܚܕ̈ܢܝܬܐ, may be regarded as plural of ܚܕ.

B. The numerals 11—19 show secondary forms of many sorts, and fluctuate in their vocalisation. Various modes of expressing the vowels, which are occasionally found, are very doubtful or to be rejected altogether.

Second Decade.

	m.		f.
11.	ܚܕܥܣܪ		ܚܕܥܣܪܐ (ܚܕܥܣܪܐ).
12.	ܬܪܥܣܪ		ܬܪܬܥܣܪܐ (ܬܪܬܥܣܪܐ).
13.	ܬܠܬܥܣܪ		ܬܠܬܥܣܪܐ (ܬܠܬܥܣܪܐ).
14.	ܐܪܒܥܣܪ (1)	ܐܪܒܥܬܥܣܪ, commonly ܐܪܒܬܥܣܪ (ܐܪܒܬܥܣܪ)	ܐܪܒܥܣܪܐ (ܐܪܒܥܣܪܐ) and ܐܪܒܬܥܣܪܐ (rarely).
15.	ܚܡܫܥܣܪ (1)	ܚܡܫܬܥܣܪ	ܚܡܫܥܣܪܐ, ܚܡܫܥܣܪܐ.
16. (2)	East-Syrian ܫܬܬܥܣܪ and ܫܬܥܣܪ; West-Syrian ܫܬܥܣܪ		East-Syrian ܫܬܬܥܣܪܐ, ܫܬܥܣܪܐ. West-Syrian ܫܬܥܣܪܐ.

(1) Known to the author only from grammatical tradition.

(2) In all expressions of the numeral 16 attested by ancient authorities (*šetta'sar, šetta'sērē; šetha'sar, šetha'sērē; (e)šta'sar*) only one ܬ is taken into account:

	m.	f.
17. ܫܒܥܣܪ (rarely)	ܫܒܥܬܥܣܪ, commonly ܫܒܬܥܣܪ	ܫܒܥܣܪܐ (ܫܒܥܥܣܪܐ) & ܫܒܬܥܣܪܐ (rarely).
18. ܬܡܢܥܣܪ (rarely)	ܬܡܢܬܥܣܪ	ܬܡܢܥܣܪܐ (ܬܡܢܥܥܣܪܐ).
19. ܬܫܥܣܪ (rarely).	ܬܫܥܬܥܣܪ, commonly ܬܫܬܥܣܪ	ܬܫܥܣܪܐ (ܬܫܥܥܣܪܐ).

C. *Tens.* The tens are:

20. ܥܣܪܝܢ
30. ܬܠܬܝܢ
40. ܐܪܒܥܝܢ
50. ܚܡܫܝܢ
60. ܫܬܝܢ, ܐܫܬܝܢ
70. ܫܒܥܝܢ
80. ܬܡܢܝܢ, also written ܬܡܐܢܝܢ
90. ܬܫܥܝܢ

100 is ܡܐܐ (ܡܐܬܐ, ܡܐܐ v. § 43 E).
200 is ܡܐܬܝܢ (others ܡܐܬܝܢ).
300 is ܬܠܬܡܐܐ, &c.
1000 is ܐܠܦ.
10,000 is ܪܒܘ (better perhaps ܪܒܘ).

From ܡܐܐ appears in the emph. st. ܡܐܬܐ "one hundred", pl. ܡܐܘܬܐ. So ܐܠܦܐ from ܐܠܦ, pl. ܐܠܦܝܢ, ܐܠܦܐ (1); and ܪܒܘܬܐ from ܪܒܘ; pl. ܪܒܘܢ, ܪܒܘܬܐ. The plurals of ܐܠܦ and ܪܒܘ are joined, exactly like other substantives, to the numerals from 2 to 9, which are placed before or after them, in order to form a multiple of 1000 or 10,000; *e. g.* ܐܪܒܥܐ ܐܠܦܝܢ 4000; ܐܠܦܐ ܚܡܫܐ 5000; ܪܒܘܬܐ ܚܡܫ 50,000.

E. With the larger numbers the higher order always comes first: ܐܪܒܥܡܐܐ ܘܥܣܪܝܢ ܘܚܕܐ, 421 (f.); ܬܠܬܡܐܐ ܘܬܡܢܝܢ ܘܫܬ, 386 (f.); ܫܒܥܐ ܐܠܦܝܢ ܘܬܠܬܡܐܐ ܘܬܠܬܝܢ ܘܫܒܥܐ, 7337 (Ezra 2, 65); ܐܠܦ ܘܫܒܥܬܥܣܪ, 1017 (2, 39); ܐܪܒܥܐ ܪܒܘܢ ܘܐܠܦܐ ܬܪܝܢ ܘܬܠܬܡܐܐ ܘܫܬܝܢ, 42,360 (2, 64); ܚܡܫܝܢ ܘܐܪܒܥܐ ܐܠܦܝܢ ܘܐܪܒܥ ܡܐܐ, 54,400 (Num. 2, 6), &c.

Forms with suffixes.

§ 149. The numbers from 2 to 10 yield special *forms with suffixes*, to indicate groups:

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accordingly we meet sometimes also with ܫܬܥܣܪ, ܐܫܬܥܣܪ, ܐܫܬܥܣܪܐ, the last the f. of *ešta'sar* and certainly to be pronounced *ešta'serē* or *ešta'esrē*.—The form usual in print ܫܬܬܥܣܪ, ܫܬܬܥܣܪܐ (after the analogy of ܫܒܥܬܥܣܪ, &c.) appears to be met with only in pretty late manuscripts.

(1) The pronunciation of the secondary form ܐܠܦܐ is uncertain. Perhaps ܐܠܦܐ.

2. ܬܪܝܢ "we two"; ܬܪܝܟܘܢ "you two"; ܬܪܝܗܘܢ "they two". This number alone has in addition a feminine form used in this meaning ܬܪ̈ܬܝܗܝܢ, &c.

3. ܬܠܬܝܗܘܢ "they three"(1)
4. ܐܪܒܥܬܝܗܘܢ
5. ܚܡܫܬܝܗܘܢ
6. ܫܬܬܝܗܘܢ
7. ܫܒܥܬܝܗܘܢ
8. ܬܡܢܬܝܗܘܢ (?)
9. ܬܫܥܬܝܗܘܢ (?)
10. ܥܣܪܬܝܗܘܢ

Days of the month.

§ 150. The abs. st. of the masc. numbers from 2 to 19 (?) appears in the meaning of "the n^{th} day of the month" (always, to be sure, with prep. ܒ):

2. ܒܬܪܝܢ (2) "on the 2nd day of the month".
3. ܒܬܠܬܐ "on the 3rd day of the month".

4. ܒܐܪܒܥܐ	9. ܒܬܫܥܐ	13. ܒܬܠܬܥܣܪ
5. ܒܚܡܫܐ	10. ܒܥܣܪܐ	14. ܒܐܪܒܥܣܪ
6. ܒܫܬܐ, ܒܫܬܬܐ	11. ܒܚܕܥܣܪ	15. ܒܚܡܫܥܣܪ
7. ܒܫܒܥܐ	12. ܒܬܪܥܣܪ	17. ܒܫܒܥܣܪ
8. ܒܬܡܢܝܐ		

Another substantive-form.

§ 151. Another substantive-form is ܬܪܥܣܪܬܐ "the Twelve" (Apostles or a similar company); ܬܪܥܣܪܬܗ "his Twelve"; also—ܐܪܒܥܬܐ "quaternion", "four together", and ܥܣܪܬܐ "decade".

Numerals in compound expressions.

§ 152. Forms of the constr. st. in ܬ appear occasionally for the purpose of denoting things which are closely associated: ܥܣܪ ܩܘܪ̈ܝܬܐ "the ten cities" (Δεκάπολις); ܫܒܥܬ ܡܓܕ̈ܠܝܢ ἑπτάπυργος; ܫܬܬ ܓܦܝ̈ܗܘܢ "their six wings"; ܐܪܒܥܬ ܪ̈ܘܚܐ "the four winds"; ܫܒܥܬ ܝܘܡܝܢ "a week"; ܐܪܒܥܬ ܦܢܝ̈ܬܗ "her four points"; ܐܪܒܥܬ ܙܘܝ̈ܬܗ "his four corners".—For ܐܫܬܬ ܝܘܡܝܢ "the Hexameron (of the Creation)" ܐܫܬܬ ܝܘܡܐ is doubtless better. From the somewhat forced formation ܐܪܒܥܬ ܪܓܠܝܗ τετράποδον there is current as pl. ܐܪܒܥܬ ܪ̈ܓܠܝܗܝܢ or ܐܪܒܥܬ ܪ̈ܓܠܐ.

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(1) I give only the forms of the 3rd m. pl. Notice the hardness of the ܬ, which, however strange it may seem, is quite certain.

(2) Also ܒܬܪܝܢ, like ܚܕܝܢ.—I give the vowels in those forms only in which they are certain.

Other formations, of an artificial character and modelled on the Greek, are ܬܪܝܢ ܟܝܢܐ (say ܬܪܝܢ ܟܝ̈ܢܐ) δυοφυσῖται; ܬܪܝܢ ܝܡܝܢܐ ἀμφοτεροδέξιος, &c.

Ordinal numbers.

§ 153. ORDINAL NUMBERS.

1[st] ܩܕܡܝܐ (also ܩܕܡܝܐ, abs. st. ܩܕܡ).	6[th] ܫܬܝܬܝܐ (W.-Syrian ܫܬܝܬܝܐ).
2[nd] ܬܪܝܢܐ, f. ܬܪܝܢܝܬܐ; more rarely ܬܢܝܢܐ, f. ܬܢܝܢܬܐ (§ 71).	7[th] ܫܒܝܥܝܐ.
3[rd] ܬܠܝܬܝܐ.	8[th] ܬܡܝܢܝܐ.
4[th] ܪܒܝܥܝܐ.	9[th] ܬܫܝܥܝܐ.
5[th] ܚܡܝܫܝܐ.	10[th] ܥܣܝܪܝܐ.

Sometimes this formation is carried still farther, and one says, for instance, ܚܡܫܬܥܣܝܪܝܐ "the 15[th]"; ܥܣܪܝܢܝܐ "the 20[th]". So even ܪܒܘܬܢܝܐ "the ten-thousandth"; but there are no such forms from ܡܐܐ 100 or ܐܠܦ 1000. Generally speaking, these forms are avoided in practice.

These are true adjectives. In the constr. st. they mostly signify so-many-fold; *e. g.* ܐܪܒܥܝ ܓܦ̈ܝܢ "with four wings".

Other forms derived from numerals.

§ 154. *Rem.* From the simple numbers are formed, besides, derivatives of all sorts. Thus one or two fractional numbers, like ܬܘܠܬܐ "a third part" (but ܬܘܠܬܢܝܬܐ "three years old"); ܪܘܒܥܐ "a fourth"; ܚܘܡܫܐ "a fifth"; ܬܘܡܢܐ "an eighth"; ܬܘܫܥܐ "a ninth"; ܥܘܣܪܐ "a tenth" (1).— We have also adverbs, like ܬܠܝܬܐܝܬ "in the third place" (§ 155 A), &c., and verbs like ܬܠܬ "to do three times", &c. A strange formation is given in ܕܬܪܬܝܢ "for the second time": the termination is Greek in form; no doubt it was originally ܕܬܪܬܝܢܐ, an emph. st. of ܬܪܬܝܢ

4. Particles.

4. PARTICLES.

ADVERBS AND CONJUNCTIONS.

Adverbs and conjunctions.

§ 155. A. Adverbs of quality are sometimes expressed by bare nominal forms (in the abs. st.), *e. g.* ܫܦܝܪ "beautifully"; ܒܝܫ "badly", "ill"; ܣܪܝܩ "in vain" (which does not occur as an adjective); ܣܘܦ (end)

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(1) In old authors I find only ܬܘܠܬܐ, ܪܘܒܥܐ, ܚܘܡܫܐ. For "a sixth" I find, but only late, ܫܬܬܐ. There is a quite recent form, after the Arabic *suds*, ܣܘܕܣܐ or plainly ܣܘܕܣܐ.

"completely", and a few more. To this class belong the Feminine forms, which in ancient fashion preserve the *th* in the abs. st. used adverbially, particularly ܒܨܝܪܬ "barely"; ܛܒܬ (others ܛܒܐܝܬ) "very"; ܚܝܠܬ "actively"; ܛܘܬ "without eating"; ܫܘܝܐ and ܫܘܝܬ "at the same time"; ܫܦܝܪܬ "finely", "handsomely"; ܬܢܝܢܘܬ "for the second time"; ܬܠܝܬܝܘܬ "for the third time"; and in ܝܗܒ ܡܘܗܒܬ "to make a present of", "to bestow" (χαρίζεσθαι). So too ܐܚܪܝܬ "at last", and ܩܕܡܝܬ "first". From the *āyath* of these forms (f. of *āi* § 135) has then sprung ܐܝܬ—, *the usual termination* by means of which Adverbs of Quality are formed from all adjectives and from many substantives: ܫܦܝܪܐܝܬ "beautifully"; ܫܪܝܪܐܝܬ "truly"; ܕܟܝܬܐܝܬ "purely", "pure"; ܡܛܫܝܬܐܝܬ "hidden", "secretly"; ܐܠܗܐܝܬ "divinely", &c. Notice ܐܚܪܢܝܬܐܝܬ (East-Syrian ܐܚܪܢܐܝܬ) "another way", (§ 146), and ܙܥܘܪܝܬܐܝܬ "little" (adv.) (ܙܥܘܪܐܝܬ also seems correct) with the *y* of the f. (§ 71).—ܝܬ or even ܬ is sometimes written for ܐܝܬ (§ 40 E): ܫܪܝܪܝܬ; ܟܐܢܝܬ "justly" = ܟܐܢܝܬܐܝܬ. In a few cases, a form occurs with the preposition ܒ:—ܒܐܚܪܝܬ "lastly", "at last"; ܒܪܗܘܡܝܬܐܝܬ "in Latin fashion"; ܒܫܬܐܥܦܐܝܬ "six-fold".

Farther, many words compounded with prepositions are used as adverbs, *e. g.* ܒܚܬܝܬܘ "thoroughly"; ܠܡܚܣܢ "scarcely"; ܒܩܘܫܬܝܢ (¹) "in truth", in rare instances ܠܩܘܫܬܝܢ and ܒܩܘܫܬܝܢ; ܒܪܫܐܝܢ (¹) "first" (vowels not quite certain). ܡܚܕܐ, ܡܚܕܐ (§ 156) "all at once"; ܐܝܟ ܚܕ, ܐܝܟ ܚܕܐ, ܐܟܚܕܐ, ܐܟܚܕ "at the same time".

B. Some adverbs of place and time, most of them being compounds of prepositions, are as follows:—

ܠܥܠ "above".

ܠܬܚܬ, ܡܢ ܠܬܚܬ "below".

ܠܬܚܬܝܢ (¹), (ܠܬܚܬ ܠܬܚܬܝܢ) "downward".

ܠܩܕܡ (East-Syrian, as it seems, ܠܩܘܕܡ) "in earlier times", "of old".—

So ܡܢ ܠܩܕܡ; and ܡܢ ܠܩܕܡܝܢ, ܠܩܕܡܝܢ (¹).

ܡܢ ܠܘܩܒܠ "overagainst".

ܗܫܐ, ܗܫ "now" (present time).

(¹) Notice the peculiar plural-ending.

ܥܕܟܺܝܠ, ܥܕܡܗܫܐ (vocalisation not quite certain) "up till now, hitherto, still".

ܝܰܘܡܳܢ, ܝܰܘܡܳܢܳܐ "to-day"; ܡܚܳܪ "to-morrow"; ܐܶܬܡܳܠܝ "yesterday"; ܡܶܢܬܡܳܠܝ "two days ago".

ܐܶܫܬܰܩܕܳܡ "last year"; ܠܚܕܫܢ, ܠܫܢܬܢ, ܠܚܡܫܢ "next year". ܐܶܡܰܬܝ "when?"; ܗܳܝܕܶܝܢ, ܗܳܝܕܶܝܢ(1) "then".

ܐܰܝܟܐ "where?" (ܐܰܝܡܰܐ "why?"): ܗܳܪܟܳܐ "here"; ܡܶܟܳܐ (= ܡܢ ܟܐ), ܗܳܡܶܟܳܐ "from here", "hence"; ܐܰܝܡܶܟܳܐ "where...from", "whence?"; ܠܟܳܐ "hither", "this way", "on this side" (ܡܢ ܠܟܐ); ܡܢ ܗܳܐ ܡܟܐ "from this place"; ܐܠܟܐ "where?"; ܐܠܟܐ "whither, where...to?" (these two forms are found only in one old text); ܗܳܪܳܟܳܐ "here"; ܠܗܠ "here"; ܬܰܡܳܢ "there"; ܗܳܪܬܰܡܳܢ "yonder": ܠܗܰܠ "away there", "on that side" (ܠܗ̇ ܡܢ).

ܗܳܫܳܐ "now"; ܥܕܗܫܐ, ܥܕܗܳܫܳܐ "up till now", "still", "yet"; ܗܳܟܝܠ "now", "thus".

ܡܶܢ ܟܽܠܙܒܢ, ܡܢ ܟܠܙܒܢ, ܟܠܙܒܢ "at all times".

ܟܒܪ "already", "perhaps", "possibly", &c.

ܟܒܪ "sufficiently", "already".

ܡܢ ܟܒܪ "already".

The phrases ܒܪ ܝܰܘܡܶܗ ("son of his day") "on the same day" ܒܪ ܫܳܥܬܶܗ "at the same hour" and ܒܪ ܒܣܬܪܐܝܬ "backward" (§ 321 B) are used quite adverbially.

C. Adverbs of Quality of the most general kind; Connective Adverbs, of which some have more special significations of Space or of Locality; and pure *Conjunctions*:

ܐܰܝܟܰܢ, ܐܰܝܟܰܢܳܐ "how?"; ܐܰܝܟ "as" (and its combinations: cf. § 364); ܗܳܟܰܢܳܐ, ܗܳܟܰܢ "thus" (with Prepositions: ܒܳܬ݂ܪ ܗܳܟܶܝܢ "thereupon"; ܡܶܢ ܗܳܟܶܝܢ "thereof, therefrom", &c.). ܗܳܟܰܢܳܐܝܬ "thus"; ܟܶܝܢ "thereupon"; with ܘ, ܘܟܶܝܢ or ܘܳܐܟܶܝܢ, ܘܐܟܝܢ (ܒܳܬ݂ܪ ܟܶܝܢ "thereupon"; ܡܶܛܽܠ ܟܶܝܢ "on this account").—ܗܳܟܰܢ "thus". ܕܳܐܝܟܰܢ "namely". *ܟܝܬ(2) (on very rare occasions heading a

(1) Also, ܡܶܢ ܗܳܝܕܶܝܢ "thenceforward", &c. In the same way many more of the adverbs mentioned here may be combined with Prepositions.

(2) In what follows, an asterisk (*) marks those particles which never, or only exceptionally, stand at the beginning of the sentence.

clause) "thus"; *ܗܟܢܐ "thus". *ܗܟܘܬ "thus". ܐܪܐ ἄρα, ἆρα. *ܟܝܬ "to wit" (particularly in citing foreign remarks or thoughts). *ܓܝܪ (1) "for".— ܠܐ "not"; ܠܘ "not".

ܘ "and", "also"; ܐܦ "also"; ܬܘܒ "farther", "again"; ܐܘ "or"; ܐܘܟܝܬ "*sive*":—ܒܪܡ "but"; *ܕܝܢ (properly "thén") "but". *ܡܢ μέν.— *ܒܝ, ܬܘ "please!", "pray!".

ܐܢ "if"; ܐܠܘ "if"; ܐܠܐ = ܐܢ ܠܐ "but", "if not"; ܐܦܢ "although". ܥܕ "until", "so long as". ܠܘܝ, ܐܠܘܗܝ "*utinam*".

ܕ "that" (in the widest sense), and many prepositions combined therewith: ܟܕ "at the time, when", "when"; ܟܕ "whereas"; ܟܕܓܘܢ "thus" (from ܟܕ + γοῦν); ܡܢ ܕ "since", and so with other prepositions (§ 360).— ܐܝܟܐ ܕ "where"; ܐܬܪ ܕ "where"; ܐܝܟ ܕ, ܐܝܟܢܐ ܕ, ܐܝܟ ܡܐ ܕ, ܐܝܟܡܐ ܕ, ܐܟܡܐ ܕ (ܐܟܡܐ ܕ; even mere ܐܟܡܐ), and many others, "as", "just as". ܡܐ ܕ "when", "at the time, when"; ܥܕܡܐ ܕ "until", &c.

ܠܡܐ, ܕܠܡܐ, ܕܕܠܡܐ, ܕܡ, ܕܕܡ, "if perhaps; possibly; lest perhaps" (§ 373).

The following, amongst others, are pure Greek words: ܛܟܐ τάχα "perhaps"; ܐܝܬܐ εἶτα; ܛܐܘܣ, ܛܐܘܣ τέως; ܡܠܠܘܢ μᾶλλον; ܡܠܝܣܛܐ μάλιστα.

PREPOSITIONS.

Prepositions. List of prepositions.

§ 156. Prepositions,—or Nouns in the constr. st. used adverbially—, are either simple in origin, or have sprung from the combination of such forms with other short prepositions. Most of them may even take personal suffixes. Those below, marked with *pl.*, assume the plural form in *ai* before suffixes. Certain variations of form before suffixes are also met with here and there:—

ܒ "in" ܠ "to" ܡܢ "from"	The *n* of ܡܢ is assimilated in the adverbials ܡܫܢܝܐ, ܡܫܢܝܐܘ "all at once"; "suddenly"; "forthwith"; ܡܫܠܝܐ; ܡܫܠܝܐܘܡ; ܡܚܕܐ; ܡܚܕܬ; ܡܚܕܬ "anew,—in one's turn", which are also sometimes written ܡܢ ܫܢܝܐ &c. (2).

(1) ܓܝܪ and ܕܝܢ are genuine Syriac words, which, however, have been employed almost entirely to imitate γάρ and δέ.

(2) In pronunciation the *n* of *men* was frequently assimilated even at other times.

ܒܝܬ(1) (no suff.); ܒܝܢܬ; ܒܝܢ "between".

ܬܚܝܬ (not used with suff.); ܬܚܘܬ pl.; ܬܚܝܬ (before suff. too?) "under".

ܥܠ as pl. "upon" (ܥܠܘܗܝ, ܥܠܝܗܘܢ &c.; in poetry often ܥܠܝܗܘܢ, ܥܠܘܗܝ &c.); ܥܠܝ "over".

ܥܡ "with".

ܠܘܬ "with", "to".

ܓܒ (§ 21 C) pl. "with", "to".

ܩܕܡ pl. "before": ܩܘܕܡܬ "before" (not with suff.), *ܩܘܕܡܝ (only before suff.).

ܚܕܪ (not with suff.), ܚܕܪܝ "round", "about".

ܚܠܦ pl.; *ܚܘܠܦܝ (only before suff.) "instead of".

ܥܕ "until", "up to" (not with suff.).

*ܐܝܟܘܬ (only before suff.) "like".

ܡܛܠ (ܡܛܘܠ; not with suff.); *ܡܛܠܬ, *ܡܛܘܠܬ (only before suff.) "for the sake of", "on account of".

ܒܬܪ (from ܐܬܪ + ܒ "on the track of") "after".

ܒܣܬܪ (ܣܬܪ + ܒ "hiding from") "behind".

ܒܠܥܕ pl. "without".

ܠܘܩܒܠ "against": ܠܩܘܒܠ pl. (§ 49 A) "*coram*".

ܠܦܘܬ "in conformity with".

ܡܢ ܚܣܝܪ [*ex inopia*] "without" (not with suffix).(2)

Of these, some have already been formed by intimate blending with ܠ and ܒ. And so ܠ and ܡܢ are still set before many prepositions, in some cases without perceptible modification of the meaning, *e. g.* ܡܢ ܠܘܬ "παρά τινος"; ܡܢ ܒܣܬܪ "from behind, behind"; ܠܒܬܪ "after"; ܡܢ ܬܚܘܬ "below", &c. Cf. ܡܢ ܠܒܪ "from without" [ܠܒܪ being "*foris in campo*"]; ܡܢ ܠܓܘ "from within" [ܠܓܘ meaning "*in medio*"]; alongside of ܡܢ ܒܪ, ܡܢ ܓܘ.

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(1) Not to be confounded with the like-sounding ܒܝܬ when used adverbially, meaning "in the house of, *i. e.* in the place of".

(2) The limits of the idea of a Preposition are not exactly determined. Several of the cases cited here might be excluded, such as ܠܦܘܡ "according to the mouth", ܠܥܝܢ "in the eye",—while others might be added, like ܒܐܝܕ "by the hand of", "by means of".

ܒܠܥܕ ܡܢ may be used for "without", just like ܒܠܥܕ alone.

ܠ must of necessity stand in ܠ ܥܕܡܐ "as far as, up to": rarely are found ܥܕܡܐ ܠܗܪܟܐ, ܥܕܡܐ ܒ "as far as in" ("even in"). Very rare is ܠܥܠ ܡܢ "over, above".

Prepositions with suffixes

§ 157. With suffixes: (1) Singular Forms; ܒܠܥܕܝ, ܒܠܥܕܘܗܝ, ܒܠܥܕܝܗܘܢ, &c., according to § 145 A. So ܒܝ, ܒܗ, ܒܟ, ܒܟܝ, &c.; but ܒܗ̇ and ܒܢ. (2) Plural Forms: ܩܕܡܝܟ, ܩܕܡܘܗܝ, ܩܕܡܝܗܝ, ܩܕܡܝܗܘܢ, &c., likewise according to § 145 A. Such is the procedure too with those forms which even without suffixes end in *ai* (pl.), (to which class also belongs ܥܠ for *ܥܠܝ, sg.): ܥܠܝܟ, ܥܠܘܗܝ, &c. (ܥܠܝܗ̇, &c.).

ܒܬܪ and ܒܣܬܪ keep their *a* before the suff. of the 1st sing., and 2nd and 3rd pl.: ܒܬܪܝ, ܒܣܬܪܝ; ܒܬܪܟܘܢ, ܒܣܬܪܗܘܢ: but ܒܬܪܗ, ܒܣܬܪܗ, &c. So ܠܘܩܒܠܟ, ܠܘܩܒܠܗܘܢ, &c. (more rarely ܠܘܩܒܠܝܗܘܢ) but ܠܘܩܒܠܗ.

ܒܝܢܬ for the most part takes the suffixes at once, yet ܒܝܢܬܝܗܘܢ is found alongside of ܒܝܢܬܗܘܢ, ܒܝܢܬܟܘܢ.

II. VERBS.

II. Verbs.

Preliminary observations.

§ 158. A. The Syriac verb appears, sometimes with *three* radicals, sometimes with *four* (§ 57). It makes no difference in the inflection, whether the verb is primitive, or has been derived from a noun.

B. The *Tenses* are *two* in number: *Perfect* and *Imperfect* (called also Aorist and Future). The different Persons, Genders, and Numbers are indicated in the Perfect by terminations, and in the Imperfect by prefixes, or by prefixes together with terminations. Add to these the *Imperative*, which agrees for the most part with the Imperfect in vocalisation, but is inflected by terminations only. Several of the terminations in the Perfect and the Imperative are now silent (§ 50). Lastly fall to be considered the Verbal Nouns, closely related to the finite Verb, viz, the *Infinitive*, and the *Participles* (as well as *Nomina actionis*, and *Nomina agentis*). The inflectional marks in the finite verb are always

the same, except that they occasionally undergo a slight alteration when ܝ is the final radical. They are as follows:—

C. *Perfect.*

Sg. 3 m.	—	Pl. 3 m.	ܘ (silent); ܘܢ
3 f.	ܰܬ	3 f.	— (or silent ܝ); ܶܝܢ ([1])
2 m.	ܬ݁	2 m.	ܬܽܘܢ
2 f.	ܬܝ (the ܝ silent)	2 f.	ܬܶܝܢ
1.	ܶܬ	1.	ܢ ܢܢ

Imperfect. ([2])

Sg. 3 m.	ܢ	Pl. 3 m.	ܢ — ܘܢ
3 f.	ܬ	3 f.	ܢ — ܳܢ
2 m.	ܬ	2 m.	ܬ — ܘܢ
2 f.	ܬ — ܝܢ	2 f.	ܬ — ܳܢ
1.	ܐ	1.	ܢ ([3])

Imperative.

Sg. m.	—	Pl. m.	ܘ (silent), ܘܢ
f.	ܝ (silent)	f.	ܶܝܢ ([4]), ܝ (silent).

D. Where longer and shorter endings appear together, the latter are in all cases nearer the original forms. Contrary to the general rule given in § 43 [v. § 43 C], the assumption of these longer [and later] endings occasions no falling-away of short vowels in the open syllable; compare cases like ܡܩܰܛܠܽܘܗܝ, ܡܩܰܛܠܳܢܳܘܗܝ (sg. ܡܩܰܛܠܶܗ, ܡܩܰܛܠܳܢܶܗ) with ܢܩܰܛܠܽܘܢܳܗ, ܢܩܰܛܠܢܳܗ (sg. ܢܩܰܛܠܶܗ, ܢܩܰܛܠܳܢܶܗ); ܚܙܰܝܢܳܢ with ܚܙܰܝܢ. ܢ ܝܢ is also found written for ܢܝ, *e. g.* ܩܰܛܠܶܢ ܗܝ = ܩܰܛܠܶܢܝ. In the Imperative pl. f. the longer form is far more usual than the shorter.

E. The 3. f. pl. Perf. is written with a ܝ (and ܶ) in later West-Syrian texts; but the old orthography is retained with the East-Syrians,

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([1]) In more ancient MSS. ܢ is also found written without ܝ, *e. g.* ܣܓܕܢ for ܣܓ̈ܕܝܢ "worshipped", &c. (§ 4 A).

([2]) The vocalisation of the Prefixes is different in different cases.

([3]) The 1st pl. of the Impf. invariably coincides with the 3rd m. sg.

([4]) In the older MSS. also written with ܢ alone, *e. g.* ܫܡܥܢ for ܫܡܥܝܢ "hear ye".

according to which the form is exactly the same as the 3 sg. m., except in the case of verbs that have ܝ for their last radical. The West-Syrians frequently supply the 3 f. sg. Impf. too with a purely orthographic ܝ, to distinguish it from the 2 m. (§ 50 B). Also in the shorter form of the Imperative pl. f. the ܝ might well be merely a later addition.

TRI-RADICAL VERBS.

Tri-radical verbs.

§ 159. These form the following *Verbal Stems* [or Forms, sometimes called *Conjugations*]: the simple conjugation *Peal* (ܦܥܰܠ; Hebrew Qal) with its reflexive *Ethpeel* (ܐܶܬ݂ܦ݁ܥܶܠ); the conjugation employed to denote, first, intensity and then too the causative and other allied meanings,—having the middle radical doubled, and called *Pael*. (ܦܰܥܶܠ, Hebrew *Piel*) together with its reflexive *Ethpaal* (ܐܶܬ݂ܦ݁ܰܥܰܠ Hithpael); the causative conjugation *'Aphel* (ܐܰܦ݂ܥܶܠ Hiphil), with its reflexive, Ettaphal (ܐܶܬ݁ܬ݁ܰܦ݂ܥܰܠ or ܐܶܬ݁ܬ݁ܰܦ݂ܥܰܠ § 36).

The reflexives have for the most part acquired a passive meaning.

Rem. Ettaphal is much the most rarely used of these Reflexives, and is upon occasion replaced by Ethpeel and Ethpaal, *e. g.* ܐܶܬ݂ܟ݁ܪܶܙ "to be preached", instead of ܐܶܬ݁ܬ݁ܰܟ݂ܪܰܙ from ܐܰܟ݂ܪܶܙ; ܐܶܬ݂ܡܰܗܰܠ "to be mocked", instead of ܐܶܬ݁ܬ݁ܰܡܗܰܠ from ܐܰܡܗܶܠ.

Attention is called to § 26 A and § 26 B in dealing with the Reflexives.

Forms seldomer used, like the Causative ܫܰܥܒ݁ܶܕ "to enslave" and several others, we find it more to the purpose to take in with the Quadriliteral (§ 180 f.).

VERBS WITH THREE STRONG RADICALS.

Verbs with three strong radicals. *Peal.*

§ 160. A. *Peal.* In this conjugation there is a specially *Transitive* form, which in the Perfect has *a* as the fundamental vowel of the second radical, and in the Imperfect and Imperative *o* (*u*) or it may be *e*; and a specially *Intransitive* form with *e* in the Perfect, and *a* in the Imperfect and Imperative: (1) ܩܛܰܠ, ܢܶܩܛܘܿܠ, ܩܛܘܿܠ "to kill"; ܥܒ݂ܰܕ, ܢܶܥܒ݁ܶܕ, ܥܒ݂ܶܕ "to do". (2) ܫܪܶܟ݂, ܢܶܫܪܰܟ݂, ܫܪܰܟ݂ "to be left remaining".

Of strong verbs with ܶ in the Impf. and Impt. the only examples are ܢܶܙܒܶܢ, and ܙܒܶܢ "to buy".(¹) A few verbs *primae n* also take ܶ (§ 173 B), as well as a few weak verbs.

Several intransitive verbs have the *e* of the Perfect changed into *a*, and thus have a uniform *a* in both Perfect and Imperfect. Thus ܫܠܰܛ, ܢܶܫܠܰܛ "to rule"; ܠܐܶܐ, ܢܶܠܐܶܐ "to be tired out"; ܣܦܰܩ, ܢܶܣܦܰܩ "to be enough"; ܕܘܰܨ, ܢܶܕܘܰܨ "to exult", and the other verbs which treat *w* as a firm consonant; ܓܕܰܫ, ܢܶܓܕܰܫ "to happen"; and several others.(²) We exclude from this list verbs *secundae or tertiae gutturalis* (§ 169 *sq.*).

Several have secondary forms: thus ܚܣܶܢ, ܚܣܰܢ, ܢܶܚܣܰܢ and ܢܶܚܣܶܢ, ܢܶܚܣܽܢ "to be strong", "to overpower", although ܚܣܶܢ in the Perf., and ܢܶܚܣܶܢ in the Impf. might be most in favour. Through an intermixture of transitive and intransitive expression, the following verbs have *e* in the Perf., and *o* in the Impt. and Impt.: ܣܓܶܕ, ܢܶܣܓܽܘܕ "to reverence"; ܫܬܶܩ, ܢܶܫܬܽܘܩ "to keep silence"; ܩܪܶܒ, ܢܶܩܪܽܘܒ "to be near" (cf. ܢܚܶܬ, ܢܶܚܽܘܬ "to descend", and, it is said, ܢܚܶܦ, ܢܶܚܽܘܦ "to be lean", § 175 B).(³)

B. The only certain remains of a Perfect in *o* are found in ܩܡܽܘܪ "bristled", "stood up" Job 7, 5; 30,3; Lamentations 4, 8; Ps. 119, 120; and ܐܶܘܟܰܡ "they (f.) grew black", Nahum 2, 10.

Hardness and softness of the radicals.

§ 161. The letters ܒ ܓ ܕ ܟ ܦ ܬ [Beghadhkephath] are, in conformity with general rules (§ 23), soft, as 1st Radical in the Impf. and Inf. of the *Peal*: they are hard as 2nd rad. in the Impf. and Inf., but soft elsewhere in that stem; as 3rd rad. they are soft, except after a closed syllable; accordingly they are hard in the 3rd f. sg. Perf., the 1st sg. Perf., and the lengthened forms of the Participle. Examples: (1) ܢܶܒܕܽܘܪ; ܡܶܒܕܰܪ. (2) (a) ܢܶܪܟܰܒ, ܢܶܪܟܒܽܘܢ; ܡܶܪܟܰܒ; (b) ܪܟܶܒ, ܪܶܟܒܰܬ, &c. (3) (a) ܢܶܪܕܽܘܦ, ܪܕܶܦ, &c.; (b) ܪܶܕܦܰܬ, ܪܶܕܦܶܬ, ܪܳܕܦܺܝܢ.

Ethpeel.

§ 162. In the *Ethpeel* notice the transposition of the vowel in the Imperative ܐܶܬܩܰܛܰܠ, also written ܐܶܬܩܰܛܶܠ or ܐܶܬܩܰܛܶܠ § 17 (as compared with Perf. ܐܶܬܩܛܶܠ; Impf. ܢܶܬܩܛܶܠ).

(¹) In very rare cases occurs also the Impt. ܙܒܽܘܢ.

(²) Some, which grammarians have cited, are uncertain or utterly incorrect.

(³) The forms of the Impf. of Peal verbs, cited by Payne-Smith in '*Thes. syr.*' are not all well attested; several are decidedly inaccurate.

Here the consonants that may be softened are always hard as 1st rad., soft as 2nd, and soft as 3rd except after a closed syllable, and in the Imperative, thus—: ܐܶܬ݂ܦܩܶܕ, &c., but ܐܶܬ݂ܦܰܩܕܰܬ݂, ܐܶܬ݂ܦܰܩܕܶܬ݂, and ܐܶܬ݂ܦܩܶܕ.

§ 163. The characteristic of the *Pael* and *Ethpaal* is the doubling of the 2nd radical. This letter is accordingly always hard, just as the 3rd is always soft. In Ethpaal the 1st rad. is always hard; in Pael it is soft in the Impf., with the exception of the 1st pers., where hardening appears: ܐܦܰܩܶܕ, &c. (§ 23 F). Pael and Ethpaal.

The Imperative Ethpaal—with the East-Syrians, and in older times even in the West,(1)—coincided with the Perfect; but with the West-Syrians at a later date the form of the Ethpeel came into very general use in this case, although the 3rd rad. could never be hard. Thus Imperative ܐܶܬ݂ܦܰܩܰܕ, West-Syrian ܐܶܬ݂ܦܰܩܶܕ (usually written ܐܶܬ݂ܦܩܶܕ or ܐܶܬ݂ܦܰܩܕ). Still even the West-Syrians retained in some cases the original form, *e. g.* always ܐܶܬ݂ܪܰܚܰܡ (take (thou) pity on" (2).

§ 164. The characteristic of the *Aphel* is a foregoing ܐ, of which the guttural sound [ʔ] falls away, however, after prefixes; on ܐܶܫܟܰܚ "to find" with *e*, v. §§ 45 and 183. Aphel and Ettaphal.

The 1st rad. is constantly soft after prefixes, the 2nd hard, and the 3rd soft. It is the same with *Ettaphal.*

§ 165. *Participles.* The Participles undergo changes for Gender and Number, as adjectives. Peal, Pael and Aphel have an Active and a Passive Participle. The Part. act. Peal, has *ā* after the 1st rad., and *e* after the 2nd, which falls away without a trace, when it comes into an open syllable (§ 106): sg. m. ܦܳܩܶܕ; sg. f. ܦܳܩܕܳܐ; pl. m. ܦܳܩܕܺܝܢ; pl. f. ܦܳܩܕܳܢ. The Part. pass. has an *ī* after the 2nd rad. (§ 110): ܦܩܺܝܕ, ܦܩܺܝܕܺܝܢ, &c. All other participles have an *m* as a prefix. The participles of Ethpeel, Ethpaal, and Ettaphal, as well as the active participles of Pael and Aphel, agree completely in their vocalisation with the corresponding forms Participles.

(1) The old poets always employ the trisyllabic forms.

(2) On the other hand several of the abbreviated forms have also penetrated into the East-Syrian traditional usage, such as ܐܬܢܦܨܝ "shake thyself" Is. 52, 2, for which Ephr. III, 537 B still has ܐܬܢܦܨܝ.

of the finite verb, *e. g.* ܡܬܩܛܠ, ܡܬܩܛܠܐ, like ܢܬܩܛܠ, ܢܬܩܛܠܘܢ; ܡܬܩܛܠ, ܡܬܬܩܛܠ; ܡܩܛܠ; ܡܩܛܠ, &c. The participles passive of Pael and Aphel have *a* in place of e after the 2nd rad.: ܡܩܛܠ, ܡܩܛܠ. When this *a* comes into an open syllable, it falls away exactly like the *e* of the Active form, and so ܡܩܛܠܐ, ܡܩܛܠܝܢ, for example, may as easily be active as passive.

On the joining of the Participles to the attached subject-pronouns, v. § 64 A.

Nomina agentis. § 166. *Nomina Agentis* are formed by the Peal in the form ܩܛܘܠܐ (ܩܛܘܠ, ܩܛܘܠܝܢ, &c., § 107); and by the other stems by attaching *ān* to the Participles: Ethpeel ܡܬܩܛܠܢܐ; Pael ܡܩܛܠܢܐ; Ethpaal ܡܬܩܛܠܢܐ; Aphel ܡܩܛܠܢܐ; Ettaphal ܡܬܬܩܛܠܢܐ (§ 130).

Infinitive. § 167. *Infinitive.* The Infinitive Peal has the form ܡܩܛܠ (also written ܡܩܛܘܠ[1], it is true, but incorrectly); the other Infinitives have *ā* after the 2nd rad., and *ū* for a termination, *i. e.* they take the form of the abs. st. of Abstract Nouns in *ūth*: the *th* re-appears before Pronominal suffixes.

Rem. On *Nomina actionis* v. § 117 (123); cf. also § 109.

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[1] In Ex. 5, 17, the reading ܡܕܒܚ is well supported, alongside of the usual ܡܕܒܚ.

§ 168. REGULAR VERB.

	Peal.		Ethpeel.	Pael.
Perf. sg. 3 m.	ܩܛܠ	ܕܚܠ	ܐܬܩܛܠ	ܩܛܠ
3 f.	ܩܛܠܬ	ܕܚܠܬ	ܐܬܩܛܠܬ	ܩܛܠܬ
2 m.	ܩܛܠܬ	ܕܚܠܬ	ܐܬܩܛܠܬ	ܩܛܠܬ
2 f.	ܩܛܠܬܝ	ܕܚܠܬܝ	ܐܬܩܛܠܬܝ	ܩܛܠܬܝ
1	ܩܛܠܬ	ܕܚܠܬ	ܐܬܩܛܠܬ	ܩܛܠܬ
pl. 3 m.	ܩܛܠܘ	ܕܚܠܘ	ܐܬܩܛܠܘ	ܩܛܠܘ
	ܩܛܠܘܢ	ܕܚܠܘܢ	ܐܬܩܛܠܘܢ	ܩܛܠܘܢ
3 f.	ܩܛܠ, ܩܛܠܝ	ܕܚܠ, ܕܚܠܝ	ܐܬܩܛܠ, ܐܬܩܛܠܝ	ܩܛܠ, ܩܛܠܝ
	ܩܛܠܝܢ	ܕܚܠܝܢ	ܐܬܩܛܠܝܢ	ܩܛܠܝܢ
2 m.	ܩܛܠܬܘܢ	ܕܚܠܬܘܢ	ܐܬܩܛܠܬܘܢ	ܩܛܠܬܘܢ
2 f.	ܩܛܠܬܝܢ	ܕܚܠܬܝܢ	ܐܬܩܛܠܬܝܢ	ܩܛܠܬܝܢ
1	ܩܛܠܢ	ܕܚܠܢ	ܐܬܩܛܠܢ	ܩܛܠܢ
	ܩܛܠܢܢ	ܕܚܠܢܢ	ܐܬܩܛܠܢܢ	ܩܛܠܢܢ
Impf. sg. 3 m.	ܢܩܛܘܠ	ܢܕܚܠ	ܢܬܩܛܠ	ܢܩܛܠ
3 f.	ܬܩܛܘܠ (ܬܩܛܘܠܝ)	ܬܕܚܠ (ܬܕܚܠܝ)	ܬܬܩܛܠ (ܬܬܩܛܠܝ)	ܬܩܛܠ (ܬܩܛܠܝ)
2 m.	ܬܩܛܘܠ	ܬܕܚܠ	ܬܬܩܛܠ	ܬܩܛܠ
2 f.	ܬܩܛܠܝܢ	ܬܕܚܠܝܢ	ܬܬܩܛܠܝܢ	ܬܩܛܠܝܢ
1	ܐܩܛܘܠ	ܐܕܚܠ	ܐܬܩܛܠ	ܐܩܛܠ
pl. 3 m.	ܢܩܛܠܘܢ	ܢܕܚܠܘܢ	ܢܬܩܛܠܘܢ	ܢܩܛܠܘܢ
3 f.	ܢܩܛܠܢ	ܢܕܚܠܢ	ܢܬܩܛܠܢ	ܢܩܛܠܢ
2 m.	ܬܩܛܠܘܢ	ܬܕܚܠܘܢ	ܬܬܩܛܠܘܢ	ܬܩܛܠܘܢ
2 f.	ܬܩܛܠܢ	ܬܕܚܠܢ	ܬܬܩܛܠܢ	ܬܩܛܠܢ
1	ܢܩܛܘܠ	ܢܕܚܠ	ܢܬܩܛܠ	ܢܩܛܠ
Impt. sg. m.	ܩܛܘܠ	ܕܚܠ	ܐܬܩܛܠ	ܩܛܠ
f.	ܩܛܘܠܝ	ܕܚܠܝ	ܐܬܩܛܠܝ	ܩܛܠܝ
pl. m.	ܩܛܘܠܘ	ܕܚܠܘ	ܐܬܩܛܠܘ	ܩܛܠܘ
	ܩܛܘܠܘܢ	ܕܚܠܘܢ	ܐܬܩܛܠܘܢ	ܩܛܠܘܢ
f.	ܩܛܘܠܝ	ܕܚܠܝ	ܐܬܩܛܠܝ	ܩܛܠܝ
	ܩܛܘܠܝܢ	ܕܚܠܝܢ	ܐܬܩܛܠܝܢ	ܩܛܠܝܢ
Part. act. m.	ܩܛܠ	ܕܚܠ	ܡܬܩܛܠ	ܡܩܛܠ
f.	ܩܛܠܐ	ܕܚܠܐ	ܡܬܩܛܠܐ	ܡܩܛܠܐ
pass. m.	ܩܛܝܠ	ܕܚܝܠ		ܡܩܛܠ
f.	ܩܛܝܠܐ	ܕܚܝܠܐ		ܡܩܛܠܐ
Inf.	ܡܩܛܠ	ܡܕܚܠ	ܡܬܩܛܠܘ	ܡܩܛܠܘ

	Ethpaal.	Aphel.	Ettaphal.
Perf. sg. 3 m.	ܐܬܩܛܠ	ܐܩܛܠ	ܐܬܬܩܛܠ
3 f.	ܐܬܩܛܠܬ	ܐܩܛܠܬ	ܐܬܬܩܛܠܬ
2 m.	ܐܬܩܛܠܬ	ܐܩܛܠܬ	ܐܬܬܩܛܠܬ
2 f.	ܐܬܩܛܠܬܝ	ܐܩܛܠܬܝ	ܐܬܬܩܛܠܬܝ
1	ܐܬܩܛܠܬ	ܐܩܛܠܬ	ܐܬܬܩܛܠܬ
pl. 3 m.	ܐܬܩܛܠܘ	ܐܩܛܠܘ	ܐܬܬܩܛܠܘ
	ܐܬܩܛܠܘܢ	ܐܩܛܠܘܢ	ܐܬܬܩܛܠܘܢ
3 f.	ܐܬܩܛܠܝ, ܐܬܩܛܠ	ܐܩܛܠܝ, ܐܩܛܠ	ܐܬܬܩܛܠܝ, ܐܬܬܩܛܠ
	ܐܬܩܛܠܢ	ܐܩܛܠܢ	ܐܬܬܩܛܠܢ
2 m.	ܐܬܩܛܠܬܘܢ	ܐܩܛܠܬܘܢ	ܐܬܬܩܛܠܬܘܢ
2 f.	ܐܬܩܛܠܬܝܢ	ܐܩܛܠܬܝܢ	ܐܬܬܩܛܠܬܝܢ
1	ܐܬܩܛܠܢ	ܐܩܛܠܢ	ܐܬܬܩܛܠܢ
	ܐܬܩܛܠܢܢ	ܐܩܛܠܢܢ	ܐܬܬܩܛܠܢܢ
Impf. sg. 3 m.	ܢܬܩܛܠ	ܢܩܛܠ	ܢܬܬܩܛܠ
3 f.	ܬܬܩܛܠ (ܬܬܩܛܠܝ)	ܬܩܛܠ (ܬܩܛܠܝ)	ܬܬܬܩܛܠ (ܬܬܬܩܛܠܝ)
2 m.	ܬܬܩܛܠ	ܬܩܛܠ	ܬܬܬܩܛܠ
2 f.	ܬܬܩܛܠܝܢ	ܬܩܛܠܝܢ	ܬܬܬܩܛܠܝܢ
1	ܐܬܩܛܠ	ܐܩܛܠ	ܐܬܬܩܛܠ
pl. 3 m.	ܢܬܩܛܠܘܢ	ܢܩܛܠܘܢ	ܢܬܬܩܛܠܘܢ
3 f.	ܢܬܩܛܠܢ	ܢܩܛܠܢ	ܢܬܬܩܛܠܢ
2 m.	ܬܬܩܛܠܘܢ	ܬܩܛܠܘܢ	ܬܬܬܩܛܠܘܢ
2 f.	ܬܬܩܛܠܢ	ܬܩܛܠܢ	ܬܬܬܩܛܠܢ
1	ܢܬܩܛܠ	ܢܩܛܠ	ܢܬܬܩܛܠ
Impt. sg. m.	ܐܬܩܛܠ (ܐܬܩܛܠ)	ܐܩܛܠ	ܐܬܬܩܛܠ
f.	ܐܬܩܛܠܝ (ܐܬܩܛܠܝ)	ܐܩܛܠܝ	ܐܬܬܩܛܠܝ
pl. m.	ܐܬܩܛܠܘ (ܐܬܩܛܠܘ)	ܐܩܛܠܘ	ܐܬܬܩܛܠܘ
	ܐܬܩܛܠܘܢ (ܐܬܩܛܠܘܢ)	ܐܩܛܠܘܢ	ܐܬܬܩܛܠܘܢ
f.	ܐܬܩܛܠܝ (ܐܬܩܛܠܝ)	ܐܩܛܠܝ	ܐܬܬܩܛܠܝ
	ܐܬܩܛܠܝܢ (ܐܬܩܛܠܝܢ)	ܐܩܛܠܝܢ	ܐܬܬܩܛܠܝܢ
Part. act. m.	ܡܬܩܛܠ	ܡܩܛܠ	ܡܬܬܩܛܠ
f.	ܡܬܩܛܠܐ	ܡܩܛܠܐ	ܡܬܬܩܛܠܐ
pass. m.		ܡܩܛܠ	
f.		ܡܩܛܠܐ	
Inf.	ܡܬܩܛܠܘ	ܡܩܛܠܘ	ܡܬܬܩܛܠܘ

VERBS WITH GUTTURALS.[1]

Verbs with gutturals. *Mediae gutturalis.*

§ 169. A guttural (ܗ, ܚ, ܥ) or *r*, as 2nd radical, sometimes causes *a* to appear after it in the Impf. and Impt. Peal, instead of *o*, or again,—a change which also happens in certain other cases (v. § 160),—it may cause *a* to appear in the Perf. Peal instead of *e*. Which of the two cases,—outwardly identical,—is before us, it is not always easy to say.[2] Thus we have ܕܪܰܓ, ܢܶܕܪܰܓ (as well as ܢܶܕܪܽܘܓ) "to step"; ܙܥܰܩ, ܢܶܙܥܰܩ "to cry out"; ܛܚܰܢ (West-Syrian ܛܚܶܢ [3]), ܢܶܛܚܰܢ "to grind"; ܡܪܰܕ, ܢܶܡܪܰܕ "to rebel"; ܥܪܰܒ, ܢܶܥܪܰܒ "to set (of heavenly bodies)", (but ܥܪܰܒ, ܢܶܥܪܽܘܒ "to sift" and "to give security"); ܕܟܰܪ, ܕܟܰܪ (§§ 37; 174 G), ܢܶܕܟܰܪ "to remember", and others besides, although several are rather doubtful. As the examples which have been given above indicate, some of these forms are fluctuating.

However, in most of these verbs *mediae guttur.* or *r*, no such effect appears, *e. g.* ܗܦܰܟ, ܢܶܗܦܽܘܟ "to overthrow"; ܥܪܰܩ, ܢܶܥܪܽܘܩ "to flee"; ܣܗܶܕ, ܢܶܣܗܶܕ "to testify", &c.

Tertiae gutturalis.

§ 170. A guttural (ܗ, ܚ, ܥ) or *r*, as 3rd radical, when it closes the syllable, always changes *e* into *a* (§ 54). Thus, for example, ܢܫܰܒܰܚ, ܡܫܰܒܰܚ, ܡܶܫܬܰܒܰܚ, ܐܶܫܬܰܒܰܚܬܽܘܢ, ܐܶܫܬܰܒܰܚ, ܐܰܫܒܰܚ, ܐܶܫܬܒܰܚ, which correspond respectively to the forms ܢܩܰܛܶܠ, ܡܩܰܛܶܠ, ܡܶܬܩܰܛܶܠ, ܐܶܬܩܰܛܰܠܬܽܘܢ, ܐܶܬܩܰܛܶܠ, ܐܰܩܛܶܠ, ܐܶܬܩܛܶܠ. The difference in sound between the Active and Passive Participles accordingly falls away in Pael and Aphel; *e. g.* ܡܫܰܒܰܚ is the Act. Part. Pael (equivalent to ܡܩܰܛܶܠ) as well as the Pass. (equivalent to ܡܩܰܛܰܠ).

This rule is illustrated also in the Peal of many Intransitives, which properly would have *e* in the Perfect. To this class belong the great majority of those verbs *tert. guttur.* and *r*, which have *a* in the Perf., Impf.,

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(1) Exclusive of ܐ.

(2) *Translator's Note*: For instance, in the example ܡܪܰܕ, ܢܶܡܪܰܕ,—is this form a result of the influence of the guttural upon an original form ܡܪܶܕ, ܢܶܡܪܰܕ, or upon an original form ܡܪܰܕ, ܢܶܡܪܽܘܕ? If the former, the guttural has taken effect upon the *e* of the *Perf.*, changing it into *a*; if the latter, the guttural has taken effect upon the *u* or *o* of the *Impf.*, changing it into *a*.

(3) Seems less original.

and Impt. Peal throughout, *e. g.* ܫܡܰܥ (for *šème*), ܢܶܫܡܰܥ "to hear"; ܛܒܰܥ, ܢܶܛܒܰܥ "to sink in, to be immersed" (Trans. ܛܒܰܥ, ܢܶܛܒܽܘܥ "to set in, to immerse"); ܪܬܰܚ, ܢܶܪܬܰܚ "to seethe"; ܚܣܰܪ, ܢܶܚܣܰܪ "to be wanting", and *all* that have ܗ, *e. g.* ܬܡܰܗ, ܢܶܬܡܰܗ "to wonder".

Of course in some *few* cases descending from remote times such a guttural has changed even the *o* of the Impf. and Impt. into *a*; thus:—ܕܟܰܪ, ܢܶܕܟܰܪ "to remember"; ܓܪܰܪ, ܢܶܓܪܰܪ "to drag away"; ܬܒܰܪ, ܢܶܬܒܰܪ and ܢܶܬܒܽܘܪ "to break"; ܦܬܰܚ, ܢܶܦܬܰܚ, rarely ܢܶܦܬܽܘܚ "to open"; ܦܠܰܚ, ܢܶܦܠܽܘܚ, rarely ܢܶܦܠܰܚ "to serve, to cultivate"; ܕܒܰܚ, ܢܶܕܒܰܚ and ܢܶܕܒܽܘܚ "to slaughter". In the *large majority*, however, *of transitive verbs tert. guttur.*, we have *o* alone (sometimes of original formation, sometimes of later analogous formation). This vowel has even penetrated to some extent into original Intransitives, as in ܢܶܫܠܽܘܚ, a secondary form to ܢܶܫܠܰܚ, "to strip off" (but only ܢܶܫܠܽܘܚ "to send"); ܢܶܒܥܽܘܐ (more rarely) alongside of ܢܶܒܥܶܐ "to seek"; ܢܶܒܠܽܘܥ alongside of ܢܶܒܠܰܥ "to devour"; ܢܶܒܨܽܘܪ, more rarely ܢܶܒܨܰܪ, "to grow less" (only ܢܶܒܨܽܘܪ "to remove").

Rem. The practice of treating as exceptions, cases of *o* in verbs *tert. guttur.* and *r* is accordingly incorrect: such verbs surpass in number not only (by a large majority) those transitives which have *a* in the Impf., but even those intransitives, of which the *a* of the Impf. is original.

Verba mediae ܐ.

VERBA MEDIAE ܐ.

§ 171. A. These verbs present no difficulty, if the rules given in § 33 are attended to. The ܐ falls away in pronunciation whenever it stands in the end of a syllable. The same thing happens, at least according to the usual pronunciation, when the ܐ comes after a consonant without a full vowel. The vowel of the ܐ in the latter case is transferred to the 1st radical. This applies also to the vowel which has to appear with ܐ in place of the mere *sh*e*va* [§ 34]. Thus:

In the Perf. Peal ܫܐܶܠ (= שְׁאֵל) "demanded", ܫܶܐܠܰܬ, ܫܶܐܠܶܬ, ܫܶܐܠܘ, ܫܶܐܠܬܽܘܢ, ܫܶܐܠܢ, &c.—Impf. ܢܶܫܐܰܠ, ܢܶܫܐܠܽܘܢ (= נִשְׁאֲלוּן) &c.—Impt. ܫܐܰܠ, ܫܐܰܠܝ &c.—Part. act. ܫܳܐܶܠ, ܫܳܐܠܺܝܢ; Passive ܫܐܺܝܠ, ܫܐܺܝܠܺܝܢ.—Inf. ܡܶܫܐܰܠ.—

Ethpeel ܐܶܫܬܶܐܶܠ ([1]), ܐܶܫܬܰܐܠܰܬ—ܢܶܫܬܶܐܶܠ, ܢܶܫܬܰܐܠܽܘܢ; Impt. ܐܶܫܬܶܐܶܠ.—Inf. ܡܶܫܬܰܐܳܠܽܘ, &c.—Aphel ܐܰܫܐܶܠ, ܐܰܫܐܠܶܬ,—ܢܰܫܐܶܠ, ܢܰܫܐܠܽܘܢ,—ܡܰܫܐܳܠܽܘ, &c.

Rem. In the Ethpeel the West-Syrians read ܐܶܫܬܶܐܠܰܬ for ܐܶܫܬܰܐܠܰܬ.—Part. pass. of Aphel in the emph. st. ܡܰܫܐܠܳܐ; East-Syrian ܡܰܫܐܰܠܳܐ (§ 34). In the Peal is found ܫܶܐܠܶܬ, ܫܶܐܠܶܬ, ܫܶܐܠܶܬ with hard ܬ (through blending with the otherwise like-sounding forms *mediae gem.* § 178); but the more original form with soft ܬ, ܫܶܐܠܶܬ &c. is met with, as well as the other.

B. In the Pael and Ethpaal the vocalisation is quite the same as in the case of strong radicals: ܫܰܐܶܠ ("to ask"), ܫܰܐܶܠܶܬ, ܫܰܐܶܠܬܽܘܢ, ܢܫܰܐܶܠ, ܢܫܰܐܠܽܘܢ, ܡܫܰܐܠܽܘ; ܐܶܫܬܰܐܰܠ, ܢܶܫܬܰܐܠܽܘܢ.

Rem. For ܐܶܬܒܶܐܶܫ (Ethpeel) "to be evil", there occurs frequently with the West-Syrians, even at an early date, ܐܶܬܬܐܶܒܶܫ (with transition to *primae* ܐ).—In like manner, occasionally ܬܺܐܒܰܫ, ܬܺܐܒܰܫ "*displicet*" (3 f. sg. Impf.) for ܬܶܒܐܰܫ.

VERBA TERTIAE ܐ.

§ 172. A. In some few verbs a final radical ܐ in Pael and Ethpaal still operates as a guttural, by altering *e* into *a*. The ܐ itself must of course fall away in pronunciation, and must give up its vowel to the preceding consonant. Of these verbs, ܒܰܝܰܐ "to comfort" is of specially frequent occurrence. It has the following inflection, exactly like ܒܰܣܰܪ for instance, with the exception of the falling away of the ܐ in pronunciation:— *Verba tertiae* ܐ.

Pael: Perf. sg. 3 m.	ܒܰܝܰܐ	pl. 3 m.	ܒܰܝܰܐܘ
3 f.	ܒܰܝܰܐܬ݂	3 f.	ܒܰܝܰܐ (ܒܰܝܰܐܶܝܢ)
2 m.	ܒܰܝܰܐܬ݁	2 m.	ܒܰܝܰܐܬ݁ܽܘܢ
2 f.	ܒܰܝܰܐܬ݁ܝ	2 f.	ܒܰܝܰܐܬ݁ܶܝܢ
1	ܒܰܝܰܐܬ݂	1	ܒܰܝܰܢ

Impf. ܢܒܰܝܰܐ, ܐܒܰܝܐܺܝܢ, ܢܒܰܝܐܽܘܢ, ܢܒܰܝܐܳܢ.
Impt. ܒܰܝܰܐ, ܒܰܝܰܐܝ, ܒܰܝܰܐܘ, ܒܰܝܰܐܶܝܢ.
Part. act. and pass. ܡܒܰܝܰܐ, ܡܒܰܝܐܺܝܢ.—Inf. ܡܒܰܝܳܐܽܘ.
Ethpaal ܐܶܬ݂ܒܰܝܰܐ; ܢܶܬ݂ܒܰܝܰܐ; ܢܶܬ݂ܒܰܝܐܽܘܢ, &c.

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(1) "Was demanded", and "begged to be excused", or "declined" (παραιτεῖσθαι).

Rem. In these and similar verbs un-etymological modes of writing are frequently met with, *e. g.* ܓܒܝܐ (§ 35), ܡܓܒܝܢܐܗ (§ 33 B), &c.

B. In rare cases, however, there appear transitions to the inflection of verbs *tert.* ܝ (§ 176) even in those verbs, which usually are still inflected after the above fashion. It is no doubt owing to this tendency, that forms like ܓܒܝܐܘ, ܐܬܓܒܝܐܘ, equivalent to ܓܒܐܘ, ܐܬܓܒܐܘ are occasionally pronounced with an audible ܘ (like ܓܒܘ; with the diphthong). Farther there appears ܐܬܓܒܝܐܝ Impt. sg. f. instead of ܐܬܓܒܝܐ (like ܐܬܓܠܝ *tert.* ܝ), ܐܬܛܡܐܝ̈ Perf. 3 pl. f. instead of ܐܬܛܡܐ̈ "were polluted" (like ܐܬܓܠܝ̈), where, but for the mere retention of a written ܐ, the form of *tert.* ܝ is completely attained. Thus ܐܬܓܐܝ alternates directly with ܐܬܓܐܐ (ܐܬܓܐܐ) "to be proud"; ܛܡܝ with ܛܡܐܐ (also written ܛܡܐ, § 33 B) "to pollute".

C. Quite isolated is an example of a similar formation for the *Peal* in the finite verb, viz.—ܩܘܐܘ (like ܓܒܘ) "were dark-coloured" (properly from *κυάνεος* § 117, Rem.); from this verb also there is an Ettaphal ܐܬܬܩܘܐ and what is like a Part. pass. Pael (pl. f.) ܩܘܝܢ.—Participles of Peal are found in the substantive forms ܬܪܐܐ "tutor", pl. ܬܪܐܐ (from *θεωρία?*)—to which belong the Pael ܬܪܐ, and Ethpaal ܐܬܬܪܐ (also written ܬܪܝܐ, ܐܬܬܪܝܐ), with the *nomen agentis* ܡܬܪܐܢܐ "tutor"—, and ܣܢܐܐ "hater", "enemy", pl. ܣܢܐܐ, f. ܣܢܐܬܐ, and the adjective Part. pass. ܣܢܝܐܬܐ "hated (f.)", pl. m. ܣܢܝܐܝܢ, ܣܢܝܐܐ (verbal Part. ܣܢܐ, ܣܢܝܐ, ܣܢܐܝܢ, constr. st. ܣܢܐܝ ([1])). ܐܣܬܢܐܬ "I have been hated" appears also.

Rem. The verbs mentioned in this section might thus be held to be about the only ones, in which the ܐ is still treated as a guttural. Otherwise Verbs, which originally were *tert.* ܐ, pass completely over to the formation *tert.* ܝ (as even ܦܐܐ "to be beautiful", which is usually reckoned as belonging to this section).

([1]) In Aphr. 286, 5, for ܣܢܐܝ ܟܘܢܐܐ "who hate reproof" there is a variant ܣܢܐܝܢ ܟܘܢܐܐ "haters (enemies) of reproof".—Cf. farther ܣܢܝܐܐ "hated" § 113 (and ܣܢܐܬܐ "hatred" § 100). The other derivatives look as if from *tert.* ܝ.

VERBA PRIMAE ܢ.

§ 173. A. The *n* as 1st rad. is assimilated to the following one, if it comes directly upon it (§ 28), which can happen only in the Peal, Aphel and Ettaphal,—thus from ܢܦܩ "to go out", ܐܰܦܶܩ = ܐܰܢܦܶܩ; ܐܶܦܶܩ = ܐܶܢܦܶܩ, &c. Several verbs are excepted, which have ܗ as 2nd rad.; *e. g.* from ܢܗܪ "to be bright", we have ܢܶܢܗܰܪ, ܐܰܢܗܰܪ; and from ܢܗܡ (the West-Syrians, it seems, have ܢܗܰܡ) "to roar", ܢܶܢܗܽܘܡ, ܢܶܢܗܡܽܘܢ. So from ܢܚܦ "to be barefooted", ܐܰܢܚܶܦ (but from ܢܚܬ "to descend", ܢܶܚܽܘܬ, ܐܰܚܶܬ, &c.). *Verba primae* ܢ

Rem. Rare cases, like ܢܢܕܪ for the usual ܢܶܕܪ "vows"; ܡܢܟܣ = ܡܶܟܣ "to slaughter" (Inf.), &c. are probably rather graphical than grammatical deviations.

B. In the Peal, some verbs have, along with *a* in the Perf., *a* also in the Impf. (and Impt.). Thus in particular ܢܣܒ "to take", ܢܶܣܰܒ; ܢܦܚ "to blow", ܢܶܦܰܚ; and of course the intransitives *tert. gutt.* ܢܓܗ "to come forth", ܢܶܓܰܗ; ܢܒܥ "to well forth", ܢܶܒܰܥ; ܢܬܪ "to fall off", ܢܶܬܰܪ &c. Only a few preserve the intransitive pronunciation in the Perf., like ܢܩܦ "to adhere to", ܢܶܩܰܦ.

Of transitives ܢܛܰܪ "to keep" has *a* in the Impf., ܢܶܛܰܪ, but ܢܶܛܽܘܪ is met with also. *O* is found besides in the Impf. with *tert. gutt.* in ܢܕܰܪ "to vow", ܢܶܕܽܘܪ; ܢܩܰܪ "to dig *or* cut through"; ܢܶܩܽܘܪ; ܢܩܫ "to blow *or* sound", ܢܶܩܽܘܫ; ܢܒܚ "to bark", ܢܶܒܽܘܚ.

Many more of these verbs have *o* in the Impf. and Impt. (*v.* what follows).

In the Impf. (Impt.) the following have *e*:—ܢܦܠ "to fall"; ܢܶܦܶܠ; ܢܓܰܕ "to draw", ܢܶܓܶܕ; ܢܥܰܪ "to shake", ܢܶܥܶܪ; ܢܦܣ "to cast lots", ܢܶܦܶܣ; add to these ܢܶܬܶܠ "gives" (of which ܝܰܗܒ serves as the Perf. § 183).

Notice farther ܢܚܬ "to step down", "to descend", ܢܶܚܽܘܬ, and ܢܚܦ "to be lean", ܢܶܚܽܘܦ (not certain) § 160 A.

C. In many of these verbs the Impt. Peal loses the *n* altogether. Thus ܣܰܒ "take"; ܦܰܚ "blow"; ܩܰܦ "adhere to"; ܛܰܪ or ܛܽܘܪ "keep"; ܦܶܠ "fall"; ܓܶܕ "draw"; ܥܶܪ "shake"; ܚܽܘܬ "step down"; ܩܽܘܒ "perforate"; ܩܽܘܫ "strike"; ܚܽܘܠ "sift"; ܨܽܘܒ "plant"; ܟܽܘܣ "slay"; ܫܽܘܩ "kiss"; ܙܽܘܠ "pour"; ܦܽܘܠ "put away"; ܦܽܘܩ "go out"

On the other hand the *n* is retained in the Impt. in *e. g.*, ܢܕܘܪ "vow", ܢܟܘܬ "bite", and perhaps in the most of those which have *a* in the Impf., (farther in those which are at the same time *tert.* ܝ, like ܢܨܝ, from ܢܨܐ "to quarrel") and in those which do not assimilate the *n*, like ܢܗܘܪ "become clear", "dawn"(1).

The following synopsis shows the principal forms, which deviate from the usual type of the verb.

Peal.

Perf. ܢܦܩ, ܢܣܒ, ܢܚܬ.

Impf.			Impt.		
ܢܦܘܩ	ܢܣܒ	ܢܚܘܬ	ܦܘܩ	ܣܒ	ܚܘܬ
ܐܦܘܩ	ܐܣܒ	ܐܚܘܬ	ܦܘܩܝ	ܣܒܝ	ܚܘܬܝ
ܐܦܩܝܢ	ܐܣܒܝܢ	ܐܚܬܝܢ	ܦܘܩܘ	ܣܒܘ	ܚܘܬܘ
			ܦܘܩܘܢ	ܣܒܘܢ	ܚܘܬܘܢ
ܢܦܩܘܢ &c.	ܢܣܒܘܢ &c.	ܢܚܬܘܢ &c.	ܦܘܩܝܢ	ܣܒܝܢ	ܚܘܬܝܢ

Aphel ܐܦܩ, ܐܦܩܬ; ܢܦܩ, ܢܦܩܘܢ—ܡܦܩ; ܡܦܩܘ.

Ettaphal ܐܬܬܦܩ, ܐܬܬܦܩܬ &c.

E. *Rem.* In these verbs softness or hardness in the consonants depends in every case absolutely on the general rules given in § 23, and that which is noted in § 161 *et sqq.* A consonant to which *n* is assimilated has the value of a double consonant, and must accordingly be hard, while the one that follows can never be hard.

VERBA PRIMAE ܐ.

Verba primae ܐ. § 174. A. The ܐ must, in accordance with § 34 take a full vowel in place of a *sh^eva*, and this vowel is *e* in the Perf. Peal and in the whole of Ethpeel: ܐܚܕ, ܢܬܐܚܕ, while it is *a* in the Part. pass. Peal: ܐܚܝܕ.

Rem. The East-Syrians use *a* even in the Perf. Peal of some verbs: ܐܠܨ "oppressed"; ܐܟܪ "was angry"; ܐܪܥ "met";—farther, ܐܠܐ "mourned", and ܐܦܐ "baked", which are at the same time *tertiae* ܝ. But in other cases they too have ܐܚܕ, &c.

(1) In many verbs *primae* ܢ the formation of the Impt. does not admit of being established with any certainty. The vowels too of the Perf. and Impf. in many verbs of this class are uncertain.

B. The prefix-vowel of the Impf. Peal and the Inf. Peal forms, with the radical ܐ, an *ē* (§ 53), which for the most part becomes ܺ ([1]) with the West-Syrians in those verbs that have *a* in the Impf., as well as in those verbs that are at the same time *tert.* ܝ,—while in verbs with *o* it remains *ē*. With *a* in the Impf. and Impt. are ܐܶܒܰܕ "to perish", ܢܺܐܒܰܕ; ܐܶܡܰܪ "to say", ܢܺܐܡܰܪ; and perhaps two or three more: add thereto ܐܶܙܰܠ "to go", ܢܺܐܙܰܠ, but Impt. ܙܶܠ (§ 183). To this class belong also ܐܶܦܳܐ "to bake", ܢܺܐܦܶܐ; ܐܶܠܳܐ "to mourn", ܢܺܐܠܶܐ; ܐܶܬܳܐ "to come", ܢܺܐܬܶܐ, but Impt. ܬܳܐ (§ 183). On the other hand with *o* are ܐܶܓܰܪ "to hire", ܢܶܐܓܽܘܪ; ܐܶܚܰܕ "to hold", ܢܶܐܚܽܘܕ; ܐܶܟܰܠ "to eat", ܢܶܐܟܽܘܠ, and many others.

Verbs with *o* take *a* as the vowel of the ܐ in the Imperative: ܐܰܟܽܘܠ, the others take *e*: ܐܶܡܰܪ.

C. In the Ethpeel notice the application of § 34, according to which, in certain forms the *e* which ܐ must take instead of the *sh*[e]*va* is thrown forward on the ܬ; the same thing is done with the regular *a* of the other forms of Ethpeel, as well as of all those of Ethpaal: ܐܶܬܬܶܐܟܰܪ and ܐܶܬܬܰܐܟܰܪ "to be oppressed"; ܐܶܬܬܶܐܣܰܪ (or ܐܶܬܐܶܣܰܪ §§ 17; 34 *Rem.*); f. ܐܶܬܬܶܐܣܪܰܬ, Impt. ܐܶܬܬܶܐܣܰܪ. In the Ethpeel of ܐܶܚܰܕ "to take", however, the ܐ is assimilated to ܬ instead, the ܬ becomes hard and the *e* falls away (§ 36): ܐܶܬܬܚܶܕ (written also ܐܬܚܕ merely), ܐܶܬܬܚܶܕܰܬ, &c. Others too have sometimes a like formation, *e. g.* ܐܬܬܣܪܬܘܢ "you are bound" (say ܐܶܬܬܣܶܪܬܘܢ). It is exactly the same with ܐܶܬܬܰܢܰܚ "to groan" ([2]).

D. For the Pael it has to be noted that the 1[st] sing. Impf. is not ܐܶܐܰܟܶܪ, like ܐܶܩܰܛܶܠ, but simply ܐܰܟܶܪ. Of course the *a* of the ܐ passes over to the prefixes in cases like ܢܰܐܟܶܪ, ܡܰܐܟܶܪ. In ܐܰܠܶܦ "to teach" this ܐ is almost always parted with, even in writing, *e. g.* ܢܰܠܶܦ = ܢܰܐܠܶܦ, ܡܰܠܶܦ &c. Individual cases of this kind are found also with other verbs, *e. g.* ܡܰܪܰܚ "goes away", instead of ܡܰܐܪܰܚ (= מְאָרֵחַ Denominative from ܐܽܘܪܚܳܐ "way").

([1]) There are sporadic exceptions in accordance with § 46, like ܢܺܐܒܕܽܘܢ Sap. 14, 10 as variant for ܢܶܐܒܕܽܘܢ; ܬܺܐܒܕܽܘܢ Deut. 4, 26 as var. for ܬܶܐܒܕܽܘܢ; and various forms from ܐܠܐ (§ 183) (ܬܺܐܠܽܘܢ θρηνήσετε John 16, 20 Bernstein).

([2]) The language takes ܬܢܚ as root and sometimes even forms derivatives from it, like ܬܽܘܢܳܚܳܐ "groaning".

E. In the Aphel and Ettaphal([1]) verbs *primae* ܐ pass over wholly to the formation of verbs *primae* ܘ (v. § 175 B). Thus from ܐܟܠ, ܐܘܟܠ, ܐܬܬܘܟܠ; ܐܘܒܕ; ܐܘܬܒ. (Only ܐܬܐ, which is at the same time *tertiae* ܝ, forms, in accordance with the analogy of the original *primae* ܝ, ܐܝܬܝ, ܐܬܬܝܬܝ. Cf. also the old Aphel ܗܝܡܢ "to believe", "to intrust to", ܐܬܗܝܡܢ.)

F. *Rem.* In other respects also indication is given of a certain effort in verbs *primae* ܐ to cross over to the class *primae* ܘ (ܝ). Thus with ܐܠܦ "to teach" the Peal is ܝܠܦ "to learn"; thus farther one says ܝܟܡ "to be black" and ܝܪܟ "to be long", for אכם, ארך. Similarly there is also found the verbal adjective (§ 118) ܝܒܝܕ for the usual ܐܒܝܕ "lost".

G. According to the West-Syrian pronunciation, even verbs beginning with ܥ (§ 37) share in the treatment of verbs *primae* ܐ, thus: ܥܗܕ "to remember", ܐܬܥܗܕ &c. (East-Syrian ܥܗܕ, ܐܬܥܗܕ).—Still more completely of course does this happen with those verbs whose initial ܥ has already become ܐ in writing, like ܐܪܥ "to meet" (from ערע), ܬܐܪܘܥ, Aphel ܐܘܪܥ.

H. The following survey shows the principal forms which deviate from the common type.

Peal.

Perf. ܐܟܠ, ܐܟܠܬ, ܐܟܠܬ, ܐܟܠܬܘܢ, ܐܟܠܘ.

Impf. { ܢܐܟܘܠ, ܬܐܟܠܘܢ, ܢܐܟܠܝܢ, ܢܐܟܠܘܢ,—ܐܟܘܠ (1st sing.).
ܢܐܡܪ, ܢܐܡܪ, ܢܐܡܪܝܢ, ܢܐܡܪܘܢ,—ܐܡܪ (1st sing.).

Impt. { ܐܟܘܠ, ܐܟܘܠܝ, ܐܟܘܠܘ, ܐܟܘܠܝܢ, ܐܟܘܠܝܢ.
ܐܡܪ, ܐܡܪܝ, ܐܡܪܘ, ܐܡܪܝܢ, ܐܡܪܝܢ.

Inf. ܡܐܟܠ; ܡܐܡܪ. Part. pass. ܐܟܝܠ.

Ethpeel.

Perf. ܐܬܐܟܠ, ܐܬܐܟܠܬ, ܐܬܐܟܠܬ.—Impf. ܢܬܐܟܠ, ܢܬܐܟܠܘܢ.—Impt. ܐܬܐܟܠ.([2]) —Part. ܡܬܐܟܠ, ܡܬܐܟܠܐ.—Inf. ܡܬܐܟܠܘ.

([1]) So too in the Shaphel ܫܘܬܐܣ, ܐܫܬܘܬܐܣ (§ 180).

([2]) There are several examples of this form. But ܐܬܐܟܠ as Impt., also occurs with three syllables; thus, no doubt, ܐܬܐܟܠ Ephr. II, 347 D, and repeatedly, (where Ethpaal is scarcely admissible).

Pael.

Perf. ܝܰܠܶܦ.—Impf. ܢܝܰܠܶܦ, ܢܝܰܠܦܽܘܢ.—ܐܝܰܠܶܦ (1st sing.).—Impt. ܝܰܠܶܦ.—Part. act. ܡܝܰܠܶܦ, ܡܝܰܠܦܳܐ; pass. ܡܝܰܠܰܦ, ܡܝܰܠܦܳܐ.—Inf. ܡܝܰܠܳܦܽܘ.

Ethpaal.

Perf. ܐܶܬܝܰܠܰܦ, ܐܶܬܝܰܠܦܰܬ, &c.—Impf. ܢܶܬܝܰܠܰܦ, ܢܶܬܝܰܠܦܽܘܢ.—Impt. ܐܶܬܝܰܠܰܦ (ܐܶܬܝܰܠܦܝ).—Part. ܡܶܬܝܰܠܰܦ, ܡܶܬܝܰܠܦܳܐ.—Inf. ܡܶܬܝܰܠܳܦܽܘ.

Aphel ܐܰܘܠܶܕ }
Ettaphal ܐܶܬܬܰܘܠܰܕ } v. Inflection of verbs *primae* ܘ.

VERBA PRIMAE ܘ AND ܝ.

§ 175. A. In verbs of this sort, which besides are not numerous, ܝ appears throughout, except in Aphel and Ettaphal, (and setting aside the exceptions mentioned in § 40 A, viz: Part. act. Peal ܘܳܐܠ "it is fitting", and the Pael ܘܰܥܶܕ "to appoint", along with Ethpaal ܐܶܬܘܰܥܰܕ) both for original ܝ and for original ܘ (and in part for ܐ, v. § 174 F). *Verba primae* ܘ & ܝ.

Instead of ܝ with *sh*e*va*, ܝܺ ī has to appear (§ 40 C) in Peal and Ethpeel, thus:—ܝܺܕܰܥ, ܝܺܠܶܕ, ܢܶܬܝܺܕܰܥ, ܡܶܬܝܺܠܶܕ, &c. ܐܝ is often written instead of it, in the beginning of the word, *e. g.* ܐܝܪܬܘ = ܝܺܪܬܘ "they inherited", &c.(1)

In the Perf. Peal, those verbs which do not end in a guttural or *r* (with the exception of ܝܰܗܒ §§ 38; 183) have *e*, thus ܝܺܪܶܬ "inherited"; ܝܺܠܶܕ "bare"; ܝܺܬܶܒ "sat"; ܝܺܩܶܕ "burned"; but of course ܝܺܕܰܥ "knew"; ܝܺܩܰܪ "was heavy".

In the Impf. and Inf. Peal the two most frequently occurring verbs of this class, ܝܺܕܰܥ and ܝܺܬܶܒ, lose their ܝ, but instead double (and harden) their 2nd rad., and so become here like to verbs *primae* ܢ. They farther lose the ܝ in the Impt. Peal (as also does ܝܰܗܒ which does not appear in the Impf.), thus: ܢܶܕܰܥ, ܢܶܬܶܒ; ܡܶܕܰܥ, ܡܶܬܰܒ; ܕܰܥ, ܬܶܒ (ܗܰܒ), &c. (cf. ܡܶܚܰܬ, ܡܶܚܬܳܐ § 126 B). The rest pass over entirely, in the Impf. and Inf. Peal, to the analogy of those verbs *primae* ܐ, which have *a* in the Impf., *e. g.*

(1) An individual case is found even of ܐܝܬܪܬ "I have gained" = ܝܺܬܪܶܬ Apost. Apocryph. 806, 7; also ܐܝܕܥܬ "she knew" = ܝܺܕܥܰܬ Spicileg. Syr. 40, 8 (both cases after ܠܐ).

ܢܺܐܪܰܬ݂, ܢܺܐܪܬܽܘܢ (cf. § 23 D) from ܝܺܪܶܬ݂ (1). These have likewise *a* in the Impt. and preserve the 1st rad. as ܝ.

B. In the *Aphel*, ܝܢܰܩ "to suck" still shows the radical ܝ: ܐܰܝܢܶܩ; and so also runs ܐܰܝܠܶܠ "to wail", (if it is really an Aphel). All the rest have *au* in the *Aphel* and *Ettaphal*: ܐܰܘܠܶܕ݂, ܐܶܬ݂ܬܰܘܠܰܕ݂; ܐܰܘܕܺܝ, ܐܶܬ݂ܬܰܘܕܺܝ; ܐܰܘܒܶܫ "to dry up", &c. In this form ܐܰܘܢܶܩ occurs as well as ܐܰܝܢܶܩ. In the inflection this *au* or *ai* is treated exactly like *e. g.* the *aq* in ܐܰܩܛܶܠ.

C. In the Pael and Ethpaal these verbs are not discriminated from strong verbs: *e. g.* ܝܰܠܶܦ, ܐܶܬ݂ܝܰܠܰܦ; ܝܰܠܶܠ, ܡܝܰܠܶܠ, &c. are exactly like ܩܰܛܶܠ, &c.

D. The following tabular statement shows the principal forms which deviate from the general type:

Peal.

Perf. ܝܙܰܦ (2), ܝܶܙܦܶܬ݂, ܝܶܙܦܶܬ݂, ܝܶܙܦܽܘܢ, ܝܶܙܦܘ.

Impf. { ܢܺܐܙܰܦ, ܬܺܐܙܰܦ, ܬܺܐܙܦܺܝܢ, ܢܺܐܙܦܽܘܢ—ܐܺܐܙܰܦ (1st sing.).
ܢܺܐܬܶܒ݂, ܬܺܐܬܶܒ݂, ܬܺܐܬܒܺܝܢ, ܢܺܐܬܒܽܘܢ—ܐܺܐܬܶܒ݂.
ܢܺܐܕܰܥ, ܬܺܐܕܰܥ, ܬܺܐܕܥܺܝܢ, ܢܺܐܕܥܽܘܢ—ܐܺܐܕܰܥ.

Impt. { ܝܙܰܦ, ܝܙܽܘܦ, ܝܙܰܦܶܝܢ.
ܬܶܒ݂, ܬܽܘܒ݂, ܬܶܒ݂ܶܝܢ.
ܕܰܥ, ܕܥܽܘ, ܕܰܥܶܝܢ.

Inf. ܡܶܐܙܰܦ—ܡܶܐܬܰܒ݂, ܡܶܕܰܥ.—Part. pass. ܝܙܺܝܦ.

Ethpeel.

Perf. ܐܶܬ݂ܝܙܶܦ, ܐܶܬ݂ܝܠܶܕܶܬ݂, ܐܶܬ݂ܝܙܶܦܶܬ݂.—Impf. ܢܶܬ݂ܝܙܶܦ, ܢܶܬ݂ܝܠܕܽܘܢ.—Inf. ܡܶܬ݂ܝܙܳܦܽܘ.

Aphel.

ܐܰܘܙܶܦ, ܐܰܘܠܶܕܶܬ݂—ܐܰܘܙܶܦ, ܢܰܘܙܶܦ, ܢܰܘܠܕܽܘܢ—ܡܰܘܙܶܦ—ܡܰܘܙܳܦܽܘ.

Ettaphal.

ܐܶܬ݂ܬܰܘܙܰܦ, ܐܶܬ݂ܬܰܘܠܰܕ݂ܶܬ݂—ܐܶܬ݂ܬܰܘܙܰܦ, ܢܶܬ݂ܬܰܘܠܕܽܘܢ—ܢܶܬ݂ܬܰܘܙܰܦ—ܡܶܬ݂ܬܰܘܙܳܦܽܘ.

Rem. Examples of the Impt. Ethpeel like ܐܶܬ݂ܝܰܠܰܕ݂ and Impt. Ethpaal ܐܶܬ݂ܬܰܘܙܰܦ scarcely ever appear.

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(1) Here too with the West-Syrians the ܝ is occasionally still retained instead of the ܐ, *e. g.* ܐܺܝܪܬܽܘܢ (Deut. 33, 19 according to Barh.), ܢܺܝܩܕܽܘܢ (Bernstein's Johannes S. VI), instead of the usual ܐܺܪܬܽܘܢ, ܢܺܩܕܽܘܢ (ܠܡܺܐܩܕܽܘ variant of ܠܡܰܚܪܳܡܽܘ Matth. 26, 74).

(2) "to borrow", "to lend".

VERBA TERTIAE ܝ.

§ 176. A. Verbs *tertiae* ܝ deviate from the strong verb much more decidedly than the classes hitherto described. The radical *i*, *y* brings about a vowel-termination, and is fused with the endings in various ways. In the Perfect Peal a transitive form of pronunciation with *ā* in the 3rd sing. m. (like ܪܡܳܐ "threw") and an intransitive with *ī* are to be distinguished; but side by side with the latter form there appears and that widely, one with *ā* (*e. g.* ܚܕܺܝ and ܚܕܳܐ "rejoiced" (1)). In the Impt. Peal the transitive form in *ī* has almost completely supplanted the intransitive form in *ai*, v. *infra* D. *Verba tertiae* ܝ.

B. The *Perf.*, except in Peal, always has *ī*, which, like the *ī* of the intransitive Peal, is retained even before endings, and with ܘ forms the diphthong ܝܘ *īu*. The later West-Syrians often attach an additional ܝ, of course a silent one, to the 3rd pl. f. as a diacritic mark, *e. g.* ܐܬܓܠܝ̈ܝܢ = ܐܬܓܠܝ̈ܢ "they (f.) are revealed".

Notice the difference between the 1st sing. ܝܬ݂ with soft ܬ and the 2nd sing. m. ܝܬ with hard ܬ in all classes (2); in the transitive Peal, at least with the East-Syrians, it farther happens that the 1st sing. has *ē* (ܝܬ݂).

C. The *Impf.*, when without any of the endings, terminates in ܐ in all classes; the same is the case with the active *Participles*. With that ܐ the ending *ūn* blends into ܘܿܢ (West-Syrian *ūn*), and the ending *īn* into *ēn*.

D. The *Impt.* sing. m. ends in *ā* in the Pael, Ethpaal, Aphel, (and Ettaphal?).—In the Impt. Ethpeel the ending with the West-Syrians is *ai*, *e. g.* ܐܬܓܠܝ "reveal thyself"; ܐܬܚܙܝ "show thyself"; the East-Syrians vocalise the 1st rad., after the analogy of the strong verb, and write a double, but silent ܝ, thus: ܐܬܓܠܝܝ, ܐܬܚܙܝܝ. The West-Syrians

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(1) So ܝܡܳܐ "swore", alongside of the less frequent ܝܡܺܝ. As variants of the West- and East-Syrian tradition, without consistency on either side, ܝܡܝܬ and ܝܡܝܬ; along with ܝܡܘ is found ܝܡܝܘ &c.

(2) Transgressions against this rule in manuscripts and editions are due to oversight.

also often say ܐܶܬܬܰܘܰܝ as well as ܐܶܬܬܘܰܝ "repent", and even in very early times it is found written (1) plainly ܐܬܬܘܐ.

The intransitive form of the Impt. sing. m. Peal was properly *ai*. But this form is authenticated with certainty still only in ܝܡܝ "swear" (of the class *primae* ܝ at the same time), occurring alongside of ܝܡܝ, and in ܐܫܬܝ "drink" (with prefix ܐ, according to § 51) from ܐܫܬܝ. In other cases the form throughout is ܚܕܝ "rejoice", &c. (On ܬܐ "come", v. § 183).

E. The 3rd pl. m. Perf., at least in Peal, and in like manner the Impt. m. pl., and the 3rd pl. f. Perf. in all the verb-classes, [or Conjugations] have occasionally *lengthened* forms: ܪܡܝܘܢ (ܪܡܐܘܢ, ܪܡܘܢ) = ܪܡܘ; ܪ̈ܡܝܝܢ = ܪ̈ܡܝ; ܬ̈ܢܝܝܢ = ܬ̈ܢܝ; ܐܬܪ̈ܡܝܝܢ = ܐܬܪ̈ܡܝ; ܐܬܬܪ̈ܡܝܝܢ = ܐܬܬܪ̈ܡܝ, &c.; there is also written instead, ܪ̈ܡܝܢ, ܐܬܪ̈ܡܝܢ, ܐܬܬܪ̈ܡܝܢ &c. For ܝܝܢ of the Imperative pl. f. there is also found ܐܝܢ, *e. g.* ܨܠܐܝܢ *i. e.* ܨܠ̈ܝܝܢ "pray ye" (§ 40 E). More rarely we meet here with the short forms in ܝ (probably *āi*) like ܚܕܝ "rejoice ye" (f.); ܐܬܕ̈ܡܝ "be ye like" (f.). In the 1st pl. perf. we meet with ܪܡܝܢܢ, ܚܕܝܢܢ, ܐܬܪܡܝܢܢ &c. as well as ܪܡܝܢ &c.

F. The *Ettaphal* does not occur with sufficient frequency to call for its consideration in the Paradigm. Besides, the only form open to doubt is the Impt. sing. m.; all the other forms follow the analogy of the other reflexives.

On the blending of the Participles in *ē*, and pl. *ēn*, with affixed subject-pronouns v. § 64 A.

Rem. Verbal forms, which showed ܘ as 3rd rad. no longer appear.

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(1) ܐܬܬܘܐ, as it is usually printed in Rev. 2, 5 and 15, is inaccurate. [Gutbir gives ܐܬܬܘܝ]. And yet this remarkable form of the Imperative ܐܬܬܘܐ will have to be recognised, for likewise in Euseb. Church Hist. 211, 1 the two manuscripts which belong to the 6th century have ܐܬܬܘܐ for μετανόησον. The other two,—tolerably ancient also, have ܐܬܘܐ. It looks like a regular Ethpaal form, but the verb appears to occur only in the Ethpeel.

PARADIGM OF VERB TERTIAE ܝ.

	Peal.		Ethpeel.	
Perf. sg. 3. m.	ܪܡܐ	ܚܕܝ	ܐܬܪܡܝ	
3. f.	ܪܡܬ	ܚܕܝܬ	ܐܬܪܡܝܬ	
2. m.	ܪܡܝܬ	ܚܕܝܬ	ܐܬܪܡܝܬ	
2. f.	ܪܡܝܬܝ	ܚܕܝܬܝ	ܐܬܪܡܝܬܝ	
1.	ܪܡܝܬ	ܚܕܝܬ	ܐܬܪܡܝܬ	
pl. 3. m.	ܪܡܘ	ܚܕܝܘ	ܐܬܪܡܝܘ	
3. f.	ܪܡܝ	ܚܕܝ	ܐܬܪܡܝ	
2. m.	ܪܡܝܬܘܢ	ܚܕܝܬܘܢ	ܐܬܪܡܝܬܘܢ	
2. f.	ܪܡܝܬܝܢ	ܚܕܝܬܝܢ	ܐܬܪܡܝܬܝܢ	
1.	ܪܡܝܢ	ܚܕܝܢ	ܐܬܪܡܝܢ	
Impf. sg. 3. m.	ܢܪܡܐ		ܢܬܪܡܐ	
3. f.	ܬܪܡܐ		ܬܬܪܡܐ	
2. m.	ܬܪܡܐ		ܬܬܪܡܐ	
2. f.	ܬܪܡܝܢ		ܬܬܪܡܝܢ	
1.	ܐܪܡܐ		ܐܬܪܡܐ	
pl. 3. m.	ܢܪܡܘܢ		ܢܬܪܡܘܢ	
3. f.	ܢܪܡܝܢ		ܢܬܪܡܝܢ	
2. m.	ܬܪܡܘܢ		ܬܬܪܡܘܢ	
2. f.	ܬܪܡܝܢ		ܬܬܪܡܝܢ	
1.	ܢܪܡܐ		ܢܬܪܡܐ	
Impt. sg. m.	ܪܡܝ		ܐܬܪܡܝ	(ܐܬܪܡܝ)
f.	ܪܡܝ		ܐܬܪܡܝ	
pl. m.	ܪܡܘ		ܐܬܪܡܘ	
f.	ܪܡܝܢ		ܐܬܪܡܝܢ	
Part. act. sg.	ܪܐܡܐ,	ܪܡܝܐ	ܡܬܪܡܐ,	ܡܬܪܡܝܐ
pl.	ܪܡܝܢ,	ܪܡܝܢ	ܡܬܪܡܝܢ,	ܡܬܪܡܝܢ
pass. sg.	ܪܡܐ,	ܪܡܝܐ		
pl.	ܪܡܝܢ,	ܪܡܝܢ		
Inf.	ܡܪܡܐ		ܡܬܪܡܝܘ	

	Pael.	Ethpaal.	Aphel.
Perf. sg. 3. m.	ܪܡܝ	ܐܬܪܡܝ	ܐܪܡܝ
3. f.	ܪܡܝܬ	ܐܬܪܡܝܬ	ܐܪܡܝܬ
2. m.	ܪܡܝܬ	ܐܬܪܡܝܬ	ܐܪܡܝܬ
2. f.	ܪܡܝܬܝ	ܐܬܪܡܝܬܝ	ܐܪܡܝܬܝ
1.	ܪܡܝܬ	ܐܬܪܡܝܬ	ܐܪܡܝܬ
pl. 3. m.	ܪܡܝܘ	ܐܬܪܡܝܘ	ܐܪܡܝܘ
3. f.	ܪܡܝ	ܐܬܪܡܝ	ܐܪܡܝ
2. m.	ܪܡܝܬܘܢ	ܐܬܪܡܝܬܘܢ	ܐܪܡܝܬܘܢ
2. f.	ܪܡܝܬܝܢ	ܐܬܪܡܝܬܝܢ	ܐܪܡܝܬܝܢ
1.	ܪܡܝܢ	ܐܬܪܡܝܢ	ܐܪܡܝܢ
Impf. sg. 3. m.	ܢܪܡܐ	ܢܬܪܡܐ	ܢܪܡܐ
3. f.	ܬܪܡܐ	ܬܬܪܡܐ	ܬܪܡܐ
2. m.	ܬܪܡܐ	ܬܬܪܡܐ	ܬܪܡܐ
2. f.	ܬܪܡܝܢ	ܬܬܪܡܝܢ	ܬܪܡܝܢ
1.	ܐܪܡܐ	ܐܬܪܡܐ	ܐܪܡܐ
pl. 3. m.	ܢܪܡܘܢ	ܢܬܪܡܘܢ	ܢܪܡܘܢ
3. f.	ܢܪܡܝܢ	ܢܬܪܡܝܢ	ܢܪܡܝܢ
2. m.	ܬܪܡܘܢ	ܬܬܪܡܘܢ	ܬܪܡܘܢ
2. f.	ܬܪܡܝܢ	ܬܬܪܡܝܢ	ܬܪܡܝܢ
1.	ܢܪܡܐ	ܢܬܪܡܐ	ܢܪܡܐ
Impt. sg. m.	ܪܡܐ	ܐܬܪܡܐ	ܐܪܡܐ
f.	ܪܡܝ	ܐܬܪܡܝ	ܐܪܡܝ
pl. m.	ܪܡܘ	ܐܬܪܡܘ	ܐܪܡܘ
f.	ܪܡܝܝܢ	ܐܬܪܡܝܝܢ	ܐܪܡܝܝܢ
Part. act. sg.	ܡܪܡܐ, ܡܪܡܝܐ	ܡܬܪܡܐ, ܡܬܪܡܝܐ	ܡܪܡܐ, ܡܪܡܝܐ
pl.	ܡܪܡܝܢ, ܡܪܡܝܢ	ܡܬܪܡܝܢ, ܡܬܪܡܝܢ	ܡܪܡܝܢ, ܡܪܡܝܢ
pass. sg.	ܡܪܡܝ, ܡܪܡܝܐ		ܡܪܡܝ, ܡܪܡܝܐ
pl.	ܡܪܡܝܢ, ܡܪܡܝܢ		ܡܪܡܝܢ, ܡܪܡܝܢ
Inf.	ܡܪܡܝܘ	ܡܬܪܡܝܘ	ܡܪܡܝܘ

VERBA MEDIAE ܘ AND ܝ.

§ 177. A. Verbs, whose 2nd rad. is looked upon as a ܘ, or rather verbs which replace the 2nd rad. by a long vowel, are still farther removed from the general type, in Peal, Aphel, Ethpeel and Ettaphal, than the preceding class. *Verba mediae ܘ & ܝ*

In *Peal* they have *ā* in the Perf. between the two firm radicals (ܩܳܡ "stood"), and *ū* in the Impf. and Impt. (ܢܩܽܘܡ, ܩܽܘܡ). The intransitive מות "to die" alone has *ī* in the Perf. (ܡܺܝܬ).(1) In the Part. act. they have *ā-e*, and with lengthening, *āi-* (ܩܳܐܶܡ, ܩܳܝܡܳܐ): in the Part. pass. *ī* (ܩܺܝܡ), and in the Inf. *ā* (ܡܩܳܡ). The Inf. is sometimes written inaccurately ܡܩܘܡ. The only verb which still exhibits middle ܝ, has *ī* in the Impf. and Impt. (ܢܣܺܝܡ, ܣܺܝܡ)(2); in other respects it is exactly like those with middle ܘ.

B. In the *Aphel* *ī* appears throughout (ܐܩܺܝܡ, ܢܩܺܝܡ), except in the Part. pass. and the Inf. (ܡܩܳܡ, ܡܩܳܡܽܘ).—It is the very same in *Ettaphal*, where only the Inf. has *ā* (ܐܬܬܩܺܝܡ, ܢܬܬܩܺܝܡ—ܡܬ݁ܬܩܳܡܽܘ). *The Ethpeel agrees completely with the Ettaphal*, or rather the Ethpeel in these verbs is quite supplanted by the Ettaphal. In the reflexives even a single ܬ may be written for the double ܬ (§ 36). The frequently occurring reflexive of ܐܦܺܝܣ "to persuade" (with Greek π § 15, from πεῖσαι) is written ܐܬܬܦܝܣ, ܐܬܦܝܣ, and oftenest ܐܛܛܦܝܣ (*eṭπīs*), by assimilation of the ܬ to the π. So by a wrong use, in a few rare cases even ܐܛܛܦܝܪ "to burst out in anger" ("to boil").

C. The prefixes ܢ ܬ ܡ are applied in the Peal and Aphel without a vowel. And yet forms of the prefix with a vowel are not infrequently found, particularly in the poets, like ܢܶܩܽܘܡ, ܐܶܬܽܘܒ, ܢܶܥܺܝܪ "wakens up", ܡܶܥܺܝܪ; rarely we have Infinitives like ܡܶܒܳܬ "to remain". Whether forms of three syllables like ܢܶܩܽܘܡܽܘܢ occurred also, is not certain.

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(1) Very rarely indeed ܡܳܬ is said to appear.

(2) But not in the Perf., where only *sām* occurs, not *sīm*. In verbs *med.* ܘ no trace has been retained of an intransitive mode in the Impf. and Impt. Peal.

D. In the Aphel, hardening occurs according to tradition after the vowel *a* in ܐܰܛܶܝܒ "made ready", and in ܐܰܟ݁ܶܝܠ([1]) "measured", while the softness of the 1[st] rad. may be held certain in ܐܰܗ݂ܶܒ "gave back", ܐܰܚ݂ܙܝ "beheld", ܐܰܒ݂ܶܬ݂ܶܬ݂ "I spent the night"; and many others.

E. *Pael* and *Ethpaal* make use of a double ܝ (*aiy*) in place of the 2[nd] rad., as ܩܰܝܶܡ "to maintain", ܐܶܬ݂ܩܰܝܰܡ; ܦܰܩܶܕ݂ "to charge", &c., but sometimes a double ܘ (*auw*), as ܓܰܘܶܪ "to bedaub" (East-Syrian manner of writing is ܓܰܘܶܪ § 49 B); ܬܰܘܰܪ "to set right", "to admonish" (alongside of ܬܰܪܶܨ "to set or attach on the right side" &c.). The inflection of these verbs is exactly that of the strong verbs.

F. Those verbs also are declined like strong verbs, which have an altogether consonantal *w*, *e. g.* ܪܘܰܙ "to exult", ܪܶܘܙܳܐ, ܢܶܪܘܰܙ, ܪܘܳܙ, &c.; ܠܰܘܺܝ "to add to" (Denominative from ܠܘܳܬ݂ "by, on to"), ܠܘܳܝܳܐ, ܡܰܠܘܳܝܳܐ, &c.; ܐܰܥܘܶܠ "to act wickedly" (from ܥܰܘܠܳܐ "iniquity"); ܪܘܰܚ "to be wide", ܐܰܪܘܰܚ, ܪܰܘܰܚ "to widen" (contrasted with ܐܰܪܺܝܚ "to smell", ܪܰܝܰܚ "to soften, to appease"); ܚܘܰܪ "to be white" (ܚܶܘܳܪ § 116,—contrasted with ܚܳܪ "glanced"). They are mostly Denominatives, and by no means the remains of a formation more original than that of verbs properly *med.* ܘ.

G. The following synopsis gives a view of the deviations from the general type, which occur in these verbs.

Peal.

Perf.		Impf.	
ܩܳܡܶܬ݂	ܩܳܡ (ܩܳܐܶܡ)	ܢܩܽܘܡ	ܢܩܽܘܡ (ܢܩܽܘܡܳܐ)
ܩܳܡܬ݁ܳܐ	ܩܳܡܶܬ݂	ܐܰܩܽܘܡ	ܐܶܩܽܘܡ
ܩܳܡܬ݁	ܩܳܡܬ݁	ܢܩܽܘܡܽܘܢ	ܢܩܽܘܡܽܘܢ
		Impt.	
ܩܳܡܬ݁ܘܢ	ܩܳܡܘ	ܩܽܘܡܘ, ܩܽܘܡ	ܩܽܘܡ, ܩܽܘܡܘ
ܩܳܡܬ݁ܶܝܢ	ܩܳܡܶܝܢ	ܩܽܘܡܶܝܢ	ܩܽܘܡܶܝܢ
ܩܳܡܶܬ݂ܝ	ܩܳܡܝ		

Part. act. ܩܳܐܶܡ (ܩܳܝܶܡ, ܩܳܝܡܳܐ), ܩܳܝܡܳܐ, pass. ܩܺܝܡ (ܩܺܝܡ).

Inf. ܡܩܳܡ (ܡܩܳܡܽܘ, ܡܩܳܡ).

([1]) In certain modifications of meaning, however, the former of these two words is said to be given as ܐܰܛܶܝܒ: and the whole matter is thereby made a subject of considerable doubt. ܐܰܟ݁ܶܝܠ in particular owes its hardness expressly to the silly

Aphel.

Perf.	Impf.	Impt.
ܐܩܝܡ	ܢܩܝܡ	ܐܩܝܡ
ܐܩܝܡܬ	ܐܩܝܡ	ܐܩܝܡܘ
ܐܩܝܡܬ	ܢܩܝܡܘܢ	ܐܩܝܡܝܢ
ܐܩܝܡܘ	Part. act. ܡܩܝܡ	
ܐܩܝܡܬܘܢ	pass. ܡܩܡ	
ܐܩܝܡܢ	Inf. ܡܩܡܘ	

Ettaphal and *Ethpeel.*

ܐܬܬܩܝܡ, ܐܬܬܩܝܡܬ—ܢܬܬܩܝܡ, ܡܬܬܩܝܡ—ܐܬܩܝܡ—ܡܬܩܝܡ—ܡܬܬܩܡܘ.

VERBA MEDIAE GEMINATAE.

§ 178. A. Verbs which restore the 3rd rad. by doubling the 2nd are in their origin closely related to verbs *med.* ܘ, and they still repeatedly give and take to and from them (§ 58). They double the 1st rad. after prefixes, otherwise the 2nd if it is preceded and followed by a short vowel. When there is no ending, and immediately before consonants, the 2nd consonant remains without doubling. Only Peal, Aphel, and Ettaphal fall to be considered here. *Verba mediae geminatae*

In the Perf. Peal all these verbs of course have *a*, and in the Impf. and the Impt. sometimes *o*, sometimes *a*: *e. g.* ܥܰܠ "to enter", ܢܶܥܽܘܠ, ܥܽܘܠ; ܓ݁ܰܙ "to shear", ܢܶܓ݁ܽܘܙ; ܓ݁ܰܫ "to grope", ܢܶܓ݁ܽܘܫ, &c.—ܚܰܡ "to be hot", ܢܶܚܰܡ; ܥܰܫ "to be old", ܢܶܥܰܫ; ܣܰܢ "to be abominable", ܢܶܣܰܢ; ܪܰܓ "to covet", ܢܶܪܰܓ, and many others. The latter set are plainly intransitives. Only ܛܰܥ "to err" has ܢܶܛܥܶ with *e*.

B. The Part. act. is like that in verbs *mediae* ܘ: ܓ݁ܳܐܶܙ, ܪܳܐܶܓ; but doubling makes its appearance whenever the Participle is lengthened: ܓ݁ܳܙܙܳܐ, ܪܳܓ݁ܓ݁ܺܝܢ, &c. Also in these forms, particularly in ܥܰܠ "to enter", an ܐ is usually written, which however has no significance for pronunciation: ܥܳܐܠܺܝܢ or ܥܳܠܠܺܝܢ; ܪܳܐܓ݁ܺܝܢ or ܪܳܓ݁ܓ݁ܺܝܢ. A superfluous ܐ is also sometimes written in the Aphel (§ 35) *e. g.* ܠܡܰܚܐܒ݁ܳܒ݁ܽܘ "to love" for ܠܡܰܚܒ݁ܳܒ݁ܽܘ (Inf.).

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desire to distinguish it from ܐܟܝܠ "eaten" (§ 23 G. *Rem.*). At the same time it is stated that, "in the land of Ḥarrān", that is, in the very home of the dialect, they say ܐܳܟ݂ܶܠ. Thus always ܡܚܶܠ &c.

C. In forms furnished with prefixes (Impf. and Inf. Peal, and the whole of Aphel and Ettaphal), hardening always appears: thus ܢܒܘܙ "robs"; ܐܓܢ "hatched", &c. In this, as also in other respects, these forms (and the Impt. Peal likewise) agree entirely with the formations of verbs *primae* ܢ, so that sometimes a doubt may actually exist as to whether a verbal form belongs to the one or to the other.

In the Perf. Peal the 2nd rad. becomes hard, only when an original vowel following it has been retained: thus like ܪܥ "dashed in pieces", ܪܥܬ, ܪܥܬܘܢ, also ܪܥܘ and even in the later formations ܪܥܘܢ, ܪܥܝܢ; but ܪܥܬ, ܪܥܬ. In the Impt. it is always correspondingly soft: ܪܘܥ, ܪܘܥܝ, ܪܘܥܘ.

D. In the *Ethpeel* the 2nd and 3rd rads. (contrary to the fundamental rule) are kept separate, and the inflection is quite the same as in the strong verb. Only,—when the two come together, the mode of writing is sometimes simplified, *e. g.* ܢܬܒܙܘܢ for ܢܬܒܙܙܘܢ (like ܢܬܩܛܠܘܢ); ܡܬܒܙܐ for ܡܬܒܙܙܐ (like ܡܬܩܛܠܐ) from ܐܬܒܙ "to be robbed", ܐܬܚܫܒ "to be imputed".—In the *Pael* and *Ethpaal* these verbs exactly resemble the strong verbs, although the pronunciation, at least in later times, in cases like ܦܩܩܬ (properly *paqqĕqath*) allowed of a simplification (to *paqqath* or even *paqath*).

E. We give in what follows a complete paradigm of the *Peal* (short only of the secondary forms).

	Perf.	*Impf.*		*Impt.*
sg. 3. m.	ܒܙ	ܢܒܘܙ	sg. m.	ܒܘܙ
3. f.	ܒܙܬ	ܬܒܘܙ	f.	ܒܘܙܝ
2. m.	ܒܙܬ	ܬܒܘܙ	pl. m.	ܒܘܙܘ
2. f.	ܒܙܬܝ	ܬܒܙܝܢ	f.	ܒܘܙܝܢ
1.	ܒܙܬ	ܐܒܘܙ		
pl. 3. m.	ܒܙܘ	ܢܒܙܘܢ	Part. act.	ܒܐܙ, ܒܐܙܐ
3. f.	ܒܙ, ܒܙܝ	ܢܒܙܢ	pass.	ܒܙܝܙ
2. m.	ܒܙܬܘܢ	ܬܒܙܘܢ		
2. f.	ܒܙܬܝܢ	ܬܒܙܢ	Inf.	ܡܒܙ
1.	ܒܙܢ	ܢܒܘܙ		

For the *Aphel* the following abstract may suffice: Perf. ܐܰܝܬܺܝ, ܐܰܝܬܝܳܬ; ܐܰܝܬܺܝܘ, ܐܰܝܬܺܝܘܢ;—Impf. ܢܰܝܬܶܐ, ܢܰܝܬܽܘܢ—Impt. ܐܰܝܬܳܐ, ܐܰܝܬܳܝ;—Part. act. ܡܰܝܬܶܐ, ܡܰܝܬܝܳܐ.—Part. pass. ܡܰܝܬܰܝ,—ܡܰܝܬܝܳܐ.—Inf. ܡܰܝܬܳܝܽܘ.

The Ettaphal would run ܐܶܬܬܰܝܬܺܝ, &c.

VERBS WEAK IN MORE THAN ONE RADICAL.

§ 179. A. Verbs, which contain two weak radicals, present almost no peculiar difficulties. Verbs *primae* ܢ, which are at the same time *tert.* ܝ, show the peculiarities of both classes, *e. g.* from ܢܟܳܐ "to damage" ܢܶܟܶܐ; Aphel ܐܰܟܺܝ, ܡܰܟܶܐ; Impt. Aphel ܐܰܫܶܐ "cause to forget"; ܐܰܣܺܝ "put to the proof", &c. They retain the *n* in the Impt. Peal: ܢܟܺܝ, &c. [Verbs weak in more than one radical.]

Verbs *primae* ܢ, which are at the same time *med.* ܘ or *med. gem.*, retain their *n* in all circumstances, thus *e. g.* ܢܳܐܶܡ (*med.* ܘ) "sleeps"; ܢܳܕ (*med. gem.*) "is abominable".

B. Verbs *primae* ܐ, which are at the same time *tert.* ܝ, correspond: ܐܶܠܳܐ "to wail"; ܐܶܦܳܐ "to bake" (East-Syrian ܐܠܳܐ, ܐܦܳܐ); ܢܺܐܠܶܐ, ܢܺܐܦܶܐ; ܢܺܐܠܽܘܢ (also ܢܶܐܠܽܘܢ § 174 B, *Rem.*); Impt. ܐܶܦܺܝ; f. ܐܶܦܳܝ (East-Syrian ܐܦܳܝ); Ethpeel ܢܶܬܐܦܶܐ, &c. (For a third verb of this kind, which appears in the Peal. v. § 183). Pael ܐܰܣܺܝ "to heal", ܢܐܰܣܶܐ &c.

It is the same with verbs which are at once *primae* and *tertiae* ܝ [*i. e.* they show the variations associated with both types of weakness in the radical]: ܝܡܳܐ "to swear"; ܝܥܳܐ "to sprout": ܝܥܺܝ or (intr.) ܝܡܺܝ (§ 176 D, *Rem.*);—ܢܺܐܡܶܐ, ܢܺܐܥܶܐ; ܡܺܐܡܳܐ (also ܡܶܐܡܳܐ § 175 A, *Rem.*); Aphel ܐܰܘܡܺܝ, ܐܰܘܥܺܝ, to which add ܐܰܘܕܺܝ "to confess" and a few others which do not occur in the Peal: ܐܰܘܕܺܝܟ, ܢܰܘܕܶܐ, ܢܰܘܕܽܘܢ, &c.

C. Verbs *tert.* ܝ, which have a *w* as 2[nd] rad., *e. g.* ܠܘܳܐ "to accompany"; ܫܘܳܐ "to be equal", keep it always as a consonant, and accordingly do not diverge at all from the usual type of verbs *tert.* ܝ: *e. g.* ܠܘܳܐ; ܢܶܠܘܶܐ; ܐܰܫܘܺܝ; ܐܶܫܘܳܐ; ܢܶܫܘܽܘܢ, &c.

D. Even in verbs *secundae* ܐ, which are at the same time *tert.* ܝ, the procedure is in accordance with the rules elsewhere given. What effect these rules have is shown in the following forms: Perf. ܫܳܐܳܐ "to find

fault with", f. ܩܳܝܳܐ, pl. ܩܳܝܢ; Impt. ܩܳܝ, f. ܩܳܝ; Inf. ܡܩܳܐ. Ethpeel ܐܶܬ݂ܩܰܝ.— Intrans. Perf. ܠܐܶܝ "to grow tired", ܠܶܐܝܰܬ݂, ܠܶܐܝܬ݂, ܠܶܐܝܬ݁ܽܘܢ, ܠܶܐܘ, ܠܶܐܝ and ܠܶܐܝܶܢ, ܠܶܐܝ; Impf. ܢܶܠܐܶܐ, ܬܶܠܐܶܝܢ, ܢܶܠܐܽܘܢ; Part. ܠܐܶܐ, ܠܐܶܝ; Inf. ܡܶܠܐܳܐ. Aphel ܐܰܠܐܝ; Part. f. ܡܰܠܐܝܳܐ, &c.

E. Several other combinations, which however occur very seldom indeed,—such as *primae* ܐ and *med. gem.* in ܐܳܢܶܬ (ܐܳܢܶܢܬ) "thou art groaning", or *prim.* ܐ and *med.* ܘ in ܐܶܬ݂ܐܰܘܝܰܬ݂ [1] "she longed for", or *primae* ܝ and *secundae* ܐ as in ܬܶܐܒ݂ܳܐ "she longs for", ܐܶܬ݂ܐܰܝܰܒ݂ (improperly written ܐܶܬ݂ܬܰܐܒ݂ § 33 B) "he longed for", and the triple weakness in ܐܰܐܶܡ (Pael) "to restore to harmony", Ethpaal ܐܶܬ݂ܐܰܐܰܡ (also written, to be sure, ܐܶܬ݂ܐܰܡ)—need no special explanation. ܐܶܝܠܶܠ "to lament" (§ 175 B) has its two *l's* always separated: ܐܶܝܠܠܶܬ݂, &c.

QUADRILITERAL AND MULTILITERAL VERBS.

Quadriliteral and multiliteral verbs. Formation of quadriliterals.

§ 180. As Quadriliterals we reckon here both those verbs which cannot readily be traced back to shorter stems, such as *e. g.* ܒܰܕܰܪ "to scatter", and those, in which this is easily done. To the latter class belong, amongst other:—

(1) Causatives formed with *ša*, like ܫܰܥܒܶܕ "to enslave"; ܫܰܘܬܶܠ "to suspend"; ܫܰܡܠܺܝ "to complete"; and (from *primae* ܘ or ܝ) ܫܰܘܕܰܥ "to proclaim"; ܫܰܘܫܶܛ "to stretch forth"; ܫܰܘܕܺܝ "to promise"; ܫܰܘܚܰܪ "to delay" (אחר).

(2) The few quadriliterals formed with *sa* ܣܰܪܗܶܒ "to hasten"; ܣܰܩܒܶܠ "to bring against"; ܣܰܘܣܺܝ "to tend or nurse" (probably from אסי).

(3) Denominatives in *n*, like ܐܶܫܬܰܕܰܢ "to be possessed", from ܫܶܐܕܳܢܳܐ "demoniac" (adj. from ܫܺܐܕܳܐ "demon"); ܚܰܡܣܶܢ "to sustain", "to hold out".

(4) Denominatives in *ī*: ܢܰܟ݂ܪܺܝ from ܢܽܘܟ݂ܪܳܝܳܐ "foreign"; ܒܰܝܬܺܝ οἰκειοῦν from ܒܰܝܬܳܝܳܐ οἰκεῖος (from ܒܰܝܬܳܐ "house").

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[1] This form is at an early date disfigured in many ways.

(5) Denominatives formed by reduplication of the 3rd radical, like ܥܒܕܕ "to make a slave of" (ܥܒܕܐ); ܥܙܪܪ "to wrap in swaddling clothes" (ܥܙܪܘܪܐ).

(6) Reduplicated forms like ܐܬܓܘܪܪ "to chew the cud" from גרר; ܐܬܒܘܪܪ "to become stupid" from בור.

(7) Reduplicated forms like ܒܠܒܠ "to complicate", and ܓܪܓܪ "to drag", from בלל, גרר; ܙܥܙܥ "to shake"; and ܪܘܪܡ "to raise up" from רום, זוע.

(8) Forms like ܣܝܒܪ "to maintain", "to nourish", from סבר; ܐܬܥܘܩܕ "to be wreathed", from עקד; ܐܬܫܘܟܪ "to lean upon a staff" (ܫܘܟܪܐ). And so too, others of all sorts.

To these may be added simple Denominatives like ܬܠܡܕ "to teach" from ܬܠܡܝܕܐ "disciple"; ܡܫܟܢ "to pledge", from the Assyrian borrowed-word ܡܫܟܢܐ "pledge"; ܐܬܓܝܘܪ "to become a proselyte", from the Jewish word ܓܝܘܪܐ; ܨܘܪ "to give form" (ܨܘܪܬܐ), &c.; and, along with these, even compounds like ܐܬܒܪܢܫ "to become man", from ܒܪ ܐܢܫܐ; ܒܥܠܕܒܒ "to be an adversary", from ܒܥܠܕܒܒܐ (from ܕܒܒܐ + ܠ + ܕ), &c. Along with these Quadriliterals there are many also from Greek words, like ܩܛܓܪ "to accuse", from κατήγορος; ܩܬܪܣ "to remove", "to depose", from καθαίρεσις, &c.; ܠܣܛܝ "to rob" from ܠܣܛܝܐ λῃστής.

The Quadriliterals have an Active form, and a Reflexive form: ܥܪܓܠ "to roll" (trans.), ܐܬܥܪܓܠ "to roll" (intrans.); ܬܠܡܕ "to teach", ܐܬܬܠܡܕ "to be taught"; ܢܟܪܝ "to estrange", ܐܬܢܟܪܝ "to become estranged"; ܫܘܕܥ "to notify", ܐܫܬܘܕܥ "to understand, *or* know", &c. Many appear in the reflexive form only.

§ 181. *The inflection is exactly that of the Pael and corresponding Ethpaal*, except that in this case the two middle consonants take the place of the one double consonant, thus: ܥܪܓܠ like ܩܛܠ, ܥܪܓܠܬ, ܥܪܓܠܬܘܢ; Impf. ܢܥܪܓܠ, ܢܥܪܓܠܘܢ; Impt. ܥܪܓܠ, ܥܪܓܠܘ; Part. act. ܡܥܪܓܠ, ܡܥܪܓܠܐ; pass. ܡܥܪܓܠ, ܡܥܪܓܠܐ; Inf. ܡܥܪܓܠܘ (*Nomen actionis* ܥܘܪܓܠܐ § 123).—Reflexive ܐܬܥܪܓܠ, ܐܬܥܪܓܠܬ; Impf. ܢܬܥܪܓܠ, ܢܬܥܪܓܠܘܢ; Impt. ܐܬܥܪܓܠ; Part. ܡܬܥܪܓܠ, ܡܬܥܪܓܠܐ; Inf. ܡܬܥܪܓܠܘ. Inflection.

It makes no difference whether the 2nd letter be a ܘ or a ܝ, as, for instance, in ܣܲܝܒܲܪ "to support"; ܣܲܘܒܲܪ "to announce".

Those which end in *ī* follow entirely the analogy of the Pael of *tert.* ܝ, *e. g.* ܫܲܡܠܺܝ "to complete", ܫܲܡܠܺܝܬ݂, ܫܲܡܠܺܝܬ݁ (2nd sing. m.), ܫܲܡܠܺܝܬ݂ (1st sing.), ܫܲܡܠܺܝܘ; Impf. ܢܫܲܡܠܶܐ, ܢܫܲܡܠܽܘܢ; Impt. ܫܲܡܠܳܐ.—Reflexive ܐܶܫܬܲܡܠܺܝ, ܐܶܫܬܲܡܠܺܝܬ݂, &c. Of an Impt. of the Reflexive of such verbs I know only the forms ܐܶܫܬܲܪܚܰܝ (1) (ܐܶܫܬܲܪܚܰܝ?) and ܐܶܫܬܲܥܒܰܝ (2); and these do not end in *ā*, as one would have expected.

Multiliteral verbs. § 182. In like manner several Quinqueliterals also appear. To this class belong first, verbs which repeat the two last radicals, like ܐܶܬ݂ܚܲܠܡܲܠܡ "to have bad dreams", from ܚܶܠܡܳܐ "a dream", and ܫܲܪܓ݂ܪܸܓ݂ "to stir up fancies", the reflexive of which, ܐܶܫܬܲܪܓ݂ܪܲܓ݂ "to have fancies", (from ܫܪܳܓ݂ܳܐ "a little lamp", a borrowed-word from the Persian) occurs frequently. Farther, words occur like ܐܶܫܬܲܒ݂ܗܲܪ (ܒܗܪ) "to show one's self off", "to swagger". The inflection of these verbs is quite like that of the Quadriliterals, except that here it is generally the first consonant which is without the vowel.

Rem. Detached words like ܐܶܬ݂ܕܲܝܢܰܢ "to be at law" (ܕܳܢ ܕܺܝܢܳܐ); ܐܶܬ݂ܩܽܘܒܲܪܢܶܛ "to be a *κυβερνήτης*", and even ܐܶܬ݂ܒܥܶܠܕܒ݂ܒ݂ "to be an enemy" (ܒܥܶܠ ܕܒ݂ܳܒ݂ܳܐ), and ܐܶܬ݂ܟ݂ܪܺܣܛܝܰܢ "to be a *χριστιανός*" are to be regarded as affected malformations, which in no way belong to the language.

LIST OF ANOMALOUS VERBS.

List of anomalous verbs. § 183. (1) ܐܶܫܟܰܚ "to find" (Aphel) instead of ܐܲܫܟܰܚ; so ܢܶܫܟܰܚ, ܡܶܫܟܰܚ (Part.), ܡܶܫܟܚܳܢܽܘܬ݂ܳܐ. Only the Part. passive is transferred to the Peal: ܫܟܺܝܚ (3). A new Aphel, certified only in later times, appears perhaps in ܐܲܫܟܰܚ "to cause to find" Job 7. 2 Hex.

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(1) Lagarde, Anal. 20, 28 (6 Codd.).

(2) Gregor. Naz. Carm. II, 23, 21; but ܐܶܫܬܲܥܒܳܐ in Testam. Jesu Christi 104, 12.

(3) So ܫܟܺܝܪ "*foedus*" (adj.) from ܫܲܟܰܪ "*foedare*" &c. A Peal ܫܟܰܪ in this or in a similar meaning does not otherwise occur. The forms given by Payne-Smith 4158 all belong to the Pael. ܫܲܟܰܪ is properly, perhaps, a Shaphel of כער.

(2) ܐܶܬܳܐ "to come". Impt. ܬܳܐ (with loss of the ܐ and with *ā*), f. ܬܳܝ; pl. ܬܳܘ, f. ܬܳܝܶܢ (ܬܳܝܶܝܢ).—Aphel ܐܰܝܬܺܝ. Ettaphal ܐܶܬܬܰܐܬܺܝ.

(3) ܪܗܶܛ "to run". Impt. ܪܗܰܛ([1]).

(4) ܐܶܙܰܠ "to go". The ܠ falls out (§ 29), as often as it would otherwise have to follow a vowel-less ܙ, and take a vowel itself, thus ܐܶܙܠܶܬ (1[st] sg.): ܐܶܙܠܰܬ (3 f. sing.); ܢܐܙܠܘܢ; ܐܶܙܠܝ; ܐܶܙܠܶܝ, &c., but ܐܶܙܰܠܬ, ܐܶܙܰܠܬܘܢ([2]) &c. Impt. ܙܶܠ (with falling away of the ܐ and with *e*), ܙܶܠܝ, ܙܶܠܘ, ܙܶܠܶܝܢ. Only the Peal occurs.

(5) ܣܠܶܩ "to ascend". The ܠ is assimilated to the ܣ, whenever the latter stands in the end of a syllable and the former comes first in the one immediately following. These forms, namely Impf. and Inf. Peal, Aphel and Ettaphal, look just as if they had been derived from נסק. thus: ܢܶܣܰܩ, ܢܶܣܩܘܢ, ܬܶܣܩܘܢ, ܡܶܣܰܩ; ܐܰܣܶܩ, ܐܰܣܶܩܬ, ܡܰܣܶܩ, ܡܰܣܩܳܐ, ܡܰܣܳܩܘ, ܢܶܬܬܰܣܰܩ, &c. (Pael and Ethpaal are regular ܣܰܠܶܩ, ܐܶܣܬܰܠܰܩ.) The Impt. too runs as if from נסק (§ 173 C): ܣܰܩ, ܣܰܩܝ, ܣܰܩܘ (ܣܰܩܘܢ), ܣܰܩܶܝܢ.

(6) ܝܗܰܒ "to give" (with poets also dissyllabic, thus ܝܗܶܒ doubtless) loses its ܗ in the forms ܝܰܗܒܶܬ, ܝܰܗܒܰܬ, ܝܰܗܒܬ, ܝܰܗܒܘ, ܝܰܗܒ (ܝܰܗܒܘܢ), ܝܰܗܒܬܘܢ, ܝܰܗܒܬܶܝܢ, ܝܰܗܒܢ; but ܝܗܶܒܬ, ܝܗܰܒܬ (the East-Syrians throw it out in these forms also, § 38). Impt. ܗܰܒ, ܗܰܒܝ, ܗܰܒܶܝܢ (the *a* occurring on account of the guttural, by § 169). Part. act. ܝܳܗܶܒ, ܝܳܗܒܳܐ;—pass. ܝܗܺܝܒ. For the Inf. (only as Inf. absol., along with forms from ܝܗܒ) ܡܶܗܰܒ; but usually a ܡܶܬܰܠ, from נתל appears instead, which also supplies the Impf.; one says only ܢܶܬܶܠ, ܢܶܬܠܘܢ, &c.—Ethpeel is regular, ܐܶܬܝܗܶܒ, ܐܶܬܝܰܗܒܰܬ, &c. No other conjugations from ܝܗܒ or ܢܬܠ are in use.

(7) ܚܝܳܐ "to live". The Perf. is regular: ܚܝܳܐ, ܚܝܳܬ, ܚܝܺܝܬ, ܚܝܺܬ, ܚܝܘ, ܚܝܺܝܢ, ܚܝܺܝܬܘܢ, ܬܚܝܶܝܢ.—So too the Impt.: ܚܝܺܝ, ܚܝܳܝ, ܚܝܘ. But the Impf. is formed as if from a verb *med. gem.*: ܢܚܶܐ, ܐܚܶܐ, ܬܚܘܢ, ܐܚܘܢ (and no

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([1]) The pronunciation *hat* with the falling away of the *r* appears to be known neither to the ancient tradition of the East-Syrians, nor to that of the West-Syrians.

([2]) In Bernstein's Johannes are varying forms like ܠܡܐܙܠ, ܐܶܙܰܠܘ, &c. which have *ē*, alongside of those like ܠܡܶܐܙܰܠ &c. which have ܐ— (§ 174 B. *Rem.*).

doubt ܢܚܐ, ܐܚܐ). Now this readily passes into the form of verbs *primae* ܐ: even at a pretty early date there is found written ܢܐܚܐ, and the later West-Syrians at least have ܬܐܚܐ, ܐܐܚܐ, &c. The Inf. too is ܡܚܐ (ܡܚܝܘ, ܡܐܚܝܘ).—Part. ܚܐܐ, f. ܚܝܐ; pl. ܚܝܝܢ or ܚܐܝܢ, f. ܚܝܢ (¹). The Aphel too is formed as if from *med. gem.*: ܐܚܝ, ܐܚܝܬ, ܐܚܝܘܗ; ܢܚܐ; ܡܚܐ; ܡܚܝܢ (Part. pass.); ܡܚܝܢܘܗ (*Nomen agentis* ܡܚܝܢܐ). The mode of writing which is preferred for these Aphel forms is ܐܐܚܐ, ܡܐܚܐ, &c. (§ 35). So with the Ettaphal ܐܬܬܚܝ.

(8) ܗܘܐ "to be". The Perf. ܗܘܬ, ܗܘܝܬ, &c. is quite regular: as an enclitic, however, it loses (v. §§ 38; 299) its ܗ: ܗ̄ܘܐ, ܗ̄ܘܬ, &c. The Impf. also is usually quite regular: ܢܗܘܐ, ܬܗܘܐ, ܢܗܘܘܢ, &c.; still, the following secondary forms occur, in which the ܗ has fallen out, and with no difference of meaning: ܢܘܐ, ܬܘܐ, ܢܘܘܢ, ܬܘܘܢ, ܬܘܝܢ (2 sing f.). Even the first two forms are far less frequently employed than the full forms, and the others still less frequently, in particular the last one. Notice alongside of the Part. ܗܘܐ, ܗܘܝܐ "being, becoming", the Part. pass. ܗܘܐ, ܗܘܝܐ, pl. ܗܘܝܢ (Emph. st. ܗܘܝܐ) "existing" (or "created") and the verbal adjective ܗ̄ܘܝܐ, ܗ̄ܘܝܬܐ "been" (§ 118).

VERBS WITH OBJECT-SUFFIXES.

Verbs with object-suffixes. (a) With strong termination. Leading rules.

§ 184. V. *supra* § 66.

The 1st person of the verb cannot have the suffixes of the 1st joined to it, nor the 2nd those of the 2nd. (²) There is no suffix of the 3rd pl.; the separate ܐܢܘܢ, or ܐܢܝܢ supplies its place.

ܗܝ,—which comes in room of ܝܗ after a vowel-ending,—becomes, with *ā*, ܝܗܝ; with *ī* it becomes ܘܗܝ; with *ē*, ܘܗܝ (§ 50 A. (3)).

Before Suffixes, ܬ of the 2nd sg. m. Perf. is modified into ܬ̈;
ܬܝ of the 2nd sg. f. Perf. into ܬܝ̈;
ܢ of the 1st pl. Perf. into ܢ̈;

(¹) Not to be confounded with the adjective ܚܝ, ܚܝܐ, &c. "living", "active".

(²) The only exception known to me is the poetical expression ܕܐܚܙܝܢܝ "that I might see myself", Ephr. II, 506 C.

the ending ܘܿ, ܘܢ (ܬܘܢ) into ܘܢܳ, ܘܢܳ (ܬܘܢܳ);
the ending ܝ̈ into ܝ̈ܢܳ (more rarely ܝ̈ܬܳ);
the ending ܝ into ܝܳ;
the ending ܝ̈ (ܬܝ̈) into ܝ̈ܢܳ (ܬܝ̈ܢܳ);
and the 3 pl. f. Perf. is made to end in *ā*.

The *ā* of these forms is wanting, however, before the suffix of the 2nd sing. f. ܟܝ̈, which here preserves its *e*, (probably also in the 3rd pl. f. before the suffix of the 2nd pl.).—Secondary forms also occur in which the suffix of the 3rd sing. m. (ܗܝ̈) retains the *e*.

The forms of the Impf. which end in the 3rd consonantal rad. (3 sg. m. and f.; 2 sg. m.; 1. sg. and pl.) assume an *ī* before the suffixes of the 3rd sing.; the Impt. sing. m. takes an *ā* or an *ai* before all suffixes, when it ends in a consonant.

Attention should be paid to the distinction between ܬ݂ and ܬ݁ in the different persons of the verb. Only the East-Syrians, however, are consistent in this matter; the West-Syrians frequently give a *hard* sound even to the ܬ of the 3rd sing. fem.

The verbal forms are least altered before the suffixes of the 2nd pl. (ܟܘܢ and ܟܝ̈ܢ).

Seeing that these suffixes ܟܘܢ and ܟܝ̈ܢ are treated entirely alike, and that, besides, very few vouchers are found for the latter, I leave it out of the Paradigm. For the forms of the Impf. which end in the 3rd rad., the 3rd sing. m. may suffice as their representative; for those in *ūn*, the 3rd pl. m.; for those in *ān*, the 3rd pl. f.

I mark with an asterisk (*) those forms, of which the accuracy does not appear to be fully established.

§ 185. REGULAR VERB

Perfect Peal.	Sg. 1st	Sg. 2. m.	Sg. 2. f.
Sg. 3. m.	ܩܛܠܢܝ	ܩܛܠܟ	ܩܛܠܟܝ
3. f.	ܩܛܠܬܢܝ	ܩܛܠܬܟ	ܩܛܠܬܟܝ
2. m.	ܩܛܠܬܢܝ	—	—
2. f.	ܩܛܠܬܝܢܝ	—	—
1.	—	ܩܛܠܬܟ	ܩܛܠܬܟܝ
Pl. 3. m.	ܩܛܠܘܢܝ	ܩܛܠܘܟ	ܩܛܠܘܟܝ
3. f.	ܩ̈ܛܠܢܝ	ܩ̈ܛܠܟ	ܩ̈ܛܠܟܝ*
2. m.	ܩܛܠܬܘܢܢܝ	—	—
2. f.	ܩܛܠܬܝܢܢܝ	—	—
1.	—	ܩܛܠܢܟ	ܩܛܠܢܟܝ*
Impf. Peal.			
Sg. 3. m.	ܢܩܛܠܢܝ	ܢܩܛܠܟ	ܢܩܛܠܟܝ
2. m.	ܬܩܛܠܢܝ / ܬܩܛܘܠܢܝ	—	—
2. f.	ܬܩܛܠܝܢܝ	—	—
Pl. 3. m.	ܢܩܛܠܘܢܢܝ	ܢܩܛܠܘܢܟ	ܢܩܛܠܘܢܟܝ
3. f.	ܢܩܛܠܢܢܝ	ܢܩܛܠܢܟ	ܢܩܛܠܢܟܝ*
Impt. Peal.			
Sg. m.	ܩܛܘܠܝܢܝ	—	—
f.	ܩܛܘܠܝܢܝ	—	—
Pl. m.	ܩܛܘܠܘܢܝ / ܩܛܘܠܘܢܢܝ	—	—
f.	ܩܛܘܠܝܢܝ* / ܩܛܘܠܝܢܢܝ	—	—
Inf. Peal.	ܡܩܛܠܢܝ	ܡܩܛܠܟ	ܡܩܛܠܟܝ
Pael.	ܡܩܛܠܘܬܢܝ	ܡܩܛܠܘܬܟ	ܡܩܛܠܘܬܟܝ

WITH SUFFIXES. (Peal.)

Sg. 3. m.	Sg. 3. f.	Pl. 1.	Pl. 2. m.
ܩܛܠܗ	ܩܛܠܗ̇	ܩܛܠܢ	ܩܛܠܟܘܢ
ܩܛܠܬܗ	ܩܛܠܬܗ̇	ܩܛܠܬܢ	ܩܛܠܬܟܘܢ
ܩܛܠܬܝܗܝ	ܩܛܠܬܗ̇	ܩܛܠܬܢ	—
ܩܛܠܬܝܘܗܝ	ܩܛܠܬܝܗ̇	ܩܛܠܬܝܢ	—
ܩܛܠܬܗ	ܩܛܠܬܗ̇	—	ܩܛܠܬܟܘܢ
ܩܛܠܘܗܝ	ܩܛܠܘܗ̇	ܩܛܠܘܢ	ܩܛܠܘܟܘܢ
ܩ̈ܛܠܝܗܝ	ܩ̈ܛܠܝܗ̇	ܩ̈ܛܠܝܢ	ܩ̈ܛܠܟܘܢ*
ܩܛܠܬܘܢܝܗܝ	ܩܛܠܬܘܢܝܗ̇	ܩܛܠܬܘܢܢ	—
ܩܛܠܬܝܢܝܗܝ	ܩܛܠܬܝܢܝܗ̇	ܩܛܠܬܝܢܢ	—
ܩܛܠܢܝܗܝ	ܩܛܠܢܗ̇	—	ܩܛܠܢܟܘܢ
ܢܩܛܠܝܘܗܝ / ܢܩܛܠܝܗ	ܢܩܛܠܝܗ̇	ܢܩܛܠܢ	ܢܩܛܘܠܟܘܢ
ܬܩܛܠܝܗ, ܬܩܛܠܝܘܗܝ / ܬܩܛܘܠܝܗܝ	ܬܩܛܠܝܗ̇ / ܬܩܛܘܠܝܗ̇	ܬܩܛܠܢ / ܬܩܛܘܠܢ	—
ܬܩܛܠܝܢܝܗܝ / ܬܩܛܠܝܝܗ	ܬܩܛܠܝܢܗ̇	ܬܩܛܠܝܢܢ*	—
ܢܩܛܠܘܢܝܗܝ / ܢܩܛܠܘܢܗ	ܢܩܛܠܘܢܗ̇	ܢܩܛܠܘܢܢ	ܢܩܛܠܘܢܟܘܢ
ܢܩܛܠܢܝܗܝ / ܢܩܛܠܝܢܗ	ܢܩܛܠܢܗ̇	ܢܩܛܠܢܢ	ܢܩܛܠܢܟܘܢ*
ܩܛܘܠܝܗܝ	ܩܛܘܠܝܗ̇	ܩܛܘܠܝܢ	—
ܩܛܘܠܝܘܗܝ	ܩܛܘܠܝܗ̇	ܩܛܘܠܝܢ	—
ܩܛܘܠܘܗܝ / ܩܛܘܠܘܢܝܗܝ	ܩܛܘܠܘܗ̇ / ܩܛܘܠܘܢܗ̇	ܩܛܘܠܘܢ / ܩܛܘܠܘܢܢ	— / —
ܩܛܘܠܝܗܝ / ܩܛܘܠܝܢܝܗܝ	ܩܛܘܠܝܗ̇* / ܩܛܘܠܝܢܗ̇	ܩܛܘܠܝܢ* / ܩܛܘܠܝܢܢ	— / —
ܠܡܩܛܠܗ	ܠܡܩܛܠܗ̇	ܠܡܩܛܠܢ	ܠܡܩܛܠܟܘܢ
ܩܛܝܠܘܬܗ	ܩܛܝܠܘܬܗ̇	ܩܛܝܠܘܬܢ	ܩܛܝܠܘܬܟܘܢ

Observations on the Perfect.

§ 186. *On the Perfect*: For the 3 pl. m. there appears also before suffixes, although rarely, the lengthened form in *ūn(ā)*, as ܣܳܡܽܘܢܳܝܗܝ "they laid him"; ܚܕܪܘܢܢܝ (no doubt ܚܕ݂ܰܪܽܘܢܳܢܝ) "they encompassed me":— Overbeck's 'Ephraim Syr. &c.' 137, 9; ܐܰܓܥܠܽܘܢܳܟ "they entrusted thee".— Julianus 90, 25; ܐܰܝܢܩܽܘܢܳܟ "they gave thee suck" Jac. Sar., Constantin v. 402 Var. (cf. § 197).—In the same way there occur for the 3 pl. f. forms with *ēn(ā)*, like ܚܙܰܝ̈ܢܶܝܢܳܗ̇ (also written ܚܙܰܝ̈ܢܳܗ̇, which has been inaccurately understood as ܚܙܳܝܢܳܗ̇; hardly perhaps to be pronounced ܚܙܰܝ̈ܢܶܢܳܗ̇).

For the 3rd sg. f., with suffix of the 2nd pl. there is found as a variant for ܒܶܛܢܰܬ݂ܟ݂ܽܘܢ "conceived you" Is. 51, 2, the doubtless more original ܒܛܶܢܰܬ݂ܟ݂ܽܘܢ (from the intrans. ܒܛܶܢ).

The 3rd pl. m. sometimes remains without ending before the suff. of the 2nd pl.: ܐܰܠܨܘܟ݂ܽܘܢ (East-Syrian ܐܰܠܨܽܘܟ݂ܽܘܢ § 174 A) Judges 10, 12 "they oppressed you"; and ܐܰܕܠܚܽܘܟ݂ܽܘܢ ἐτάραξαν ὑμᾶς, Acts 15, 24 (also Hark.).

Examples of variations.

§ 187. The trifling *variations* from the Paradigm, which are called for in Intransitives, in certain weak roots, and in the Pael and Aphel, are shown by the following examples, to the analogy of which the other forms also give way: *Intransitives*; ܪܚܶܡܬܳܗ̇ "she loved her"; ܒܛܶܢܬܰܢܝ "she conceived me".— *Weak*; ܐܰܚܕܳܗ̇ "he held her"; ܐܰܪܥܳܟ݂ܽܘܢ "he met you"; ܐܶܚܕܰܬ݂ܢܝ "she held me"; ܝܰܠܕܰܢ "begat us"; ܝܶܠܕܰܬ݂ܟ݂ "she brought thee forth"; ܝܶܕܥܬܟ݂ܽܘܢ "I knew you"; ܝܺܕܥܽܘܟ݂ "they knew thee"; ܝܰܗܒܳܗ̇ "he gave her"; ܝܰܗܒܬܳܟ݂ "I gave thee" (§ 183); ܫܰܐܠܳܟ݂ "he begged thee"; ܫܰܐܠܽܘܟ݂ "they begged thee" (others—ܫܶܐܠܳܟ݂, ܫܶܐܠܽܘܟ݂, cf. § 171); ܫܡܰܥܟ݂ܽܘܢ "he heard you"; ܣܳܡܬܳܗ̇ (others—ܣܳܡܰܬ݂ܳܗ̇ § 184) "she set her"; ܣܳܡܬܰܢܝ "thou didst set me"; ܣܳܡܬܳܟ݂ "I set thee"; ܣܳܡܬܟ݂ܽܘܢ "I set you"; ܣܳܡܽܘܗܝ, ܣܳܡܽܘܢܳܝܗܝ "they set him"; ܟ݂ܪܳܗ̇ "he dug it (f.)"; ܦܶܫܚܰܬ݂ܶܗ "she dashed it (m.) in pieces"; ܐܶܪܓܶܒ݂ܬܳܗ̇ "I desired her"; ܢܓܰܕ݂ܽܘܗܝ "they dragged him forth".

Pael and *Aphel*: ܒܰܪܟܶܗ "he blessed him"; ܩܰܒܠܰܢ "he received us"; ܦܰܩܶܕ݂ܟ݂ܽܘܢ "he ordered you"; ܐܰܕܪܟܶܗ "he reached him, *or* came up with him"; ܩܰܒܠܰܬ݂ܶܗ "she received him"; ܛܰܒܠܰܬ݂ܢܝ "she dipped me"; ܚܰܝܠܶܬ݂ܟ݂ "I strengthened thee"; ܐܰܪܓܶܙܬܺܝܢܝ "thou (f.) didst make me angry";

ܐܘܕܥܬܟܘܢ "I made known to you"; ܒܪܟܢܟܘܢ "we blessed you"; ܐܘܕܥܢܟܘܢ "we made known to you"; ܐܫܠܡܬܘܢܝܗܝ "you delivered him up"; ܒܬܠܘܗ̇ "they deflowered her"; ܫܒܚܢܝܗܝ "they (f.) praised him"; ܐܬܡܗܢܢ "made (3 pl. f.) us astonished": ܐܫܟܚܢܝܗܝ "found (3 pl. f.) him"; ܐܣܩܗ "he made him ascend" (§ 183); ܐܦܩܬܟܘܢ "I led you forth";— ܒܝܐܬܢܝ "thou comfortedst me" (§ 172 A); ܛܡܐܘܗܝ "polluted (3 pl.) him"; ܫܐܠܘܢ "they asked us";— ܐܩܝܡܗ "he raised him up"; ܐܙܝܥܬܝܗ̇ "thou didst disturb her"; ܐܙܝܥܬܟ "she disturbed thee"; ܐܩܝܡܘܗܝ "they raised him up", "established him"; ܐܦܝܣܘܢܝܗܝ "they persuaded him".— ܐܚܒܢܝ "he loved me"; ܐܚܒܬܢܝ "thou lovedst me"; ܐܚܒܬܟܘܢ "I loved you"; ܐܬܝܪܘܗܝ "they made him eager"; ܐܥܠܗ "he introduced him"; ܐܥܠܘܟܝ "they introduced thee (f.)"; ܐܥܠܬܟܘܢ "I introduced you (pl.)".

§ 188. *On the Imperfect*: The 2nd form of the 2nd sg. m. accomodates itself entirely to the Impt. sg. m. (§ 190). It serves properly to denote prohibition (with ܠܐ "not"), but it stands also in other uses, just as the original form stands also in prohibition. **On the Imperfect.**

The 2nd sg. f. also takes before suffixes the form ܝܢ: thus, ܬܨܘܕܝܢܢܝ "thou (f.) dost hunt me"; ܬܙܕܩܝܢܝܗܝ "thou art justifying him"; ܬܚܢܩܝܢܗ̇ "thou art choking her".

The forms of the suff. of the 3rd sg. m. ܝܗ and ܢܝܗܝ alternate without distinction in the cases concerned. With f. suff., forms like ܢܩܛܠܝܗ̇ in place of ܢܩܛܠܝܢܗ̇, &c. occur more rarely.

For ܢܗܝ there occurs in the Codex Sinaiticus ܢܗ (how pronounced?), interchanging with the usual forms, *e. g.* ܐܣܒܢܗ "I take him" (= ܐܣܒܝܢܝܗܝ); ܢܫܟܚܢܗ "finds him"; ܐܣܝܡܢܗ "I place him"; ܐܪܚܡܢܗ "I pity him", &c. So ܢܕܘܢܢܗ "judges him" Isaac I, 242 v. 397. Isolated cases of ܢܗܘ used instead, occur in the Cod. Sin., *e. g.* ܢܫܠܛܢܗܘ "gives him power" (= ܢܫܠܛܢܝܗܝ); so ܢܐܠܨܢܗܘ "we constrain him" Vita St. Antonii ed. Schulthess 11 paen. (1)

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(1) There is an additional example there of such a form. The editor draws attention,—in the Introduction p. 5, *Rem.* 3—, to several others in the cod. D of the Vita Alexis.

The very rare forms in ܘ instead of ܘܢ before suffixes are hardly certain, like ܢܣܡܟܘܢܝ "they support me" Apost. Apocr. 316, 4 *ab. inf.* and ܢܪܕܦܘܗܝ according to Martin in a *Karkafish* gloss of a Parisian Codex of Jer.

Examples of variations.

§ 189. *Examples of variations* (¹): *With a*: ܢܶܥܒܪܳܟ݂ܘܢ "he takes you away"; ܐܶܬ݂ܒܪܳܟ݂ܘܢ "I break you"; ܐܶܣܰܒ݂ܟ݂ܘܢ "I take you"; ܐܶܣܰܒ݂ܶܗ "I take her"; ܐܶܢܫܩܝܘܗܝ "I kiss him"; ܢܶܛܪܘܢܳܗ "keep (3 pl.) him"; ܬܶܢܨܒܝܢܳܗ "thou (f.) plantest her";—ܐܶܬܠܟܝ "I give thee (f.)"; ܐܶܬܠܟܶܝܢ "I give you (f.)";—ܬܶܐܟܠܟܶܝܢ "she eats you"; ܐܶܐܚܕܝܘܗܝ "I hold him"; ܢܶܐܚܕܘܢܳܝܗܝ "they hold him"; ܢܺܐܪܬܘܢܳܗ "they inherit it (f.)"; ܬܶܕܥܘܢܳܗ "you know her";—ܐܶܫܐܠܝܘܗܝ (ܐܶܫܰܐܠܝܘܗܝ § 34) "I beg him"; ܬܶܫܐܠܘܢܢܝ "you beg me, *or* ask me";—ܐܶܕܘܢܟܝ "I judge thee (f.)"; ܢܕܘܢܝܘܗܝ "we judge him"; ܐܶܕܘܢܟܘܢ "I judge you"; ܢܕܘܢܘܢܟܝ "they judge thee (f.)"; ܢܨܘܬܢܳܝܗܝ "they (f.) listen to him"; ܢܣܝܡܘܢܳܝܗܝ "they place him";—ܢܪܓܝܗ "lusts after her".

Pael and *Aphel*: ܢܒܪܟܢ "blesses us"; ܬܰܥܡܪܢܝ "thou causest me to dwell"; ܐܟܢܫܟܝ "I gather thee (f.)"; ܢܝܬܪܘܢܟܝ "they give thee (f.) gain"; ܢܫܒܚܘܢܗ, ܢܫܒܚܘܢܳܝܗܝ "they glorify him"; ܢܫܒܚܢܟ "they (f.) glorify thee"; ܬܰܪܓܙܝܢܢܝ "thou (f.) provokest me to anger"; ܢܣܒܪܟܘܢ "he brings tidings of good to you"; ܢܥܡܕܟܘܢ "baptises you";—ܐܦܩܗ "I cast him out"; ܢܦܩܘܢܟܘܢ "they cast you out"; ܢܒܝܐܘܢܟܘܢ "they comfort you";—ܢܫܐܠܟ "he asks thee"; ܢܫܐܠܘܢܳܝܗܝ "they ask him"; ܐܫܐܠܟܘܢ "I ask you";—ܐܠܦܟ "I teach thee"; ܐܠܦܟܘܢ "I teach you";—ܐܩܝܡܝܘܗܝ "I establish him";—ܢܥܝܪܝܘܗܝ "he awakens him"; ܢܥܝܪܢ "they (f.) awaken us"; ܢܩܝܡܟܘܢ "he establishes you"; ܢܩܝܡܘܢܗ "they establish him";—ܬܬܪܨܢܝ "thou directest me aright"; ܢܛܢܦܗ "he profanes it (her)"; ܬܚܒܝܢܗ "thou (f.) lovest him"; ܬܟܪܝܢܢܝ "thou (f.) vexest me"; ܢܪܥܘܢܗ "they shatter him (*or* it) in pieces".

On the Imperative and the 2nd Sing. m. Impf.

§ 190. A. *On the Imperative*: Besides the two forms of the pl. m. noted in the Paradigm, there are other two secondary forms occurring here and there, as, for instance, ܫܒܘܩܘܗܝ "leave him", and ܫܒܘܩܘܢܳܝܗܝ

(¹) For 2nd form of the 2nd sg. m. v. on the Impt. § 190 C.

"sacrifice him" (v. under F). There are some traces found of a form of the sg. f. like ܩܛܘܠܝܢܝ or even ܩܛܘܠܝܢܢܝ.

B. The sg. m. *always* retains the vowel immediately before the 3rd rad., thus not merely in ܩܛܘܠܝܗܝ; ܫܡܥܝܢܝ "hear me"; ܥܗܕܝܢܝ (East-Syrian ܥܗܘܕܝܢܝ § 174 G) "think on me", "remember me"; ܪܚܡܝܗ "love her"; ܙܒܢܝܗ "buy her"; ܥܒܕܝܗܝ "make him":—ܝܠܦܝܗܝ "learn it" (and of course ܣܝܡܝܗ "place her"; ܠܘܛܝܗܝ "curse him"), &c., but also in the *Pael* and *Ethpaal*, as ܐܬܚܡܝܗܝ "fix his bounds": ܢܛܪܝܗ "observe her"; ܐܠܦܝܢܝ "teach me"; ܒܝܐܝܢܝ "comfort me"; ܪܒܝܗ "cherish her"; ܐܫܠܡܝܗܝ "deliver him up"; ܐܘܕܥܝܢܝ "make known to me"; ܐܘܕܥܝܗ "make known to her"; ܐܥܠܝܢܝ "lead me in".

So too verbs *primae* ܢ and ܘ, with falling away of the 1st rad.: ܫܘܩܝܗܝ, ܫܘܩܝܢܝ "kiss him", "kiss me"; ܩܦܝܢܝ "follow me"; ܣܒܝܗ "take her"; ܓܕܝܢܝ "draw me"; ܗܒܝܗ "give her"; ܗܒܝܗܝ "give him"(1); ܕܥܝܗܝ "acknowledge him".

C. Exactly the same vocalisation holds good also in the 2nd form of the *2nd sg. m. Impf.* ܬܦܪܩܝܢܝ "thou deliverest me"; ܬܚܢܩܝܗ "thou art choking her"; ܬܪܚܡܝܗܝ "thou lovest him";—ܬܓܪܘܫܝܗ "thou art drawing her"; ܬܬܠܝܗܝ "thou givest him";—ܬܪܣܣܝܢܝ "thou sprinklest me";—ܬܫܠܡܝܢܝ "thou deliverest me up"; ܬܠܦܝܢܝ "thou teachest me"; ܬܘܒܕܝܢܝ "thou destroyest me"; ܬܥܠܝܢ "thou leadest us in", &c.

D. Such a vowel, however, is not found in the shorter form of the pl. m. Notice that the vowel *u* stands here, in the Peal, even with verbs which have *a* or *e* in the Impf. and Impt.: *e. g.* ܕܒܪܘܗܝ "take ye him away"; ܥܒܕܘܗܝ "make him"; ܫܡܥܘܢܝ "hear ye me"; ܐܡܪܘܗܝ "say ye of him" (and of course ܕܘܢܘܗܝ "judge ye him"; ܠܘܛܘܗ "curse ye her"), &c.—*Pael* and *Aphel*: ܦܨܘܢܝ "save me"; ܐܫܪܘܗܝ "make him secure"; ܩܒܠܘܗܝ "take him"; ܐܘܒܠܘܢ "lead us away"; ܐܘܒܠܘܗܝ "lead him away"; ܐܦܩܘܗܝ "cast him out"; ܒܝܐܘܗܝ "comfort ye him", &c. But in ܐܣܐܢܘܗܝ "put shoes upon him", a vowel is of course needed for

(1) Barh., for Ex. 22, 26 and 1 Sam. 21, 9, would have ܗܒܝܗܝ, but that is hardly correct.

the ܐ (§ 34). This is the formation adopted by some writers even in the case of very short forms ܗܰܒܽܘܗܝ, ܗܰܒܽܘܗ̇ "give ye him", "give her"; ܣܒܽܘܗ̇ "take ye her"; while others say ܗܰܒܽܘܗܝ, ܗܰܒܽܘܗ̇; and even ܣܒܒܽܘܗ̇ (= ܣܒܽܘܗ̇) occurs.

So too in the sg. f. of Pael and Aphel there should be no vowel before the 3rd rad., thus: ܫܰܒܚܺܝܢܝ "praise me"; ܦܰܬܳܝܺܝܘܗܝ "entice him"; ܐܰܝܢܩܺܝܘܗܝ "suckle him"; ܐܰܫܡܥܺܝܢܝ "cause me to hear"; still we find also ܫܰܒܰܚܺܝܢܝ; ܐܰܫܡܰܥܺܝܢܝ; ܕܰܒܰܪܺܝܘܗܝ "take him"; and in fact this corresponds to the vocalisation of the Peal (as ܐܶܚܽܘܕܺܝܘܗܝ "hold him"). Cf. the fluctuation between ܗܰܝܡܢܺܝܢܝ and ܗܰܝܡܶܢܺܝܢܝ "believe me" (§ 197). Thus ܗܰܒܺܝܘܗܝ (others ܗܰܒܺܝܘܗܝ), and ܛܰܪܺܝܗ̇ "preserve her".—For a longer form in *īnā* as in the Impf. v. § 198 A.

E. Altogether, only a few examples occur of the pl. f., as ܫܰܒܚܶܝܢܳܝܗܝ "praise him" (without any vowel before the 3rd rad.), or of the longer form ܨܽܘܬܶܝܢܳܢܝ "listen to me".

F. In the pl. m. in *ūn(ā)* two forms stand overagainst each other in the Peal,—the more usual one, like ܩܒܽܘܪܽܘܢܝ "bury me"; ܐܶܣܽܘܪܽܘܢܳܝܗܝ "take him"; ܫܡܰܥܽܘܢܝ "hear me",—and the less common one, with the vowel before the 3rd rad., like ܩܛܽܘܠܽܘܢܝ; ܕܒܰܚܽܘܢܳܝܗܝ "slay him"; ܛܥܰܡܽܘܢܝ "taste me". The forms *primae* ܝ follow the second of these two modes, like ܣܰܒܽܘܢܝ, ܣܰܒܽܘܢܳܝܗܝ "take me", "take him"; ܛܰܪܽܘܢܳܝܗܝ, ܛܰܪܽܘܢܳܗ̇ "preserve him", "preserve her" (cf. in addition ܨܘܬܽܘܢܝ "listen to me"; ܕܽܘܢܽܘܢܳܝܗܝ "judge him", &c.). The vowel is always retained in the Pael and Aphel: ܩܰܒܠܽܘܢܝ "receive me"; ܢܰܛܰܪܽܘܢܳܗ̇ "guard her"; ܐܰܘܕܥܽܘܢܝ "make known to me"; ܐܰܠܒܶܫܽܘܢܳܝܗܝ "clothe him"; ܐܰܦܩܽܘܢܳܝܗܝ "cast ye him out".

G. For ܚܙܳܝܗܝ (sg. m.) the East-Syrians write ܚܙܺܝܗܝ (§ 84 B).

On the Infinitive.

§ 191. *On the Infinitive*: In the Peal cf. farther ܡܶܬܠܳܗ̇, ܡܶܬܠܳܟ "to give her", "to give thee"; ܡܶܕܳܢܳܗ̇ "to judge her".

Occasionally forms are met with, which, following the analogy of the Impf., insert an *ī* before the suff. of the 3rd sg. m.:—ܡܶܫܩܳܠܺܝܘܗܝ "to take

him" (in place of ܡܫܡܫܘܬܗ); ܡܦܪܥܘܬܗܝ "to pay him"; ܡܦܪܩܘܬܗ "to set her free"; ܡܠܚܫܘܬܗܝ "to enchant (¹) him".

The forms of the Aphel, as ܡܡܠܟܘܬܗ, &c. correspond to those of the Pael; in verbs *mediae* ܘ, we have ܡܬܒܘܬܟ "to lead thee back", &c.

§ 192. *Verbs tertiae* ܝ require special treatment. The ā of the 3rd sg. m. Perf. is retained before suffixes; and it is the same with the vowel endings of the root in the Impf. and Impt. On the other hand, the ī of the Perf. and the ā of the Inf. pass into y, except before ܘܗܝ, and ܢܝ. Notice the transmutations of the diphthongs peculiar to each: *au* into *a(w)ū* ܐܘ— (also written ܘܘ—, ܘܐܘ—: East-Syrian ܐܘ—, &c. § 49 B): *iu* into *yū*; *āi* (Impt. sg. f.) into *ā(y)ī* ܐܝ— (or written ܝ—). For orthographic differences also with ē in these cases, v. *infra*. **Verbs tert. ܝ with Suffixes. Leading rules.**

§ 193. We give the forms of the Perf. complete in the *Paradigm*, for Peal and Pael, and from the latter the corresponding forms of the Aphel are easy to construct. Only we omit the 2nd pl. f. (in ܬܝܢ) which can hardly be authenticated, but which at any rate follows exactly the analogy of the 2nd sg. m. (*i. e.* of the strong verb). In the Impt. we require to cite the Pael forms for the sg. m. only. It is not necessary to cite them at all in the Impf. It may suffice generally for this section of the Paradigm to note down one single personal form ending in ܐ, seeing that the forms with other endings follow the analogy of the strong verb. **Paradigm.**

(¹) Geop. 95, 22; Clemens 136, 18; Is. 37, 34, Hex.; Clemens 140, 13, 14 (twice); three examples from the Codex of 411 A. D.

PARADIGM OF VERB TERT. ܐ
(Peal and

Perfect.		Sg. 1.	Sg. 2. m.	Sg. 2. f.
Sg. 3. m.	Peal	ܓܠܢܝ	ܓܠܟ	ܓܠܟܝ
	Pael	ܓܠܝܢܝ	ܓܠܝܟ	ܓܠܝܟܝ
3. f.	Peal	ܓܠܬܢܝ	ܓܠܬܟ	ܓܠܬܟܝ
	Pael	ܓܠܝܬܢܝ	ܓܠܝܬܟ	ܓܠܝܬܟܝ
2. m.	Peal	ܓܠܝܬܢܝ	—	—
	Pael	ܓܠܝܬܢܝ	—	—
2. f.	Peal	ܓܠܝܬܝܢܝ	—	—
	Pael	ܓܠܝܬܝܢܝ	—	—
1.	Peal	—	ܓܠܝܬܟ	ܓܠܝܬܟܝ
	Pael	—	ܓܠܝܬܟ	ܓܠܝܬܟܝ
Pl. 3. m.	Peal	ܓܠܐܘܢܝ	ܓܠܐܘܟ	ܓܠܐܘܟܝ
	Pael	ܓܠܝܘܢܝ	ܓܠܝܘܟ	ܓܠܝܘܟܝ
3. f.	Peal	ܓܠܝܢܝ	ܓܠܝܟ	ܓܠܝܟܝ
	Pael	ܓܠܝܢܝ	ܓܠܝܟ	ܓܠܝܟܝ
2. m.	Peal	ܓܠܝܬܘܢܝ	—	—
	Pael	ܓܠܝܬܘܢܝ	—	—
1.	Peal	—	ܓܠܝܢܟ	ܓܠܝܢܟܝ
	Pael	—	ܓܠܝܢܟ	ܓܠܝܢܟܝ
Impf.	Peal	ܢܓܠܝܢܝ	ܢܓܠܝܟ	ܢܓܠܝܟܝ
Impt. sg. m.	Peal	ܓܠܝܢܝ	—	—
	Pael	ܓܠܢܝ	—	—
sg. f.	Peal	ܓܠܐܝܢܝ	—	—
pl. m.	Peal	ܓܠܐܘܢܝ	—	—
pl. f.	Peal	ܓܠܝܢܢܝ	—	—
Inf.	Peal	ܠܡܓܠܝܢܝ	ܠܡܓܠܝܟ	ܠܡܓܠܝܟܝ
	Pael	ܠܡܓܠܝܘܬܢܝ	ܠܡܓܠܝܘܬܟ	ܠܡܓܠܝܘܬܟܝ

WITH PRONOMINAL SUFFIXES.

Pael).

Sg. 3. m.	Sg. 3. f.	Pl. 1.	Pl. 2. m.
ܩܛܠܗ	ܩܛܠܗ̇	ܩܛܠܢ	ܩܛܠܟܘܢ
ܩܰܛܠܶܗ	ܩܰܛܠܳܗ̇	ܩܰܛܠܰܢ	ܩܰܛܶܠܟܽܘܢ
ܩܶܛܠܰܬ݂ܶܗ	ܩܶܛܠܰܬ݂ܳܗ̇	ܩܶܛܠܰܬ݂ܰܢ	ܩܶܛܠܰܬ݂ܟܽܘܢ
ܩܰܛܠܰܬ݂ܶܗ	ܩܰܛܠܰܬ݂ܳܗ̇	ܩܰܛܠܰܬ݂ܰܢ	ܩܰܛܠܰܬ݂ܟܽܘܢ
ܩܛܰܠܬܳܝܗܝ	ܩܛܰܠܬܳܗ̇	ܩܛܰܠܬܳܢ	—
ܩܰܛܶܠܬܳܝܗܝ	ܩܰܛܶܠܬܳܗ̇	ܩܰܛܶܠܬܳܢ	—
ܩܛܰܠܬܺܝܘܗܝ	ܩܛܰܠܬܺܝܗ̇	ܩܛܰܠܬܺܝܢ	—
ܩܰܛܶܠܬܺܝܘܗܝ	ܩܰܛܶܠܬܺܝܗ̇	ܩܰܛܶܠܬܺܝܢ	—
ܩܶܛܠܬܶܗ	ܩܶܛܠܬܳܗ̇	—	ܩܶܛܠܶܬ݂ܟܽܘܢ
ܩܰܛܠܶܬܶܗ	ܩܰܛܠܶܬܳܗ̇	—	ܩܰܛܠܶܬ݂ܟܽܘܢ
ܩܛܰܠܽܘܗܝ	ܩܛܰܠܽܘܗ̇	ܩܛܰܠܽܘܢ	ܩܛܰܠܽܘܟܽܘܢ
ܩܰܛܠܽܘܗܝ	ܩܰܛܠܽܘܗ̇	ܩܰܛܠܽܘܢ	*ܩܰܛܠܽܘܟܽܘܢ
ܩܛܰܠܳܝܢܳܝܗܝ	ܩܛܰܠܳܝܗ̇	ܩܛܰܠܳܝܢ	?
ܩܰܛܠܳܝܢܳܝܗܝ	ܩܰܛܠܳܝܗ̇	ܩܰܛܠܳܝܢ	?
ܩܛܰܠܬܽܘܢܳܝܗܝ	ܩܛܰܠܬܽܘܢܳܗ̇	ܩܛܰܠܬܽܘܢܳܢ	—
ܩܰܛܶܠܬܽܘܢܳܝܗܝ	ܩܰܛܶܠܬܽܘܢܳܗ̇	ܩܰܛܶܠܬܽܘܢܳܢ	—
ܩܛܰܠܢܳܝܗܝ	ܩܛܰܠܢܳܗ̇	—	ܩܛܰܠܢܳܟܽܘܢ
ܩܰܛܶܠܢܳܝܗܝ	ܩܰܛܶܠܢܳܗ̇	—	ܩܰܛܶܠܢܳܟܽܘܢ
ܢܶܩܛܠܺܝܘܗܝ	ܢܶܩܛܠܺܝܗ̇	ܢܶܩܛܠܰܢ	ܢܶܩܛܠܟܽܘܢ
ܩܛܽܘܠܝܗܝ	ܩܛܽܘܠܝܗ̇	ܩܛܽܘܠܝܢ	—
ܩܰܛܠܶܝܗܝ	ܩܰܛܠܶܝܗ̇	ܩܰܛܠܰܢ	—
ܩܛܽܘܠܺܝܘܗܝ	ܩܛܽܘܠܺܝܗ̇	ܩܛܽܘܠܺܝܢ	—
ܩܛܽܘܠܽܘܗܝ	ܩܛܽܘܠܽܘܗ̇	ܩܛܽܘܠܽܘܢ	—
ܩܛܽܘܠܶܝܢܳܝܗܝ	ܩܛܽܘܠܶܝܢܳܗ̇	ܩܛܽܘܠܶܝܢܳܢ	—
ܡܶܩܛܠܶܗ	ܡܶܩܛܠܳܗ̇	ܡܶܩܛܠܰܢ	ܡܶܩܛܠܟܽܘܢ
ܡܩܰܛܳܠܽܘܬ݂ܶܗ	ܡܩܰܛܳܠܽܘܬ݂ܳܗ̇	ܡܩܰܛܳܠܽܘܬ݂ܰܢ	ܡܩܰܛܳܠܽܘܬ݂ܟܽܘܢ

On the Perfect.

§ 194. *On the Perfect*: The ܬ of the 2[nd] pers. always remains hard; the East-Syrians usually extend this process to the 1[st] sg. also, except in the Peal,—contrary to the ancient practice—while the genuine West-Syrian tradition leaves the ܬ soft in this position. Notice the forms of the 3[rd] f. sg. in the Pael and Aphel, which preserve the *a*, for which the East-Syrians put *ā* (*e. g.* ܐܪܡܝܬܗ "she threw him", § 43 C).

Forms from these verbs of the 3[rd] m. pl. in *ūn(ā)* before suffixes are very rare, the only cases known to me being the following two: ܚܙܘܢܝܗܝ "they saw him" Mark 6, 49 S.; and ܡܚܐܘܢܝܗܝ "they scourged him" Land II, 26, 11: on the other hand individual cases of the 3[rd] f. pl. in *ēn(ā)* are somewhat oftener met with, like ܚܙܝܢܝܗܝ "they (f.) saw him" = ܚܙ̈ܝܢܝܗܝ.

Forms of Aphel: ܐܪܡܝܗ "he threw him"; ܐܣܓܝܟܘܢ "he increased you"; ܐܘܡܝܬܟܝ "I adjured you (f.)"; ܐܣܠܝܘܗ̇ "they rejected her";— ܐܚܝܢܝ "he enlivened me"; ܐܚܝܬܢܝ "she enlivened me"; ܐܚܝܬܢܝ "thou didst enliven me".

On the Imperfect.

§ 195. *On the Imperfect*: The *ē* before the suff. of the 2[nd] pl. is often not expressed through ܝ: ܐܚܘܟܘܢ = ܐܚܘܝܟܘܢ "I show you", &c. The forms which do not end in ܝ follow closely the analogy of the strong verb; cf. ܢܩܪܘܢܝܗܝ "they call upon him", alongside of ܢܫܬܘܢܗ̄ "they drink it (m.)"; ܢܩܪܘܢܟ "they call thee"; ܢܦܪܩܘܢܟܝ "they deliver thee (f.)"; ܢܚܙ̈ܝܢܝܗܝ "they (f.) see him", alongside of ܢܨܚܝܢܗ̄ "they (f.) revile him"; ܬܩܪ̈ܝܢܢܝ "you (f.) call me"; ܢܒܟ̈ܝܢܗ̇ "they (f.) bewail her";—ܬܩܪܝܢܢܝ "thou (f.) callest me"; ܬܣܩܝܢܝܗܝ "thou (f.) bringest him up", and even ܬܚܙܝܢܗ̇ "thou (f.) seest her", which can only be ܬܚܙ̈ܝܢܗ̇ (§ 188).

Answering to the forms cited above (§ 188) there are found, without ܘ, in Cod. Sin. a few like ܐܚܙܝܗܝ "I see him" (= ܐܚܙܝܘܗܝ); ܐܚܘܝܗܝ "I show him". And answering on the other hand to the forms referred to in the end of that section there occurs in Cod. D of Alexis (Var. to 18, 17), as well as in the Sinai Codex of the Acts of Thomas (Burkitt 10, 11) = Wright's Apost. Apocr. 315, 3, ܐܚܙܝܘܗ "I see him".

Rem. A poet (in Barh. gr. I, 151, 19) says once ܠܐ ܬܫܪܝܝܘܗܝ (instead of ܬܫܪܝܘܗܝ) "do not loose him", following the analogy of the 2[nd] form of the 2[nd] sg. m. in the strong verb (§ 190 G).

§ 196. *On the Imperative*: Longer forms of the pl. m. are found, like ܫܪܳܐܘܢܳܢܝ, alongside of ܫܪܳܐܘܢܝ "loose me"; ܠܰܘܳܘܢܳܢܝ (ܠܰܘܳܘܢܳܢܝ for proper ܠܰܘܘܽܢܳܢܝ) "accompany me"; ܐܶܣܳܐܘܢܳܝܗܝ "heal him". Forms of the 2[nd] pl. f. without *n* before the suffix hardly ever occur. Modes of writing are found like ܟܣܳܝܬܶܝܢ = ܟܣܶܝܬܶܝܢ "cover (f.) us"; ܩܪܳܝܢܶܝܗܝ "call ye (f.) upon him".—For the 2[nd] sg. f. a shorter style of writing is found, as ܐܰܫܩܺܝܢܝ "give (f.) me to drink" = ܐܰܫܩܳܝܢܝ. *On the Imperative.*

As in the Impf., so here also, forms occur without ܘ, though very rarely indeed: ܫܕܝܗܝ "throw him" (Lagarde, Anal. 11, 11), and ܥܢܝܗܝ (Wright, Catal. 897 *b*, 19) "answer him" (for ܫܕܳܝܗܝ, ܥܢܳܝܗܝ). Farther, there occurs in the refrain of an ancient Church Hymn [1] ܥܢܝܗ "answer her", a dissyllable, thus doubtless ܥܢܺܝܗ according to the analogy of ܦܩܘܿܕܺܝܗ.

§ 196*. *A transition of verbs tert.* ܐ *to the formation of verbs tert.* ܝ is indicated by the expressions ܒܝܺܐܘܗܝ "they comforted him" (Perf.), and "comfort ye him" (Impt.); ܒܝܺܐܘܢܝ "comfort ye me",—which occur as secondary forms of ܒܰܝܳܐܘܗܝ, ܒܰܝܳܐܘܢܝ (cf. § 172 B). *Transition of Verbs tertiae* ܐ *to Verbs tertiae* ܝ *before Suffixes.*

§ 197. *The Quadriliterals* (taken in the wide sense of the term adopted above, § 180) bear themselves before suffixes also, exactly like the Pael forms. A few examples will suffice: Perf. ܫܰܥܒܕܳܗ "he reduced her to slavery"; ܐܶܫܬܰܪܪܡܽܘܟ (or ܐܶܫܬܰܪܪܡܽܘܟ § 52 B) "they exalted thee"; ܡܰܪܡܪܽܘܗܝ "were stubborn against him"; ܗܰܝܡܶܢܬܽܘܢܳܝܗܝ "ye believed in him". With *ūn* ܦܰܪܦܰܣܽܘܢܳܝܗܝ "they tore him in pieces". [2] *Quadriliterals before Suffixes.*

Impf. ܬܫܰܪܪܡܳܟ (ܬܫܰܪܪܡܳܟ § 52 B) "she raises thee up"; ܢܣܰܝܒܪܺܝܘܗܝ "he supports him"; ܐܶܣܰܝܒܰܪܟܽܘܢ "I support you"; ܢܫܰܥܒܕܽܘܢܳܝܗܝ "they enslave him", &c.

Impt. (with retention of the vowel before the last radical) ܐܰܦܶܩܝܗܝ "set him *or* it forth"; ܫܰܘܙܶܒܢܝ "save me"; and thus too the 2[nd] form of the 2[nd] sg. m. Impf. ܬܫܰܥܒܶܕܝܘܗܝ "thou enslavest him".—Plural ܫܰܥܒܶܕܽܘܗܝ

(1) Said to be by Ephraim; in the *Officium Feriale* of the Maronites, for Thursday, Noon, at the end (Roman edition of 1863, p. 355 *sq.*; Kesruân ed. of 1876, p. 414 *sq.*). The refrain is repeated eight times.

(2) Overbeck 292, 25 (in four syllables).

"suffer me", of course without the vowel; but the usage fluctuates between ܗܰܝܡܶܢܺܝܢܝ and ܗܰܝܡܢܺܝܢܝ "believe (f.) me".

The Quadriliterals which end in ܝ correspond to the Pael forms of verbs *tert.* ܝ; cf. ܫܰܡܠܝܳܗ̱ "perfected him *or* it (m.)"; ܬܰܪܣܺܝܟ݂ܽܘܢ "he nourished you"; ܡܬܰܪܣܶܐ ܠܳܟ݂ "nourishes thee"; ܡܫܰܡܠܶܝܢܝ "perfects me"; ܣܰܥܪܰܝܢܝ "tend me" (Impt.), &c.

Reflexive Verbs before Suffixes.

§ 198. A. *Of Reflexive verbs*, only a few, that have become transitive, appear with suffixes: Of those ending in a strong rad., there occur in particular ܐܶܬ݂ܕܰܟܰܪ "to remember"; ܐܶܬ݂ܥܗܺܕ "to remember"; ܐܶܬ݂ܟ݂ܪܶܟ݂ "to surround"; ܐܶܬ݂ܥܰܛܰܦ "to put on"; ܐܶܬ݂ܗܰܓܺܝ "to meditate on";—and the Quadriliteral ܐܶܫܬܰܘܕܰܥ "to recognise". Examples: Perf. ܐܶܬ݂ܗܰܓܝܳܗ̇; ܐܶܬ݂ܕܰܟ݂ܪܳܟ݂; ܐܶܫܬܰܘܕܥܳܗ̇; ܐܶܬ݂ܥܰܗܕܰܬ݂ܳܗ̇ "thou didst remember her"; ܐܶܬ݂ܥܰܗܕܬܳܟ݂ "I remembered thee"; ܐܶܬ݂ܥܰܗܕܳܗ̇; ܐܶܙܕܰܘܰܕܢܳܝܗ̱ "we provided ourselves therewith"; ܐܶܬ݂ܥܰܗܕܽܘܢܝ; ܐܶܬ݂ܥܰܛܦܽܘܢܝ; ܐܶܬ݂ܟ݂ܰܪܟ݂ܽܘܢ; ܐܶܫܬܰܘܕܥܽܘܢܳܝܗ̱; ܐܶܬ݂ܥܰܛܦܳܗ̇ (3 pl. f.), &c. *Impf.* ܢܶܬ݂ܕܰܟ݂ܪܳܟ݂; ܐܶܬ݂ܕܰܟ݂ܪܳܢܝ; ܢܶܬ݂ܥܰܛܦܽܘܢܳܗ̇; ܢܶܬ݂ܥܰܛܦܽܘܢܳܗ̇; ܢܶܬ݂ܟ݂ܰܪܟ݂ܽܘܢܳܟ݂; ܢܶܫܬܰܘܕܥܽܘܢܳܟ݂, &c. *Impt. sg. m.* ܐܶܬ݂ܕܰܟ݂ܪܳܗ̇; ܐܶܬ݂ܕܰܟ݂ܪܰܢܝ; *sg. f.* ܐܶܫܬܰܘܕܥܺܝܗ̇; ܐܶܬ݂ܕܰܟ݂ܪܺܝܢܝ and also ܐܶܬ݂ܕܰܟ݂ܪܺܝܢܺܝܢܝ from the lengthened form (§ 190 D) [1]; *pl.* ܐܶܬ݂ܕܰܟ݂ܪܽܘܢܝ. There occur also, however, with a strange imitation of the vocalisation of the Peal, ܐܶܬ݂ܥܰܛܦܽܘܗ̱ and ܐܶܬ݂ܥܰܛܦܽܘܗ̇ [2], alongside of ܐܶܬ݂ܥܰܛܦܽܘܗ̱ and ܐܶܬ݂ܥܰܛܦܽܘܗ̇.

Inf.: ܡܶܬ݂ܥܰܛܦܽܘܬܳܗ̇.

B. Of reflexives *tertiae* ܝ we have ܐܶܫܬܰܥܝܳܗ̱, ܐܶܫܬܰܥܝܰܬ݂ܳܗ̇ "he told of him, of her"; ܐܶܬ݂ܢܰܫܝܽܘܢܝ "they forgot me"; ܐܶܫܬܰܥܶܝܗ̇ "I tell of her".

ܐܺܝܬ݂.

§ 199. ܐܺܝܬ݂ "*is*",—properly something like "existence" (ground-form אִיתַי,—of which the emph. st. ܐܺܝܬ݂ܝܳܐ "the being" τὸ ὄν is still quite current as a substantive)—in practice passes completely over to the class of verbs. It combines with itself possessive suffixes, which are attached

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(1) Jacob of Sarûg in Mart. II, 242 middle.

(2) These forms are well authenticated by both East- and West-Syrians—Josh. 6, 3*sq.*; 2 Kings 11, 8; Ps. 48, 12 (in Hex. also), although the other form has likewise good authority (Ceriani's Text).

to the original ending *ai*, in the very same way as to the *ai* of the pl. (§ 145 A). Thus:

ܐܝܬܝ — I am.	ܐܝܬܝܢ — We are.
ܐܝܬܝܟ — Thou art.	ܐܝܬܝܟܘܢ — You are.
ܐܝܬܝܟܝ — Thou (f.) art.	ܐܝܬܝܟܝܢ — You (f.) are.
ܐܝܬܘܗܝ — He is.	ܐܝܬܝܗܘܢ — They are.
ܐܝܬܝܗ — She is.	ܐܝܬܝܗܝܢ — They (f.) are.

Besides this usage, ܐܝܬ may be combined with the separate Personal pronouns.—v. § 302.

With a foregoing ܠܐ we have ܠܐ ܐܝܬ or ܠܝܬ "is not". The contracted form also takes suffixes; *e. g.* ܠܝܬܘܗܝ "he is not", &c.

PART THIRD.

SYNTAX.

I. THE SEPARATE PARTS OF SPEECH.

The separate parts of speech. Preliminary observations.

§ 200. In this branch of the subject we adhere to the division, which has already been adopted in the "Morphology", of all the words of the language into *Nouns* and *Verbs*. This is a division, however, in which there cannot be any sharp line of demarcation. Participles, for instance, which in origin belong to the Noun, must on account of their essentially Verbal treatment be taken with the Verb; and it appears a proper course farther, to associate with them in certain cases even the Predicative Adjective (§§ 254 D; 314).—With the Noun we again reckon Adverbs and Prepositions; and the treatment of Copulative Conjunctions will come up farther on in dealing with combinations of two or more sentences.

1. NOUNS.

A. GENDER.

1. Nouns. A. Gender.

§ 201. A real distinction betwixt *Neuter* (what is inanimate) and what has gender, is known to Syriac, only in the interrogative pronouns "what?" ܡܳܐ, ܡܳܢ, ܡܳܢܳܐ, ܡܢܳܘ, and "who?" ܡܰܢ. In the short-hand use of the adjective or pronoun standing alone, the Feminine usually takes the place of our Neuter: Thus, *e. g.* ܐ̱ܚܪܺܢܬܳܐ "something else" Jos. St. 5, 7;

ܗ̇ܝ ܕ "*id quod*"; ܗܳܕܶܐ "*hoc*"; ܥܡ ܗܳܕܶܐ "therewith, in addition to this" Ov. 176, 5; ܗ̇ܝ ܕܶܝܢ ܗܳܕܶܐ "this however" Jos. St. 12, 11; ܐܰܝܕܳܐ ܕܗܘܳܬ "that which happened" Moes. II, 68, 25; ܚܕܳܐ ܗ̇ܝ ܕܶܝܢ ܕܡܶܬܒܰܥܝܳܐ ἑνὸς δέ ἐστι χρεία Luke 10, 42; cf. Aphr. 250, 19; ܛܳܒ݂ܬ݂ܳܐ "the good"; ܒܺܝܫܬ݂ܳܐ "the evil" Gen. 2, 9 and frequently; ܒܰܦܺܐܝܳܬ݂ܳܐ "properly", "in a fitting manner" Aphr. 460, 5, &c. Cf. cases like ܘܕܝܰܬܺܝܪ .... ܡܶܫܟܚܳܐ "and that which still more .... can &c." Spic. 19, 10 (where the relative ܕ is construed as feminine), and many instances in accordance with § 254.

But that the Masc. also is permissible in this case is shown, first by the adverbial use of words like ܫܰܦܺܝܪ "finely"; ܛܳܒ "well"; ܒܺܝܫ "ill" &c. (§ 155 A). This is farther shown by instances like ܠܳܐ ܦܳܪܫܺܝܢ ܛܳܒ ܡܶܢ ܒܺܝܫ Aphr. 424, 22 or ܘܠܳܐ ܦܳܪܫܺܝܢ ܛܳܒ ܡܶܢ ܒܺܝܫ Aphr. 170, 13 "they discern not good from evil"; and farther ܐܰܘ ܠܛܳܒ ܐܰܘ ܠܒܺܝܫ "either to good or to evil" Spic. 3, 6; ܥܪܺܝܡܺܝܢ ܠܛܳܒ "crafty for what is good" Aphr. 190, 4; in the Emph. st. ܠܳܐ ܢܳܣܶܒ ܒܨܺܝܪܳܐ ܐܰܘ ܝܰܬܺܝܪܳܐ "takes neither too little nor too much" Ephr. II, 485 B; ܘܕܽܘܢ ܣܢܺܝܳܐ ܘܫܰܦܺܝܪܳܐ "and judge what is hateful and what is beautiful" Ephr. II, 316 C. Thus frequently ܕܒܺܝܫ "what is bad"; ܕܛܳܒ "what is good", &c. = "the bad", "the good". With the Pronoun, cases like ܗܳܢܳܘ ܕ "this is what" are not abundant (Aphr. 211, 8; 396, 3); but they occur often after prepositions, as in ܡܶܛܽܠ ܗܳܢܳܐ "on that account"; ܥܰܠ ܗܳܘ "therefore". And ܗܳܝܢܽܘ "that is"; ܗܳܝܢܽܘ ܕܶܝܢ "but that is" = "namely" are of very frequent occurrence.

In the Plur. however the Fem. is exclusively employed: ܛܳܒ݂ܳܬ݂ܳܐ "goods", "*bona*"; ܗܳܠܶܝܢ ταῦτα (only construed as fem.); ܗܳܠܶܝܢ ܟܽܠܗܶܝܢ "all this"; ܗܳܠܶܝܢ ܓܶܝܪ ܬܰܪ̈ܬܰܝܗܶܝܢ "for, both of these" Aphr. 9, 16 and various other examples.

B. ABSOLUTE STATE; EMPHATIC STATE.

§ 202. A. Originally the Emph. St. denoted the Determination [as did the prefix הַ in Hebrew]: מלך was "*a* king", מַלְכָּא "*the* king". But the use of the emph. st. became so prevalent in Syriac, that very scanty traces now remain of its original and proper signification. This is clearly shown by cases like ܝܰܘ̈ܡܳܬ݂ܳܐ "a few days" Spic. 1, 1, and by the circumstance that a

B. Absolut. State: Emphatic State. Abs. St. in the Substantive.

very large number of substantives appear now only in the emph. st. Add to this, that the Abs. St., even where it still survives, may almost always have the emph. st. substituted for it in the Substantive, and that it appears repeatedly even in determined words. But if the difference of meaning in the two states is in this way as good as lost completely for the language, there are still many cases (¹) in which the abs. st. appears in the substantive often, or indeed preponderatingly, on the ground of its original signification. It occurs in the following cases:

B. (1) In several genuine Syriac Proper-names, which being determined in themselves required no determining sign. Thus names of localities like ܥܡܘܕܝܢ, ܢܨܝܒܝܢ "Pillars"; ܩܢܫܪܝܢ (also ܩܢܫܪܐ) = *qen nešrīn* "Eagles'-nest"; ܛܘܪ ܥܒܕܝܢ "Mountain of the Servants (of God?)"; ܟܦܪ ܨܠܡ "Image-town" (near Edessa, Jos. St. 58, 2); ܬܠܨܗܝܐ "Thirsty Hill" Anc. Doc. 73, 13, and many others; but, along with these, many appear in the emph. st. like ܫܘܪܐ "Wall"; ܚܣܢܐ "Fortress", &c. Names of Persons: ܚܒܝܒ "Beloved"; ܐܚܒ "Patricius" (together with ܐܕܢܐ); ܩܫܝܫ "Senior"; ܡܙܕܩܢܐ "Justificata" (f.) &c.; but here too the emph. st. preponderates, as in ܙܥܘܪܐ "Little"; ܡܟܝܟܐ "Humble"; ܐܚܐ "Brother" &c. Thus the poets make use even of ܫܡܝܢ "The Heavens" as a proper name, as in Isaac II, 4 v. 32; 344 v. 1753 and in several other instances. Of course foreign proper-names like ܦܛܪܘܣ &c. receive no mark of the emph. st.

Rem. Constant epithets of proper-names were retained in the Abs. st. in earlier times: thus in the names of the Months still ܬܫܪܝ ܩܕܡ or ܬ̄ ܩܕܡ "Tešrī First" (= October); ܟܢܘܢ ܐܚܪܝ "Kānōn Second (= January) &c.

C. (2) In distributive repetition: ܟܠ ܫܢܐ ܫܢܐ "every year" Sirach 47, 10; Jos. St. 26, 18; ܝܘܡ ܡܢ ܝܘܡ "from day to day" frequently; ܙܒܢ ܒܙܒܢ "from time to time" frequently; ܙܒܢܝܢ ܙܒܢܝܢ "at times" Aphr. 45, 5; ܣܓܝܐܝܢ ܐܝܟ ܢܡܘܣܐ ܒܡܠܟܘ ܡܠܟܘ ܘܐܬܪܐ ܐܬܪܐ ܘܦܢܝܢ ܦܢܝܢ "numerous are the laws in all kinds of kingdoms, lands, and districts" Spic. 18, 16;

(¹) In the Plural and in the Abstract form in *ūth* the Abs. st. occurs much more frequently than elsewhere; the characteristic forms (in *īn*, *ān*; *ū*) may still be fashioned here in every case.

ܒܟܠܗ ܡܕܡ "with any thing" Aphr. 308, 18; ܕܪܓ ܡܢ ܕܪܓ "step by step" Ephr. Nis. p. 77 v. 98; ܡܕܝܢܐ ܒܡܕܝܢܐ "city by city" repeatedly; ܡܢ ܡܕܝܢܐ ܠܡܕܝܢܐ "ἀπὸ πόλεως εἰς πόλιν" Matt. 23, 34; ܗܕܡ ܗܕܡ ܢܬܦܣܩ "he shall be cut to pieces, limb by limb" Jul. 87, 17; ܒܟܠ ܥܠܠ ܥܠܠ "on any pretext whatsoever" Ov. 221, 6; ܒܐܘܠܨܢܐ ܕܟܠ ܐܘܠܨܢ "in vexation from all sorts of straits" Mart. I, 185, 12; ܕܓܢܣ ܓܢܣ "of all manner of kinds" Aphr. 267, 2, and repeatedly; ܩܝܡܝܢ ܗܘܘ ܓܘܢܝܢ ܓܘܢܝܢ "they stood in crowds" Addai 2, 12 &c. Yet the emph. st. occurs here also: ܡܢ ܙܒܢܐ ܠܙܒܢܐ "from time to time" Sim. 301 mid.; ܡܕܝܢܬܐ ܥܡ ܡܕܝܢܬܐ "city with city" Is. 19, 2; ܓܪܝܨܬܐ ܓܪܝܨܬܐ "a loaf of bread a-piece" Judges 8, 5; cf. Matt. 24, 7; Ps. 19, 3 &c. Matt. 24, 2 has in P. ܟܐܦ ܥܠ ܟܐܦ λίθος ἐπὶ λίθον, and thus Aphr. 412, 17; but in S. the reading is ܟܐܦܐ ܥܠ ܟܐܦܐ.

D. (3) After ܟܠ, with Numerals and in similar connections: ܟܠ ܓܢܣܝܢ ܛܒܝܢ ܘܫܦܝܪܝܢ ܘܡܝܬܪܝܢ "all good, beautiful and excellent kinds" Aphr. 297, 8; ܒܟܠ ܚܦܝܛܘ "with all zeal" Ov. 178, 7; ܟܠ ܩܢܝܢܝܢ "all possessions" Ov. 166, 24; ܒܟܠ ܙܗܝܪܘ "with all caution" Prov. 4, 23; ܒܟܠ ܒܝܫܢ "with all evils" Prov. 5, 14; ܟܠ ܚܨܐ ܡܪܝܛܐ "every shoulder (f.) has been stripped" Ezek. 29, 18; ܟܠ ܐܣܘܢ ܕܒܟܠ ܐܬܪ "all remedies in every place" Ephr. III, 251 A; ܒܟܠ ܥܕܢ ܕܐܘܠܨܢܐ "in every time of distress" Sirach 2, 11; ܟܠ ܥܠܐ πᾶσαν αἰτίαν Matt. 19, 3—and very often thus. More rarely the emph. st. occurs here, and particularly in the pl., *e. g.* ܟܠ ܢܚܠܐ "all the streams" Eccl. 1, 7; ܠܟܠ ܡܗܝܡܢܐ "to all believers" Aphr. 202, 1 &c. For ܠܟܠ ܟܐܒܐ "to all pains" Aphr. 135, 3 there is a variant ܠܟܠ ܟܐܒܝܢ.

Along with numerals; (a) when the numeral precedes: ܢܦܫܐ ܚܕܐ ܘܠܒܐ ܚܕ καρδία καὶ ψυχὴ μία Acts 4, 32; ܡܢ ܚܕ ܕܡ ἐξ ἑνὸς αἵματος Acts 17, 26; ܬܪܝܢ ܥܠܡܝܢ "two worlds" Ephr. III, 111 C; Ov. 135, 7, 8; ܝܘܡܝ ܥܣܪܝܢ ܘܬܪܬܝܢ ܡܠܟܘܬܐ ܕܒܝܬ ܝܗܘܕܐ "the days of the twenty-two reigns of Judah" Aphr. 84 *ult.* and very often thus;—(b) When the numeral follows: ܫܢܝܢ ܬܡܢܐ ἐτῶν ὀκτώ Acts 9, 33; ܝܘܡܝܢ ܡܐܐ "a hundred days" Aphr. 483, 4; ܫܢܝܢ ܫܒܥܡܐܐ "seven hundred years" Land II, 277, 3 &c. In like manner also ܡܢ ܥܠܠ ܚܕܐ "on any pretext" Ov. 187, 10; ܡܢ ܝܘܡܝܢ ܚܕ "on a day" Ov. 167, 26 &c. Even when strict determination is

present, the Abs. st. may be retained alongside of the numeral: ܗܠܝܢ ܐܪܒܥܐ ܝܪ̈ܚܝܢ "these four months" Sim. 276, 5; ܒܗܠܝܢ ܬܪܬܝܢ ܦܘ̈ܩܕܢܝܢ ἐν ταύταις ταῖς δυσὶν ἐντολαῖς Matt. 22, 40 (Aphr. 24, 4, 9); ܡܢ ܗܠܝܢ ܬܠܬ ܡ̈ܚܘܢ ἀπὸ τῶν τριῶν πληγῶν [τούτων] Rev. 9, 18 (Gwynn); ܗܠܝܢ ܬܠܬܐ ܙܕܝ̈ܩܝܢ "these three righteous ones" Aphr. 453, 12; ܗܠܝܢ ܬܪ̈ܬܝܢ ܡܠܟ̈ܘܢ ܥܫ̈ܝܢ "these two powerful kingdoms" Jul. 106, 27 &c.

But in all these cases the Emph. st. is permissible also, and in several of them it is much more usual, cf. ܚܕܐ ܢܦܫ ܘܚܕ ܪܥܝܢܐ "one soul (abs.) and one mind (emph.)" Moes. II, 72, 12; ܒܚܕ ܩܠܐ "with one voice" Acts 19, 34; ܚܕ ܓܒܪܐ ܚܟܝܡܐ "one wise man" Aphr. 394, 12; ܫܒܥ ܬܘܪ̈ܢ "seven kine" Gen. 41, 3 (v. 2 ܫܒܥ ܬܘܪ̈ܬܐ); ܪܒܘ ܫܡ̈ܗܐ ܒܝ̈ܫܐ "ten thousand wicked names" Jul. 76, 24 (together with ܪܒܘ ܒܝ̈ܫܢ ܘܥܘ̈ܠܢ "ten thousand villanies and crimes" *ibid.* 34, 4) and countless others.—ܫ̈ܢܝܐ ܬܠܬܐ Ephr. III, 303 B; cf. Aphr. 481 *sqq.* where ܡܐܬܐ appears oftenest with the numeral following, but sometimes ܡܐܐ; so too ܥܕܡܐ ܠܫܥܬܐ ܬܫܥ ἕως ὥρας ἐνάτης Matt. 27, 45 P. S., alongside of ܠܬܫܥ ܫܥܝܢ περὶ τὴν ἐνάτην ὥραν *ibid.* 46.—ܚܕ ܡܢ ܟܘܟܒܐ "one of the stars" Spic. 3, 18.—For ܡܢ ܗܢܘܢ ܬܠܬܐ ܓܒܪ̈ܝܢ "of those three men" Aphr. 16, 19 there is a variant ܓܒܪ̈ܐ, and the emph. st. in itself suits the passage better.

E. Similarly, with ܟܡܐ "how much?" and "some": ܟܡܐ ܙܒܢ̈ܝܢ "how many times?" and "several times"—frequently; ܟܡܐ ܐܣܦܪ̈ܝܕܝܢ πόσας σπυρίδας Matt. 16, 10; ܟܡܐ ܫ̈ܢܝܢ τοσαῦτα ἔτη Luke 15, 29; so Sim. 348 mid.; but ܟܡܐ ܢܦܩܬܐ "how much expense?" Jos. St. 15, 17; ܟܡܐ ܙܢ̈ܝܐ "how many wantons?" Sim. 344, where there are farther examples. ܟܡܐ ܐܓܝ̈ܪܐ πόσοι μίσθιοι Luke 15, 17 P. C., but S. ܐܓܝ̈ܪܝܢ.

Sometimes also with ܐܝܢܐ: ܐܝܢܐ ܟܐܒܐ "what pain?" Spic. 40, 20; ܥܠ ܐܝܕܐ ܨܒܘ "on what thing?" Zingerle, Chrest. 407 v. 33 (Isaac); ܒܐܝܠܝܢ ܨܒ̈ܘܢ "in what things?" Aphr. 8, 14 &c.; but ܐܝܕܐ ܦܘܩܕܢܐ ποία ἐντολή Matt. 22, 36 &c.; and ܒܐܝܢܐ ܫܘܠܛܢ ἐν ποίᾳ ἐξουσίᾳ alternates with ܒܐܝܢܐ ܫܘܠܛܢܐ Matt. 21, 23, 24 and 27; Luke 20, 2 (cf. C. and S.) (1).

(1) Similarly ܐܝܢܐ ܝܘܬܪܢ ܘܡܘܬܪܢܐ "what sort of use (abs.) and advantage (emph.)?" Aphr. 204. 20, if the text is quite accurate.

F. (4) Often, in negative expressions; ܕܠܐ ܚܘܣܟ "without sparing" Ov. 170, 8; ܕܠܐ ܚܛܗܝܢ "without sin (pl.)" frequently; ܕܠܐ ܡܢܝܢ "without number" frequently; ܕܠܐ ܟܣܦ "without money" Ex. 21, 11; and often in this way with ܕܠܐ; But ܕܠܐ ܟܣܦܐ ܘܕܠܐ ܕܡܝܢ "without money (emph.) and without price (abs.)" Is. 55, 1; ܕܠܐ ܢܣܝܘܢܐ ܘܕܠܐ ܡܪܬܝܢܘ "without trial (emph.) and without admonition (abs.)" Aphr. 252, 2; ܕܠܐ ܗܝܡܢܘܬܐ "without faith" Aphr. 214, 1, together with ܕܠܐ ܗܝܡܢܘ *ibid.* 206, 21, and frequently; and thus the emph. st. is not unfrequently found with ܕܠܐ. For ܕܠܐ ܒܢܝܐ *ἄτεκνος* Luke 20, 29 *sq.*, C. and S. have ܕܠܐ ܒܢܝܢ.—ܠܝܬ ܝܘܬܪܢ "there is no profit" Prov. 10, 2; ܝܘܬܪܢ ܠܝܬ Hebr. 7, 18; ܘܠܐ ܢܗܘܐ ܠܗ ܕܘܟܪܢ ܠܝܪܒܥܡ "and let there be no remembrance of Jeroboam" Sirach 47, 23 (Var. ܕܘܟܪܢܐ); ܠܝܬ ܬܟܣܝܐ ܠܐܒܕܢܐ "the world of death [*or* the abode of destruction] has no covering" Job 26, 26; ܕܪܚܡܝܢ ܠܝܬ ܠܗ "who has no pity" Prov. 17, 11 (and often with ܠܝܬ); ܘܠܐܬܪ ܠܐ ܢܦܩܝܢ "and to no place do they go out" Ov. 212, 14; ܘܦܬܓܡ ܚܕ ܠܐ ܝܗܒ ܠܕܝܢܘܗܝ "and he answered never a word to his judges" Aphr. 222, 8. Cf. Luke 1, 33 and many a like example. Thus farther ܡܪܐ ܩܢܝܢ ܠܐ ܐܬܩܪܝ "was not called the possessor of riches" Spic. 46, 7. But the Emph. st. is still more used even in such cases.

Similarly in a conditional clause ܐܢ ܓܝܪ ܢܦܓܥ ܒܢ ܓܒܪ ܒܝܫ "for if a wicked man happen to meet us" Aphr. 297, 1; this however is unusual.

G. (5) In certain adverbial expressions like ܒܪܓܠ "on foot"; ܡܢ ܪܝܫ ܠܪܝܫ "from one end to the other"; ܒܙܒܢ "once"; ܠܥܠܡ and ܠܥܠܡܝܢ "for ever"; ܡܢ ܫܠܝ "out of quiet", *i. e.* "unexpectedly, suddenly" (also ܡܢ ܫܠܝܐ) and many others. So ܒܪܘܚ *ἐν πνεύματι* in various uses Matt. 5, 3 P. (C. and S. different); 22, 43 P. (C. ܒܪܘܚܐ); Philox. 106, 9; Rev. (Gwynn) 1, 10; 4, 2; 17, 3; 21, 10 (the later version has always ܒܪܘܚܐ).

H. (6) In some combinations the Abs. St. is always retained. Thus ܨܘܪܬ ܟܬܒ "the image of the word", "the written text" (definite); ܠܠܝ ܐܝܡܡ "a *νυχθήμερον*" (§ 146) [1]; ܐܠܗ ܒܪܢܫ *θεάνθρωπος*; ܩܘܪܝܐ ܡܕܝܢܐ = *κωμόπολις*

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(1) Indeclinable: ܬܠܬܐ ܠܠܝ ܐܝܡܡ May, *Nova Coll.* X, 341 a = Land III, 208, 23, for which line 20 has ܬܠܬܐ ܐܝܡܡܝܢ ܘܬܠܬܐ ܠܠܘܢ

Mart. I, 100, 24 &c.; and after these patterns later writers have formed more of the same kind, as ܟܠܒ ܒܪ̈ܢܫܐ κυνάνθρωποι (as pl.) &c. ܒܝܬ ܒܟܝܐ "*domus plorantis*" sg. abs. st., *i. e.*, "house of mourning", is assumed by the usage of the language to be a compound of a pl. emph. st., and takes suffixes accordingly, thus: ܒܝܬ ܒܟܝ̈ܘܗܝ &c.

I. (7) The Absolute State is farther found pretty frequently in other scattered instances, particularly in fixed phrases. Forms in ܘ̇ܬܐ— (§ 138) especially incline to stand in it. And yet even in these the Emph. St. is almost always the one which is found in actual use. Examples: ܢܫ, ܐ̱ܢܫ; ܢܫܝܢ, ܐ̱ܢܫܝܢ τίς, τινές (§ 146); ܫܠܡ, ܫܠܡ ܠܟ "Peace!", "Peace be to thee!", frequently; ܒܛܝܒܘ "in kindness" Aphr. 448, 15; ܡܢ ܛܠܝܘ ܠܩܒܪܐ "from youth to the grave" (emph. st.) Ephr. III, 225 B; ܒܙܒܢ ܐܚܪܝܢ "at another time" Aphr. 461, 10, for which *ibid.* 458, 15 ܒܙܒܢܐ ܐܚܪܢܐ; ܦܪ̈ܝܩܝܢ ܒܕܡ ܝܩܝܪ "redeemed by precious blood" Aphr. 260, 10; ܛܪ ܒܙܗܝܪܘ ܗܝܡܢܘܬܐ ܕܒܪ ܐܠܗܐ ܘܒܕܟܝܘܬܐ ܡܥܡܘܕܝܬܐ "keep thou with care faith in the Son of God, and with purity (emph.) baptism" Jac. Sar., Thamar v. 407; ܠܝܘܡ ܐܚܪܢ "for another day" Ov. 136, 2; and thus ܐܚܪܢ frequently as a substantive "another" [ein Anderer] *e. g.* Matt. 11, 3; John 4, 37; 5, 7; 21, 18; ܢܗܘܐ ܕܘܟܪܢ ܛܒ ܠ' "a good remembrance be to . . ." Aphr. 305, 2; ܫܘܒܚ ܠ' "glory [be] to . . ." frequently, (along with ܬܫܒܘܚܬܐ ܠ' "glory [be] to . . ."); ܥܬܝܪܐ ܒܛܝܠ ܫ̈ܢܝܢ ܕܠܐ ܚܐ "the rich man is anxious about years in which he is no longer to be alive" Aphr. 268, 1 &c.(1) Philox. has frequently ܪܘܚܢ "spiritual" (like ܦܓܪܢ v. sub section G, 5), *e. g.* 29, 8; 500, 5. Much more frequently than elsewhere, the abs. st. is used in the Old Testament, especially in certain books, *under the influence of the Hebrew text and the Targum tradition*. Cases like עבד עבדים ܥܒܕ ܥܒ̈ܕܝܢ Gen. 9, 25; אל אלהים ܐܠܗ ܐܠܗܝܢ Ps. 50, 1; 84, 7; 136, 2; אש להט ܢܘܪ ܝܩܕܐ Ps. 104, 4 אלהין קדישין ܐܠܗ̈ܝܢ ܩܕ̈ܝܫܝܢ Dan. 4, 8, 9, 18; 5, 11 hardly conform to the genuine Syriac usage. On the other hand the rather more frequent use of the abs. st. in so ancient a writing as the letter of Mārā bar Serapion (Spic. 43 *sqq.*) must be regarded as a genuine record of antiquity.

K. But when the realisation of the difference in meaning between

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(1) For ܚܝܠܐ ܦܓܪܢ "with bodily strength" Spic. 5, 14, the MS. has ܒ' ܦܓܪܢܐ.

the emph. st. and the abs. in the Substantive had disappeared, even ancient poets ventured to set the latter state alongside of ܗܢܐ "this", which is formed like an abs. st.: ܒܗܢܐ ܥܠܡ Ephr. II, 424 D (but ܗܢܐ ܥܠܡܐ III, 263 D); ܒܗܢܐ ܕܪ "in this generation" Ephr. III, 3 C; ܒܗܢܐ ܙܒܢ "during this time" Isaac II, 80 v. 169.(1) Thus even in prose and verse ܒܗܘ ܙܒܢ Ephr. Nis. p. 4 v. 7; 100 v. 189; Ephr. (Lamy) I, 245, 16; 261, 21; II, 411, 11, 14 (ܒܗܘ ܙܒܢܐ I, 391 *ult.*); Jul. 119, 6; Philox. 518, 13, 20 and frequently (519, 12 var. ܒܗܘ ܙܒܢܐ); like ܗܘ ܙܒܢ Jul. 89, 3 "in that time". Later poets, especially of the Nestorian order, go much farther in the arbitrary employment of the abs. st. for the emph.

L. (8) Many foreign words do not form any emph. st. at all; thus the Greek ܐܐܪ ἀήρ, ܦܪܛܘܪܝܢ πραιτώριον, ܕܝܐܬܝܩܐ διαθήκη; the Persian ܫܓܠ "jackal", ܕܢܘܩܐ "weasel" &c., as well as the Greek plurals § 89. Some Greek words often lose even their final α, *e. g.* ܟܘܪ χώρα, alongside of ܟܘܪܐ (ܟܘܪܐ); ܒܝܡ βῆμα, alongside of ܒܝܡܐ, ܒܐܡܐ (ܒܐܡܐ) &c.

M. (9) Syriac Feminines in *ai* (§ 83) stand always in the abs. st.; thus ܛܥܝܘ "error", "the error".

State of the Attributive Adjective. § 203. Several of the above examples already show that the *attributive Adjective* to a noun in the abs. st. stands also in the abs. st.; cf. farther ܟܠ ܡܠܐ ܒܝܫܐ πᾶν πονηρὸν ῥῆμα Matt. 5, 11; ܓܒܪܝܢ ܫܪܝܪܝܢ "true men" Ex. 18, 21; ܠܥܡ ܢܘܟܪܝ "to a foreign people" Ex. 21, 8; ܓܒܪ ܥܬܝܪ, ܓܒܪ ܡܣܟܢ "rich man, poor man" Aphr. 302, 20, 21 (303, 8, 9 in the same connection ܓܒܪܐ ܥܬܝܪܐ, ܓܒܪܐ ܡܣܟܢܐ); ܡܚܫܒܢ ܒܝܫܢ "wicked thoughts" Aphr. 296, 13; ܒܪܥܝܢ ܚܟܝܡ "with wise reflection" Spic. 48, 20; ܐܝܟ ܚܝܘܐ ܒܝܫܐ "like an evil beast" Ephr. (Lamy) I, 369, 17 &c.

Yet there are also cases like ܠܗܠܝܢ ܬܠܬܐ ܣܗܕܝܢ ܫܪܝܪܐ "to these three true witnesses" Aphr. 461, 3 (where variant is ܣܗܕܐ), cf. Eus. Ch. Hist. 146, 1; ܗܢܘܢ (ܗܠܝܢ) ܬܠܬܐ ܓܒܪܝܢ ܙܕܝܩܐ "those (these) three righteous men" Aphr. 16, 19; 454, 3 (in both passages a variant ܙܕܝܩܝܢ); ܗܠܝܢ ܥܣܪܐ ܟܬܒܝܢ ܙܥܘܪܐ "these ten small books" Aphr. 200, 15, where the

(1) These are all the undoubted examples which I have been able to collect. In Ephr. also the emph. st. with ܗܢܐ is far more frequent.

signification is determined; ܘܠܟܠ ܡܘ̈ܬܝܢ ܦܓܪ̈ܢܝܐ "and to all modes of bodily death" Anc. Doc. 101, 3. Cf. farther Philox. 367, 6; Jos. Styl. 70, 10; John v. Tella (Kleyn) 28, 5. *Vice versâ*, with a word standing in the emph. st., but indefinite in meaning, and in form exchangeable with the abs. st., the attributive adjective occasionally assumes the abs. st., as in ܫܒܥ ܪ̈ܘܚܐ ܐܚܪ̈ܢܝܢ ἑπτὰ ἕτερα πνεύματα Matt. 12, 45 (C. ܪ̈ܘܚܝܢ; S. without ܐܚܪ̈ܢܝܢ); ܫܒܥ ܬܘܪ̈ܬܐ ܫܡܝ̈ܢܢ ܒܒܣܪܗܝܢ "seven kine fat in their flesh" Gen. 41, 18 (otherwise in v. 2 and v. 19); and in very loose connection ܝܘܡ̈ܬܐ ܠܐ ܙܥܘܪ̈ܝܢ "ἡμέρας ἱκανάς" Acts 9, 43; ܘܐܦ ܢܫ̈ܐ ܪ̈ܫܢܝܬܐ ܠܐ ܙܥܘܪ̈ܢ "γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι" Acts 17, 4; and oftener still in the singular: ܟܣܦܐ ܠܐ ܙܥܘܪ "ἀργύρια ἱκανά" Matt. 28, 12; ܕܗܒܐ ܠܐ ܙܥܘܪ "not a little gold" Jos. St. 37, 5; ܙܒܢܐ ܠܐ ܙܥܘܪ "not a short time" Aphr. 165, 13; Sim. 363 *inf.* Thus often ܐܚܪܝܢ when standing before the noun: ܐܚܪܝܢ ܦܓܪܐ "another body" Ephr. Nis. p. 96 v. 54 &c. (§ 211 B); and even when standing after it ܐܠܗܐ ܐܚܪܝܢ "another god" Jac. Sar., Constantin v. 28. 632.—The peculiar substantives ܢܝܡܘܣ, ܛܘܦܣܝܣ (§§ 83; 202 M) always indeed take their adjectives in the emph. st., *e. g.* ܥܠ ܢܝܡܘܣ ܩܫܝܐ "on the rigorous condition" Moes. II, 74, 3. An incongruity, no longer felt, exists in rare cases like ܓܒܪܐ ܥܒܕ ܚܝ̈ܠܝܢ ܘܫܪܐ ܩܛܪ̈ܝܢ "a man that is a worker of miracles, a solver of difficulties [knots]" Land III, 213, 14 (the 2nd epithet is from the passage in Dan. 5, 12, unskilfully translated);— ܟܠܗܘܢ ܐܢܫܐ ܦܪܘܫܐ ܕܝܕܥܝܢ ܛܒ ܡܢ ܒܝܫ "all discerning people who know good from evil" Bedjan, Mart. II, 572, 10. In these cases the undetermined genitives occasion the proper indeterminateness of the constr. st. In the immensely preponderating mass of cases, a substantive, furnished with an adjective, stands like the adjective itself in the emphatic state.

State of the Predicative Adjective.

§ 204. A. The Abs. St. however, in the *adjective* is the proper form of the *predicate*. Thus *e. g.* ܠܚܡܐ ܡܛܫܝܐ ܒܣܝܡ "bread hidden is pleasant" Prov. 9, 17; ܠܐ ܪܒ ܚܛܗܗ "his sin is not great" Aphr. 43, 8; ܚܘܒܐ ܪܡ ܡܢ ܦܠܓܘܬܐ "love is high above dissension" Aphr. 256, 15; ܡܝ̈ܐ ܓܢ̈ܝܒܐ ܚܠܝܢ "stolen waters are sweet" Prov. 9, 17; ܥܝܢܟ ܒܝܫܐ ܗ̄ ὁ ὀφθαλμός σου πονηρός ἐστιν Matt. 20, 15 (a question); ܚܕܐ ܚܣܝܪܐ ܠܟ ἕν σοι λείπει Luke 18, 22; ܢܘܪܐ ܕܝܢ ܟܝܢܝܬܐ ܩܪܝܪܐ ܒܗ "even the fire of nature in him is cold" Philox. 355, 1 &c. A favourite proceeding is the alteration

of an attributive adjective, standing in the emph. st., into a predicative one in the abs. st. and attached by the relative ܕ: cf. *e. g.* ܒܬܪܥܐ ܐܠܝܨܐ ܘܒܐܘܪܚܐ ܕܐܠܝܨܐ "by the strait gate and the way which is narrow" Aphr. 447, 2, where ܒܬܪܥܐ ܕܐܠܝܨ or ܒܐܘܪܚܐ ܐܠܝܨܬܐ might stand as well.

Very seldom indeed in good texts are there cases like ܐܚܪܝܢ ܓܝܪ ܐܓܪܐ ܕܥܒܕܐ ܘܐܚܪܢܝܐ ܐܓܪܐ ܕܡܠܐ "for the reward of deeds is one thing (adj. in abs. st.) and the reward of words is another thing (adj. in the emph. st.)" in the Testament of Ephr., Ov. 141, 14.[1]

B. On the other hand the emph. st. sometimes stands along with the Personal Pronoun, both when the latter is the direct subject, and when it is merely the copula. This usage proceeds perhaps from a substantive conception of the adjectives, *e. g.* ܕܒܝܫܐ ܐܢܬܘܢ "[you] who are evil persons" Matt. 7, 11; 12, 34; ܣܓܝܐܐ ܚܢܢ πολλοί ἐσμεν Mark 5, 9; ܟܕ ܚܝܒܐ ܐܢܬܘܢ "while you are guilty (guilty persons)" Aphr. 144, 7; ܟܐܢܐ ܚܢܢ "we are honest men" Gen. 42, 11, 31; ܐܢܬܘܢ ܚܟܝܡܐ ܐܢܬܘܢ "you are wise persons" Aphr. 293, 16; ܪܒܐ ܐܢܐ "am I a great man?" Joseph 26, 14 [Ov. 282, 1]; ܐܦ ܗܘ ܡܝܘܬܐ ܗܘ "he also is a mortal" Ov. 67, 9; ܓܙܝܪܐ ܡܨܪܝܐ ܐܢܘܢ "the Egyptians are circumcised persons" Aphr. 210, 10; ܕܫܪܝܪܬܐ ܐܢܝܢ "that these things are true (*or* that this is the truth)" Spic. 18, 7; ܠܐ ܡܬܚܙܝܢܝܬܐ ܗܝ ܟܝܢܐ ܕܐܠܗܘܬܐ "invisible is the nature of the Godhead" Ov. 84, 18; ܗܠܝܢ ܗܕܡܐ . . . . ܫܬܝܩܬܐ ܐܢܝܢ . . . . ܘܡܫܬܩܢܝܬܐ "these parts are dumb and silent" Ov. 63, 12, and many other like instances. But the abs. st. would be permissible in all these cases, and it is the more usual form in such cases, *e. g.* ܥܪܛܠܝ ܐܢܬ, ܥܪܛܠܝ ܐܢܐ "I am naked, thou art naked" Gen. 3, 10 and 11; ܚܝܠܬܢ ܐܢܐ "I am powerful" Aphr. 269, 12; ܚܢܢ ܕܡܣܟܢܝܢ ܚܢܢ "we, who are poor" Aphr. 119, 22; ܬܡܢ ܠܘܬܗ ܥܪܛܠܝܢ ܐܢܘܢ "there, with him (Death) are they naked" Aphr. 426, 1; ܙܝܢܘܗܝ ܡܚܝܠܝܢ ܗܘ ܡܢ ܕܝܠܢ "his weapons are weaker than ours" Aphr. 137, 21 &c. Cf. cases like ܚܛܝܐ ܟܕ ܚܝ ܡܝܬܐ ܗܘ ܠܐܠܗܐ ܘܙܕܝܩܐ ܟܕ ܡܝܬ ܠܐܠܗܐ ܚܝ ܗܘ "the sinner, even while he is alive, is a dead man[2] for God, but

[1] The reading is certain; even the Roman edition does not note any variants. There can hardly be any suggestion of metrical exigency in this case, for the deficient syllable might easily have been made up otherwise, *e. g.* by a ܗܘ.

[2] Thus pretty often ܡܝܬܐ and ܡܝܘܬܐ in the Predicate. Cf. C.

the righteous man, even when he is dead, is a living man for God" Aphr. 168, 17. For ܡܒܪܟܬܐ ܐܢܬܝ ܒܢܫ̈ܐ εὐλογημένη σὺ ἐν γυναιξίν Luke 1, 42 P., S. has ܒܪܝܟܬ ܒ' = ܒܪܝܟܬܐ ܐܢܬܝ.

In like manner pure Participles are always in the abs. st.; v. § 269 *sqq.*

C. With ܗܘܐ the Adj. stands throughout in the Abs. St. where Persons are not concerned, *e. g.* ܕܚܝܠܐ ܗܘܬ ܕܝܢ ܡܠܬܗ "but dreadful was his word" Ov. 178, 25; ܬܪܥܝܬܗܘܢ ܗܘܬ ܥܝܪܐ ܘܨܝܬܢܝܬܐ "their intelligence was alert and attentive" Ov. 100, 1; ܘܗܘܝܢ ܚܪܬܗ (ܐܚܪܝܬܗ) ܒܝܫܢ καὶ γίνεται τὰ ἔσχατα αὐτοῦ χείρονα Matt. 12, 45 &c. With persons sometimes the abs. st. is employed, and sometimes the emph. st. Thus ܒܪܗܛܗ ܡܣܪܗܒ ܗܘܐ "in his course he was fleet" Sim. 269 mid.; ܢܗܘܐ ܓܝܪ ܪܒ ἔσται γὰρ μέγας Luke 1, 15; ܕܗܠܝܢ ܓܠܝܠܝ̈ܐ ܚܛܝ̈ܐ ܗܘܘ ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ .... ἐγένοντο Luke 13, 2. But ܕܣܡܝܐ ܗܘܐ "who had been blind (a blind man)" John 9, 13; ܡܝܬܐ ܗܘܐ "was dead" Luke 15, 24 and 32; ܘܗܫܐ ܡܙܕܗܪܝܢ ܡܢ ܗܕܐ ܢܗܘܘܢ "and now let them through this be cautious" Ov. 85, 7; ܢܫ̈ܐ .... ܕܗܘܝ ܡܨܥܪܢ̈ܝܬܐ ܡܢ ܒܥܠܝ̈ܗܝܢ "women who had been ill-treated by their husbands" Isaac I, 244 v. 407. So with animals ܟܠܒ̈ܐ .... ܠܐ ܗܘܘ ܝܥܢ̈ܐ "the dogs were not greedy (greedy ones)" Aphr. 383, 2; cf. farther Matt. 5, 48; 6, 16. In the most of these cases also a substantive conception attaches to the adjective. Clearly thus in ܐܡܗ ܕܝܢ ܡܗܝܡܢܬܐ ܗܘܬ "but his mother was a believer" Ov. 160, 16; ܡܗܝܡܢܐ ܗܘܬ would mean only "believed". How the two states shift about here is shown by ܘܬܗܘܐ ܟܕ ܣܢܝܩ ܥܠ ܬܝܒܘܬܐ "and thou be in need of conversion" Aphr. 144, 15, contrasted with ܥܠ ܬܝܒܘܬܐ ܠܐ ܠܗܘܐ ܣܢܝܩ *ibid.*, line 17. This is farther shown by the fact that for ܟܐܢܐ ܗܘܐ δίκαιος ὤν Matt. 1, 19 P., or ܟܐܢ ܗܘܐ C., there stands in S. ܟܐܢ ܗܘܐ. So for Matt. 10, 16 P. has the emph. st. and S. the abs. st.

D. On the other hand the Predicative Adjective with ܐܝܬ stands quite regularly in the emph. st.: ܟܠܡܕܡ ܐܝܟܢ ܕܐܝܬܘܗܝ ܡܘܬܪܢܝܬܐ "everything which is useful" Ov. 84, 17; ܝܬܝܪܬܐ ܐܝܬܝܗ ܗܘܬ ܡܠܬܐ ܐܠܘ "had the word been redundant" Ov. 75, 23; ܫܝܛܐ ܐܝܬܝ ܘܙܥܘܪܐ "I (m.) am despised and insignificant" Ov. 281, 26; ܘܠܐ ܡܫܘܚܬܐ ܠܗ ܐܝܬܘܗܝ "and, besides, it

(f.) is immortal" Aphr. 125, 10; ܡܟ̈ܝܟܐ ܐܝܬܝܗܘܢ ܡܕܒܪ̈ܢܐ ܕܪ̈ܗܘܡܝܐ "the leaders of the Romans are gentle" Jos. St. 89, 13.

E. With verbs like "to show one's. self as", "to be found", "to be called" &c., the emph. st. of the Adjective occurs perhaps rather more frequently than the abs.: ܐܬܚܘܝ ܓܢܒܪܐ "showed himself brave" Ov. 159, 9; ܐܫܬܟܚ ܙܟܝܐ "was found victorious" *ibid.* line 10; ܕܡܬܩܪܝܢ ܚܟܝ̈ܡܐ "who are called wise men" Aphr. 506, 17 &c., but ܐܫܬܟܚܬ ܒܛܢܐ *εὑρέθη ἐν γαστρὶ ἔχουσα* Matt. 1, 18; ܡܫܬܟܚܝܢ ܣܪ̈ܝܩܝܢ ܡܢ ܟܠܗ ܝܕܥܬܐ "are found devoid of all knowledge" Spic. 2, 18; ܢܦܩܘ ܡ̈ܠܝܟܘܢ ܕܓ̈ܠܐ "your words proved false" Joseph 38 *ult.* [Ov. 288, 7]. For ܡܬܚܙܝܢ ܫܦܝܪ̈ܐ "*φαίνονται ὡραῖοι*" Matt. 23, 27 P., Aphr. 307, 5 has ܡܬ' ܫܦܝܪܝܢ; the reading is different in S.

F. The Predicative Adjective, however, stands of necessity in the emph. st. when it is quite definitely determined: ܝܥܩܘܒ ܪܕܝܦܐ ܘܥܣܘ ܪܕܘܦܐ "Jacob is the persecuted, and Esau the persecutor" Aphr. 403, 14 (v. *ibid.* 403 *sqq.* for several other such sentences); ܐܢܐ ܐܢܐ ܩܕܡܝܐ ܘܐܢܐ ܐܢܐ ܐܚܪܝܐ "I am the first, and I am the last" Is. 48, 12; ܕܗܘ ܡܝܬܪܐ ܗܘܐ ܕܟܠܗ ܡܠܟܘܬܐ "for he was certainly the most distinguished person in all the kingdom" Aphr. 55, 3; ܕܝܬܩܐ ܐܚܪܝܬܐ ܕܗܝ ܩܕܡܝܬܐ "the last testament, which is the first" Aphr. 28, 9; ܐܝܢܘ ܚܝܒܐ ܘܐܝܢܘ ܙܟܝܐ "who may be the guilty one, and who the innocent" Ov. 191, 9.

C. GENITIVE AND CONSTRUCT STATE.

§ 205. A. The Genitive relation is still frequently expressed in various forms of reference by the Construct State: ܡܠܟ ܒܒܠ "king of Babylon" Aphr. 468, 18 (along with ܡܠܟܐ ܕܒܒܠ *ibid.* 471, 16 as well as 2 Kings 20, 12, and frequently); ܚܝܘܬ ܫܢܐ "*belua dentis*" *i. e.* "rending animal" ["carnivorous animal", "wild beast"] frequently; ܥܘܗܕܢ ܡܪܗ "remembrance of his master" Ov. 185, 12; ܒܡܘܙܓ ܟܝܠܬ ܚܘ̈ܒܐ "in the overflowing of the measure of debts" Aphr. 462, 3; ܛܢܦܘܬ ܪܓܬ ܚܬܗ "by reason of the uncleanness of the lust after his sister" (*i. e.* "his unclean lust after &c.") Aphr. 354, 6; ܩܠ ܙܡܪ̈ܐ "the sound of songs" Aphr. 229, 18; &c. In all these cases the emph. st. with ܕ might likewise

C. Genitive and Construct State Genitive Connection by the Constr. St. and by ܕ.

be used. But this is not permissible in specially close combinations, like ܒܥܠܕܒܒܐ "enemy"; ܫܩܠ ܛܥܢܐ "taking up the burden", *i. e.* "zeal"; ܦܣܩ ܕܝܢܐ "judgment"; ܒܝܬ ܡܫܪܘܬܐ "refectorium" (and in other combinations with ܒܝܬ); ܒܪ ܟܝܢܗ "son of his nature" *i. e.* "of the same nature as he is"; ܒܪ ܚܐܪܐ "a freeman" ["son of the free"] (and others with ܒܪ, ܒܪܬ, ܒܢܝ, ܒܢܬ) &c. The constr. st. also prevails in those combinations, in which the first half is an adjective, whose relation to the Genitive may be of various kinds: ܢܣܝܒ ܗܘܢܐ or ܫܩܝܠ ܗܘܢܐ "taken *or* bereft of understanding" *i. e.* "without understanding" Aphr. 53, 13; Jul. 47, 10, and frequently; ܫܡܝܛ ܠܒܐ "whose heart has been torn out", *i. e.* "without understanding" Mart. I, 35 mid.; ܠܒܝܫ ܙܠܝܩܐ "clothed in splendour" Joseph 196, 6 [Ov. 296, 10]; ܠܝܛ ܚܝܐ "whose life is accursed" Aphr. 110 *ult.*; ܫܓܝܐ ܕܡܘܬܐ "of many forms" Ov. 168, 23; ܝܩܝܪܝ ܕܡܝܐ "*πολύτιμον*" Matt. 13, 46 [lit. "heavy *or* costly in price (pl.)] &c. With affixed (reflexive) Personal pronoun, ܩܛܘܠ ܪܘܓܙܗ "he of murderous anger" Ephr. Nis. 1, 149 &c.; ܡܢ ܟܠ ܩܪܝܒ ܒܣܪܗܘܢ "from any that is close to them in blood" Aphr. 232, 15 (cf. § 224*). And thus even ܫܦܝܐ ܟܠܗ "the completely pure man" ('the man whose totality is pure') Ephr. Nis. 31, 122, and ܕܥܟܝܪ ܟܠܗ "the completely troubled one" *ibid.* 123. Cases like ܚܝܠܬܢܐ ܗܘ ܕܦܓܪܐ "strong in body (pl.)" Spic. 5, 19 are rare; the emph. st. in that instance was occasioned by ܗܘ coming between,—a particle inserted here for the sake of emphasis (§ 221).

B. But otherwise the connection by ܕ predominates throughout. Particular examples are not required here. Both methods occur too in those cases in which the Genitive of an abstract noun denotes a quality or property, *e. g.* ܪܘܚ ܩܘܕܫܐ and ܪܘܚܐ ܕܩܘܕܫܐ "the spirit of holiness" *i. e.* "the Holy Spirit"; ܡܕܝܢܬ ܩܘܕܫܐ and ܡܕܝܢܬܐ ܕܩ'; ܩܪܝܬ ܩܘܕܫܐ and ܩܪܝܬܐ ܕܩ' "the holy city"; ܒܥܠܡ ܫܘܩܪܐ "in the deceitful world" Aphr. 462, 6; ܦܐܪܝ ܡܪܝܪܘܬܐ "bitter fruits" Aphr. 473, 11; ܚܐܪܘܬܐ ܕܥܠܡ "everlasting liberty" Ephr. III, 250 B; ܓܘܦܢܐ ܕܒܘܪܟܬܐ "the blessed vine" Aphr. 446, 3; ܣܐܡ ܙܝܦܐ and ܣܐܡܐ ܕܙܝܦܐ "counterfeit money" Aphr. 301 *ult.*, 285 *ult.*; ܪܚܡܬܐ ܕܫܪܪܐ "true love" Spic. 7, 1; ܒܝܬ ܓܙܐ ܕܝܬܝܪܘܬܐ "considerable store-chambers" Land III, 215, 13; and many like cases. So too in cases like ܛܘܪ ܣܝܢܝ "Mt. Sinai" Ephr.

II, 488 B, and elsewhere, alongside of ܛܘܪܐ ܕܩܕܝܫ Ephr. II, 433 F; ܒܐܪܥ ܡܨܪܝܢ "in the land of Egypt" Aphr. 313, 5, together with the more usual ܒܐܪܥܐ ܕܡܨܪܝܢ *ibid.* line 4, &c. (where even the relation of Apposition would be allowable). But the Construct State can never stand before the ܕ of the Genitive. ([1]).

C. When the two parts are determined in *pure Genitive relation*, then the reference to the genitive is very commonly indicated by the appropriate possessive suffix, *e. g.* ܒܪܗ ܕܐܠܗܐ "the Son of God" frequently, as well as ܒܪܐ ܕܐܠܗܐ; ܡܠܚܗ ܕܐܪܥܐ τὸ ἅλας τῆς γῆς Matt. 5, 13 P. C. Aphr. 457, 7 (S. ܡܠܚܐ); ܐܠܗܗܘܢ ܕܟܪ̈ܣܛܝܢܐ "the God of the Christians" Ov. 161, 13; ܒܢ̈ܝܗ ܕܥܕܬܐ "the children (adherents) of the Church" Ov, 221, 2 = ܒܢ̈ܝ ܥܕܬܐ *id.* 216, 16 and often; as well as innumerable other instances. But the following would hardly be admissible—ܐܪܥܗ ܕܡܨܪܝܢ "the land of Egypt" (Genitive of identity); ܪܘܚܗ ܕܩܘܕܫܐ "the Holy Spirit" (Genitive of quality). ܐܒܗ̈ܝܗ ܕܡܨܪܝܢ could only mean "the fathers of Egypt" (the latter being thought of as their child); "the Egyptian fathers" is ܐܒܗ̈ܬܐ ܕܡܨܪܝܢ Jul. 56, 23. It is true there is no sharp line of demarcation here. Thus we have even ܫܒܝܬܗ ܕܡܕܝܢܬܐ "the prisoners from the city" Jul. 58, 18.

D. Examples, in which several forms of Genitive connection are associated, are ܡܘܠܕܐ ܕܐܢܫܘܬܗ ܕܒܪ ܐܠܗܐ "the birth of the human nature of the Son of God" Jul. 155, 15; ܙܒܢ ܫܘܠܡ ܡܕܒܪܢܘܬܗܘܢ ܕܒܢ̈ܝ ܫܝܡ "the time of the end of the administration of the sons of Shem" Aphr. 88, 13; ܩܝܢܝܐ ܕܒܝܬ ܚܡܘܗܝ ܕܡܘܫܐ "the Kenites of the house of Moses' father-in-law" Aphr. 254, 15; ܦܠܓܗ ܓܪܒܝܝܐ ܕܫܘܪܐ ܕܗܝܟܠܐ ܕܥܕܬܐ ܕܡܕܝܢܬܗ "the northern half of the wall of the sanctuary in the Church of his town" Ov. 190, 13; ܘܒܡܕܢܚܐ ܕܢܘܗܪܐ ܕܝܕܥܬܐ ܘܒܡܥܒܕܢܘܬ ܦܐܪ̈ܘܗܝ ܕܙܝܬܐ ܡܢܗܪܢܐ "and through the rising of the light of understanding, and through the fruit-bearing of the olive tree, the enlightener" Aphr. 449, 11 &c.

([1]) Any such instances in our editions rest on textual errors. ܒܠ ܫܡ ܕܒܝܬ ܝܥܩܘܒ Aphr. 323, 4 is only an apparent exception; it means "by the name—'those of the house of Jacob'" (§ 209 A): So ܒܝܘܡ̈ܝ ܕܒܝܬ ܕܝܘܩܠܛܝܢܘܣ "in the days of those of the house of Diocletian" Jul. 24, 9.

E. Two nouns may thus stand in different Genitive relationship to the same noun, cf. ܫܘܒܗܪܗ ܕܐܝܣܪܝܠ ܕܦܘܪܫܢ ܡܐܟܘܠܬܐ "Israel's boasting about the distinction of meats" Aphr. 313, 12; ܥܒܪܬܗ ܕܦܘܩܕܢܐ ܕܐܕܡ "the transgression of the ordinance by Adam" Aphr. 419, 13; ܥܝܕܗ ܓܝܪ ܗܘܐ ܕܐܒܪܗܡ ܕܟܠ ܝܘܡ "for it was Abraham's daily custom" Aphr. 391, 8; ܪܘܚܐ ܕܩܘܕܫܗ ܕܐܒܘܟܘܢ "the Holy Spirit of your Father" Aphr. 415, 8; ܐܝܕܗ ܕܣܡܠܐ "his hand of the left" *i. e.* "his left hand", and thus frequently with ܕܝܡܝܢܐ and ܕܣܡܠܐ "right" and "left"; ܣܦܪܟ ܕܚ̈ܝܐ "thy book of life" Ps. 69, 28; ܟܝܢܢ ܕܥܦܪܐ "our nature which is of dust" Aphr. 41, 17 &c. A different construction, and one of a Hebrew type, is found in ܦܓܪܐ ܚܙܬܢܝܗܘܢ "their visible body" Aphr. 179, 1.

Constr. St. before Prepositions.

§ 206. Adjectives often stand in the Constr. St. before prepositions, especially when that which is governed by the prepositions is closely connected in thought with the adjectives. Thus ܫܦܝܪܬ ܚܙܘܐ (1) "beautiful in appearance" Gen. 12, 11; ܐܣܝܐ ܪܒܐ ܝܬܝܪ ܒܟܠ "the great physician, excelling in everything" Ov. 193, 21; ܢܣܒܝ ܒܐܦܐ "*accipientes vultum*", *i. e.* "hypocrites", frequently; ܡܫܠܛ ܒܢܦܫܗ "master of himself", "free" Spic. 19, 8; ܐܠܗܘܬܗܘܢ ܟܣܝܬ ܡܢ ܟܠ "their divine nature concealed from all" Jul. 41, 10; ܐܝܟ ܐܚܪ̈ܢܐ ܫܝܛܝ ܡܢ ܫܡܘܥܝܗܘܢ "like others, despised by their hearers", Ov. 179, 11; ܙܒܢܐ ܚܬܝܡ ܒܢܒܝ̈ܐ "the time determined by the prophets" Mart. I, 11, 2; ܚܝܪܝ ܠܗܒ ܠܝ "who look keenly to 'give me'" Aphr. 286, 8; ܠܒܝܫ ܠܡܫܝܚܐ "who has put on Christ" Ov. 397, 12; ܘܪܓܡܐ ܠܐܝܠܝܢ ܕܫܠܝܚܝܢ ܠܘܬܗ *καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν* Matt. 23, 37; Luke 13, 34, and a great many other instances. A very large number, *e. g.* occur in Philox. 366. Notice farther ܡܠܬܐ ܡܫܟܚܬ ܐܝܟܘܬܗ "a word of potency like it" Ov. 21, 18; and so even ܝܠܝܕܐ ܕܠܐ ܙܘܘܓܐ "born without connection" Ov. 91, 21. This construction in the case of the substantive is limited to one or two constant combinations like ܡܣܒ ܒܐܦܐ "*acceptatio vultus*" *i. e.* "hypocrisy"; ܡܦܩ ܒܪܘܚܐ (or ܡܦܩ ܪܘܚܐ) "going forth into the wind (?)" "defence, excuse"; cf. ܡܣܡ ܒܪܝܫܐ "the laying upon the head" (Inf.) *i. e.* "punishment"; ܡܣܡ ܒܪܥܝܢܐ "thought".

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(1) Var. ܚܙܘܗ.

Constr. St. before Adverbs.

§ 207. In rare cases Adjectives stand thus in the Constr. St. before adverbs also, which in fact resemble a combination of preposition and substantive: ܡ̈ܝܬܝ ܡܥܓܠܐܝܬ "who die quickly" Mart. I, 79, 10; ܫܘ̈ܪܝ ܪܘܙܐܝܬ ܥܠ ܢܚ̈ܠܘܗܝ "that leap nimbly over its valleys" Mart. I, 47, 1; ܚ̈ܝܝ ܟܡܝܪܐܝܬ "leading a miserable life" (κακόβιοι) Jul. 112, 13; ܡܕܪ̈ܫܝ ܛܒ ܒܟܠ ܨܒܘ̈ "persons well-experienced in all things" Jul. 162, 10; ܩܛ̈ܝܠܝ ܥܠ ܦܓܪܢܐܝܬ .... ܩ̈ܝܡܝ ܪܘܚܢܐܝܬ "slain in the body .... risen in the spirit" Sim. 305, 24. Such combinations are specially made use of to translate Greek words compounded with adverbs, *e. g.* ܚ̈ܫܝ ܛܒ εὐπαθοῦντες Ps. 91, 15 Hex.; and indeed the whole of this construction is modelled upon the Greek. Similarly occur the circumlocutions for "self", like ܪ̈ܚܡܝ ܩܢܘܡܗܘܢ ܠܗܘܢ φίλαυτοι 2 Tim. 3, 2, Hark. Even Cyrillona ZDMG XXVII, 573 v. 267 has thus ܚܘܝܐ ܡܫܚܩ ܗܘ ܒܗ "the serpent that has crushed himself".

Separation of Genitive from Governing-word.

§ 208. A. The Construct State must stand *immediately* before the Genitive. Only short words like the postpositive particles ܓܝܪ, ܕܝܢ, ܟܝܬ &c., as well as ܗܘܐ and such like, may sometimes interrupt the succession: ܒ̈ܢܝ ܕܝܢ ܒܠܗܐ "*filii vero Balae*" Land III, 39, 16; ܐܠܗܗ ܟܝܬ ܫܡܝܐ "*deus enim coeli*" Jul. 54, 28; ܥܠܬܗ ܕܝܢ ܕܒܘܛܠܐ "now the cause of the abolishing" Ephr. II, 124 B; ܥܠܬܗ ܕܝܠܗ ܕܟܐܒܐ "the cause, to wit, of the pain" Ephr. II, 108 A; ܘܣܪ̈ܝܩܝ ܬܘܒ ܚܪܝܢܘܬܗܘܢ "and farther those who are vain of their litigiousness" Statuti della Scuola di Nisibi (Guidi) 15, 10; ܕܒ̈ܢܝ ܐܢܘܢ ܙܕ̈ܝܩܐ "that they are the sons of the righteous" Ephr. II, 384 D; ܓܢܒܪ ܗܘܐ ܚܝܠܗ "he was a mighty man of strength" Judges 11, 1 &c. More remarkable is ܥܠ ܡܫܘܚܬ ܬܪ̈ܬܝܢ ܐܣܛܕ̈ܘܢ ܠܘܬܗ "for a distance of two stadia from it" Jul. 229, 4.

Cf. farther § 327.

As a somewhat isolated instance stands ܟܬ̈ܒܝ ܘܩܪ̈ܝܝ ܫܡܗ̈ܝܗܘܢ "writers and readers of their names" Land III, 136, 14, where two words in the Constr. St. refer to one Genitive.

B. The separation of the Genitive from the governing word presents no difficulty, however, when ܕ is employed. Not only may the latter have an attributive word with it, as in ܢܩ̈ܠܬܗ ܚܠܝ̈ܐ ܕܚܛܝܬܐ "the sweet allurements of sin" Ov. 159, 15 (which might also stand thus: ܚܠܘ

ܕܒܢܝ̈ ܒܝܬܐ), but additional words are also allowed to intervene. Cf. ܘܫܘܬܦܐ ܗܘܐ ܬܘܒ ܕܐܒ̈ܝܠܐ "and he was, again, a companion of the mourning" Ov. 207, 21; ܡܛܠ ܕܒܨܠܡܐ ܒܬܪ ܕܐܠܗܐ ܗܘܬ ܡܪܢܝܬܐ ܡܠܬܐ "because after the image of God the lordly reason has been made" Moes. II, 94 v. 296; ܐܬܐܟܠܘ ܩܪ̈ܨܐ ܩܕܡ ܢܪܣܝ ܬܡܫܒܘܪ ܕܓܒܪܐ ܚܕ "accusations were brought against a man before Narsi Tamšābōr" Mart. I, 123; ܫܡܗ̈ܝܗܘܢ ܩܕܡ ܟܠܗ ܥܕܬܐ ܡܟܪܙ ܗܘܐ ܕܟܠ ܐܝܠܝܢ ܕ "he proclaimed before the whole Church the names of all those who . . . " Ov. 176, 2.—In stray cases the Genitive stands even before the governing-word; ܗܟܢܐ ܐܦ ܕܟܠܗ ܗܝܡܢܘܬܢ ܫܬܐܣܬܗ ܟܐܦܐ ܗܝ ܫܪܝܪܬܐ "thus also of all our faith the foundation is that firm stone" Aphr. 6, 16; ܐܦܢ ܕܫܢܬܐ ܚܕܐ ܒܠܚܘܕ ܙܘܕ̈ܐ "supplies even for only one year" Sim. 346 mid.

Nouns with ܕ, when Governing-noun is not expressed.

§ 209. A. In these cases already the superior independence of ܕ, properly a Demonstrative-(Relative-)Pronoun ("that of"), is shown. This becomes still more conspicuous when no governing word is expressed; ܥܡ ܕܒܝܬ ܗܪܘܕܣ *μετὰ τῶν Ἡρωδιανῶν* Matt. 22, 16 P. (ܥܡ ܒ̈ܢܝ ܒܝܬܗ ܕ C. S.); ܕܒܝܬ ܝܥܩܘܒ "those of the house of Jacob" frequently; ܥܠ ܕܒܝܬ ܡܪܩܝܘܢ "on the adherents of Marcion" Ov. 193, 17; ܙܒܢܐ ܕܐܪܒܥܝܢ "the season of the forty-days' fast" Sim. 376, *sq.*; ܡܢ ܕܡܪܥܫ̈ܢܝܐ "from the district of the Marʿashenes" Sim. 356, 1; ܚܕܝܢ ܕܢܘܪܐ ܘܕܪܘܚܐ "those rejoice who are of the fire and the spirit" Ephr. (Lamy) I, 57 Str. 7; ܕܙܘܥܬܐ ܗܘܬ ܠܗ ܘܕܬܗܪܐ "for it was a matter of terror and amazement" Sim. 355, 3; ܕܓܢܝܐ ܗܘ "is worthy of blame" Philox. 544, 9; ܟܠ ܕܐܝܬܘܗܝ ܕܡܪܝܐ "every one who is the Lord's" Ov. 168, 19; ܕܝܡܝܢܐ ܡܬܩܪܝܢ "are called those of the right hand (= 'the just')" Spic. 12, 4; ܗܢܘܢ ܕܣܡܠܐ "those on the left" *ibid.* 12, 6; ܕܓܘܐ ܗܘܐ "was common" Ov. 167, 24; ܗܒܘ ܗܟܝܠ ܕܩܣܪ ܠܩܣܪ *ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι* Matt. 22, 21; ܡܢ ܕܡܣܟܢ̈ܐ "from that which belongs to the poor" Ov. 190, 16; ܕܐܢܣ ܕܚܒܪܗ "who has robbed the property of his companion" Aphr. 423, 19; ܕܩܝܣܐ "made of wood" Jac. Sar. in ZDMG XXIX, 109 v. 30; ܕܙܒܢܐ ܐܢܘܢ *πρόσκαιροί εἰσιν* Mark 4, 17; ܥܡܠܗܘܢ ܕܗܘܐ ܗܘܐ ܕܐܚܪ̈ܢܐ "their toil, which had become (the property) of others" Aphr. 506, 3, and frequently ܗܘܐ ܕ, and many like instances. To this place belongs also ܘܢܣܒܗ̇ ܕܬܪܝܢ ܠܐܢܬܬܐ *καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα* Luke 20, 30 P. S. (where C. reads differently,

ܗܘ ܐܠܗܐ); cf. v. 31, and 19, 18 (§ 239). Somewhat different are cases like ܘܠܐ ܐܬܕܡܝ ܨܘܡܗܘܢ ܠܕܒܢܝ ܐܝܙܪܥܝܠ "and their fast did not resemble that of the inhabitants of Jezreel" Aphr. 50, 11; ܐܬܩܒܠ ܩܘܪܒܢܗ ܕܗܒܝܠ ܘܐܣܬܠܝ ܕܩܐܝܢ "Abel's offering was accepted and Cain's rejected" Aphr. 60, *ult.*; ܐܟܠܘ ܗܘܘ ܩܪܨܝܢ ܘܕܫܡܥܘܢ "they raised accusations against us and Simeon" Mart. I, 19 *inf.*

B. To this section may be joined certain adverbial applications of ܕ, such as the following: ܕܗܫܐ "for the moment", "for the nonce", "now"; ܕܡܚܕܐ "immediately" (both occurring frequently); ܕܝܘܡܐ σήμερον Matt. 6, 11 C.; ܕܬܪܬܝܢ ܙܒܢܝܢ "twice", or "a second time" Gen. 43, 10; Eccl. 6, 6; Matt. 26, 42; John 3, 4; Sim. 300, 2; 317 mid.; ܕܬܪܬܝܢ "for the second time" Bedjan, Mart. II, 562, 6; 605, 17. Farther we have the favourite construction of ܪܢܐ with ܕ "to be concerned for that which is of . . " *i. e.* "to be concerned about": ܠܐ ܬܪܢܘܢ ܕܢܦܫܟܘܢ μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν Luke 12, 22 C. (ܕܢܦܫܐ S.); ܪܢܐ ܕܐܬܠܝܬܐ "cared for the combat" Ephr. in Wright's Cat. 689 *a*, 3; ܘܢܗܘܘܢ ܪܢܝܢ ܠܗܘܢ ܐܝܟ ܕܗܕܡܝܗܘܢ "and they must care for them as for their own members" Ov. 216, *ult.*; ܪܢܝܢ ܕܟܠܡܕܡ "care for everything" Jos. St. 3, 11, and frequently thus, with ܕ (and ܕܥܠ § 225). Thus too ܨܦ is used sometimes: ܕܒܝܬܗ ܗܘ ܨܐܦ ܟܠܢܫ ܘܕܡܪܥܝܬܗ ܠܐ ܨܐܦ "every man is concerned for his house, but for his flock he cares nothing" Isaac I, 288 v. 267; cf. Ephr. in Zingerle's Chrest. 278, 6 *sq.*; Philox. 361, 18; Bedjan, Mart. II, 428, 7. Thus also ܕܝܘܡܐ ܡܬܪܥܐ φρονῶν ἡμέραν Rom. 14, 6; ܕܠܐ ܡܬܪܥܐ ܐܢܬ ܕܐܠܗܐ ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ Matt. 16, 23. All these combinations with ܕ may, for the rest, have been suggested by Greek Genitive constructions.

Determination of Governing Word.

§ 210. The substantive which stands before the genitive is generally determined; yet among the foregoing examples some of those substantives occur without any determination; thus particularly with the Abs. St., like ܟܠ ܒܣܪ ܕܚܝܘܬܐ "any flesh of beast" [*i. e.* the flesh of any animal] Spic. 7, 26.

Even the Constr. St. before the Emph. St. is not necessarily determined: ܒܪ ܫܢܬܐ "*filius anni*" "a (person, animal or thing, which is) one-year old" (often); ܬܪܬܝܢ ܒܢܬ ܡܠܟܐ "two king's-daughters" Aphr. 408, 3, 4; ܒܪ ܥܠܡܐ "a son of the world" *i. e.* "a layman" Sim. 286, 6;

ܚܕ ܥܒܕ ܡܠܟܝܐ τὶς βασιλικός John 4, 46 (v. 49 ܗܘ ܥܒܕ ܡܠܟܝܐ ὁ βασιλικός; C. merely ܥܒܕ ܡܠܟܐ); ܒܪ ܐܚܐ ܚܕ "a brother's son" Mart. I, 149 mid., and of course quite properly in words like ܒܥܠܕܒܒܐ "the enemy" or "an enemy".

D. CO-ORDINATION.

Attributive Adjective.

§ 211. A. The *Attribute* as an Adjective stands in the same Gender and Number as the Substantive, and throughout in the corresponding State; for a few exceptions v. § 203. It comes after the substantive: ܡܠܟܐ ܛܒܐ, ܡܠܟܬܐ ܛܒܬܐ, ܡܠܟܐ̈ ܛܒܐ̈, ܡܠܟܬܐ̈ ܛܒܬܐ̈ &c.

B. ܐܚܪܝܢ and ܣܓܝ, however, often come in before the substantive, *e. g.* ܐܚܪܬܐ ܡܬܠܐ "ἄλλην παραβολήν" Matt. 13, 24 P. or ܐܚܪܬܐ ܕܝܢ ܡܬܠܐ C. (S. 'ܡ 'ܐܚ); 13, 31 and 33 P. (in both passages in C. and S. 'ܡ 'ܐܚ); ܐܚܪ̈ܢܐ ܦܠܚ̈ܐ ἄλλοις γεωργοῖς Matt. 21, 41 P. (C. and S. 'ܠܦ 'ܐܚ); ܐܚܪܢܝܬܐ ܡܚܫܒܬܐ "ἕτερον λογισμόν" Sap. 19, 3; ܐܚܪ̈ܢܝܬܐ ܥܠ̈ܠܬܐ "other reasons" John Eph. 395, 12; and in the Abs. St. (§ 203) ܐܚܪܝܢ ܡܪܐ "another master" Mart. I, 235 *inf.*; ܒܐܚܪܝܢ ܫܡܐ "in another name" Ephr. II, 555 A; ܐܚܪܝܢ ܐܪܙܐ "another secret" Ephr. (Lamy) II, 739, 14; cf. line 20, and 741, 7; ܒܐܚܪܝܢ ܓܒܗ "at his other side" *ibid.* 765, 2 and many others.—ܣܓܝܐ̈ܐ ܢܒܝ̈ܐ ܘܙܕܝܩ̈ܐ πόλλοι προφῆται καὶ δίκαιοι Matt. 13, 7; ܣܓܝܐ̈ܐ ܒܢܝ̈ ܐܢܫܐ "many men" Aphr. 505, 7; ܣܓܝܐܢ ܙܒܢ̈ܝܢ "many times" Ephr. I, 398 F; ܣܓܝܐ̈ܬܐ ܝܬܝܪ ܢܦ̈ܫܬܐ "many souls, farther" Land II, 326, 2 &c. But both these words are far oftener placed after the substantive. ܦܠܢ too is often put first: ܦܠܢ ܦܠܢܝܬܐ "such and such a thing" John Eph. 192, 21; ܒܦܠܢܝܬܐ ܡܕܝܢܬܐ "in a certain town" *ibid.* 1, 20; ܥܠ ܦܠܢ ܫܘܘܕܝܐ "on this appointed business" Ephr. II, 179 A; but *ibid.* also the usual order: ܥܠ ܕܒܚܐ ܦܠܢ "on such and such a sacrifice".

In rare instances the adjectivewhen emphatic also precedes, especially with the poets, *e. g.* ܩܕܡܝܬܐ ܫܬܐܣܬܐ "the first foundation" Spic. 49, 20; ܕܡܕܟܝܬܐ ܢܦܫܐ "of the cleansed soul" Ov. 261, 14; ܢܟܦܬܐ ܒܬܘܠܘܬܟܝ "thy chaste virginity" *ibid.* line 16; ܝܚܢܐ ܡܘܬܐ "greedy death" Ephr. Nis. p. 57 v. 67. Certain adjectives of praise or dispraise are frequently placed first, like ܩܕܝܫܐ "the holy (sg.)"; ܛܘܒܢܐ, f. ܛܘܒܢܝܬܐ "the (m. *or* f. sg.) happy (*or* blessed)"; ܡܒܪܟܐ "the blessed (sg.)"; ܡܝܬܪܐ "the excellent (sg.)"; ܢܟܦܐ

"the wicked (sg.)"; ܠܝܛܐ "the accursed (sg.)" &c., *e. g.* ܢܗܝܪܐ ܐܩܩܝܣ "the splendid Akakios" Ov. 162, 21; ܡܝܬܪܐ ܕܝܢ ܣܪܓܝܣ "but the excellent Sergius" Jos. Styl. 84, 6; ܛܘܒܢܝܬܐ ܡܪܝܡ "the Blessed Mary" Aphr. 180, 2; ܗܢܐ ܠܝܛܐ ܛܡܫܒܘܪ "this accursed Tamšābōr" Mart. I, 124, 2; ܪܫܝܥܐ ܝܘܠܝܢܘܣ "the godless Julian" Ov. 160, 14 &c.; also in accumulations of adjectives like ܩܕܝܫܐ ܘ[ܒ]ܓܒܝܐ ܘܪܒܐ ܒܣܝܠܝܘܣ "the holy, elect, and great Basil" Ephr. III, XLIII *ad inf.*, and many like instances. But here too it is always allowable to put the adjective after the substantive; and with some it is oftener done. The two positions appear even in the same phrase: ܛܘܒܢܐ ܡܪܝ ܫܡܥܘܢ ܩܕܝܫܐ "the blessed Mār Simeon, the holy" Sim. 269 *supr.*

The attributive Adjective may be separated from its substantive· ܥܒܕܐ ܗܘ ܓܝܪ ܫܦܝܪܐ ܗܢܐ "*opus est enim pulchrum hoc*" Spic. 1, 20; ܘܟܠܗܝܢ ܒܐܝ̈ܕܝܗܘܢ ܗܘ ܕܒܢܝ̈ܢܫܐ ܣܝ̈ܡܢ ܪ̈ܘܪܒܬܐ ܘܙܥܘܪ̈ܝܬܐ "for all things, great and small, lie in the hands of men" Spic. 9, 9 &c.

§ 212. *The Apposition* may be either before or after the principai word: ܡܠܟܐ ܐܢܣܛܣܝܘܣ "the emperor Anastasius" Jos. Styl. 28, 2; 42, 3; 90, 10; ܐܢܣܛܣܝܘܣ ܡܠܟܐ "Anastasius the emperor" *ibid.* 26, 7; ܡܠܟܐ ܡܗܝܡܢܐ ܐܢܣܛܣܝܘܣ "the believing emperor Anastasius" *ibid.* 8, 8; 16, 18. Upon the whole, additional forms indicating respect incline to precede the leading word (thus always ܡܪܝ "my Lord, Master"); explanatory or descriptive forms come after it: yet this is not to be regarded as a fast rule. As one example of the prior and posterior order in one and the same phrase, take ܡܝܬܪܐ ܘܪܚܡ ܡܫܝܚܐ ܡܪܝ ܛܝܡܬܐܘܣ ܐܦܝܣܩܘܦܐ "the excellent, Christ-loving, Mār Timotheus the Bishop" Aphr. Pref. 12, and many such. **Apposition.**

§ 213. The Apposition may be loose, and may become a mere substitution or parallelism. Examples like ܘܣܒܥ ܟܦܢ̈ܐ ܘܡܐܢ̈ܩܐ ܡܢ ܚܡܫܐ ܠܚܡ̈ܝܢ ܘܬܪ̈ܝܢ ܢܘܢ̈ܝܢ ܚܡܫܐ ܐܠܦܝ̈ܢ ܓܒܪ̈ܐ "and he satisfied distressed, hungering people with five loaves and two fishes—five thousand men" Aphr. 42, 17; ܒܐܪܥܐ ܕܒܥܠܕܒܒ̈ܘܗܝ ܒܐܪܥܐ ܕܡܘܐܒ "in the land of his enemies, in the land of Moab" (notice the repetition of the prep.) Aphr. 161, 12; ܦܨܚܐ ܓܝܪ ܕܝܗܘ̈ܕܝܐ ܝܘܡܐ ܗܘ ܕܐܪܒܥܣܪ ܒܝܪܚܐ ܠܠܝܗ ܘܐܝܡܡܗ "for the Passover of the Jews is the fourteenth day of the month,—in fact its night and **Loose Apposition.**

day" Aphr. 223, 11; ܙܒ̈ܝܢ ܗ̄ܘܘ ܚܡܪܐ ܫܬܐ ܣܐ̈ܝܢ ܒܕܝܢܪܐ "the wine was sold at a denarius for six measures" Jos. St. 36, 13—may suffice to illustrate several of the most important cases.

Rem. On the Person (grammatical) in apposition v. § 350 C.

Apposition in Words denoting Measure. § 214. Apposition is generally made use of in the case of words denoting measure, like ܡܐܐ ܡܬܪ̈ܝܢ ܡܫܚܐ ἑκατον βάτους ἐλαίου Luke 16, 6, cf. v. 7; ܒܬܠܬ ܓܝܪ ܐܘܢܩܝܣ ܠܚܡܐ "for with three ounces of bread" Ov. 182, 10; ܠܬܠܬܝܢ ܩܦ̈ܝܙܝܢ ܚܛ̈ܐ thirty measures of wheat" Jos. St. 21, 20; ܥܣܪܐ ܡܥ̈ܢܝܢ ܙܘ̈ܙܐ "ten loads of silver-pieces" Jos. St. 10, 21; ܡܘܕܝܐ ܘܦܠܓܗ ܙܪܥܐ "a measure and a-half of pulse" Sim. 360 *inf.*; ܡܠܐ ܚܘܦܢܐ ܥܦܪܐ "a handful of dust" Aphr. 154, 5, and many similar cases. The genitive connection with ܕ would also be allowable here.

Apposition of "much", "little": "many", "few" § 215. ܣܓܝܐܢ and ܩܠܝܠ often remain, unaltered in form, like adverbs, and standing either before or after the qualified word: ܢܘ̈ܢܐ ܣܓܝܐܢ "many fishes" Sim. 273, 14; ܢܡܪ̈ܐ ܣܓܝܐܢ "many leopards" Land III, 335, 17; ܡܪ̈ܓܢܝܬܐ ܣܓܝܐܢ "many pearls" *ibid.* line 21; ܣܓܝܐܢ ܨܒ̈ܘܬܐ "many things" Spic. 6, 6; ܣܓܝܐܢ ܩܪ̈ܒܐ "many wars" Sim. 282 mid.; ܒܘܝܐܐ ܩܠܝܠ "a little consolation" Jos. St. 32, 10; ܗܢܐ ܡܪܬܝܢܘܬܐ ܩܠܝܠ "this brief exhortation" Aphr. 331, 2; ܩܠܝܠ ܢܘ̈ܢܐ ܙܥܘܪ̈ܐ ὀλίγα ἰχθύδια Matt. 15, 34 P. (S. merely ܢܘ̈ܢܐ ܩܠܝܠ); ܩܠܝܠ ܝܘܡ̈ܬܐ οὐ πολλὰς ἡμέρας John 2, 12 (for the same in Luke 15, 13, ܝܘܡ̈ܬܐ ܩܠܝܠ); ܗܢܐ ܩܠܝܠ ܬܚܘܝܬܐ "this short demonstration" Aphr. 244, 7; ܗܠܝܢ ܩܠܝܠ ܡ̈ܠܝܢ ܕܫܠܡܐ "these few words of peace" Aphr. 298, 19; ܩܠܝܠ ܫܡܫܐ "a little sun" Aphr. 130, 18; cf. ܩܠܝܠ ܡܢ ܣܛܢܐ "a little of Satan" Aphr. 130, 19; and ܗܠܝܢ ܩܠܝܠ ܡܢ ܣܓܝܐܢ "these few things out of many" Jos. St. 91, 15; Jul. 98, 13; and similar instances. The abstract word ܣܘܓܐܐ is also employed in this way: ܐܢܫܐ ܣܘܓܐܐ "many men" Ephr. I, 520 *ult.*—521, 1; ܠܘ̈ܝܐ ܣܘܓܐܐ "many Levites" *ibid.* 544 F.; ܦܠܚܘܬܐ ܣܘܓܐܐ ܕܛܒ—עבדה רבה מאד Job 1, 3; ܚܟܡܬܐ ܓܝܪ ܘܣܘܟܠܬܢܘܬܐ ܘܦܪܘܫܘܬܐ ܒܣܘܓܐܐ ܕܛܒ "for, wisdom and understanding and insight in much abundance" Ov. 191, 13;—ܪ̈ܟܫܐ ܘܡܪ̈ܟܒܬܐ ܣܘܓܐܐ ܕܛܒ "horses and chariots in very great number" Land III, 331, 8.(¹)

(¹) On ܛܒ "very", "much" v. § 243.

§ 216. A mode of Apposition is formed also by cases like ܘܥܠ ܗܘ ܒܪܝܫܗ ܡܩܕܡܢܐ "and he first (as the first) entered" Ephr. (Lamy) I, 535, 15; ܗܘ ܚܘܝ ܡܩܕܡܢܐ ܨܒܝܢܐ ܛܒܐ "he was the first to show good will" Jos. St. 23, 17; ܐܝܣܚܩ ܐܘܠܕ ܠܝܥܩܘܒ ܟܕ ܒܪ ܫܬܝܢ ܫܢܝܢ "Isaac, when sixty years of age, begat Jacob" Aphr. 464, 10; ܐܫܬܪܟ ܗܘܐ ܗܡܢ ܦܠܝܛܐ "Haman had been left remaining as one who had escaped" Aphr. 52, 15; ܘܝܗܝܒ ܡܐܟܘܠܬܐ ܠܡܗܝܡܢܐ "and has been given as nutriment to believers" Aphr. 114, 2; ܝܦܬܚ ܪܕܝܦܐ ܩܡ ܪܫܐ ܠܥܡܗ "Jephthah, the persecuted, came forward as the head of his people" Aphr. 407, 14, and many others. Expressions of condition or state ("as").

E. ܟܠ.

E. ܟܠ.

§ 217. ܟܠ (ܟܘܠ) may be used in the Abs. St. as a substantive for "everything", "everybody". Thus, in particular, expressions like ܦܪܘܩ ܟܠ "the Redeemer of all" Ov. 208, 24; ܐܚܝܕ ܟܠ "παντοκράτωρ" frequently; ܡܪܐ ܟܠ "the Lord of all" Aphr. 22, 12; for the same we have ܡܪܐ ܕܟܠ Spic. 27, 24; ܡܪܝܐ ܗܘ ܕܟܠ Aphr. 63, 10; farther ܐܫܠܡ ܟܠ ܒܐܝܕܘܗܝ "put all things into his hands" Aphr. 123, 2 (from John 3, 35, where P. and C. have the more usual ܟܠ ܡܕܡ); ܕܬܗܘܐ ܟܠ ܠܟܠ ܐܢܫ "that thou mayest be all things to all men" Ov. 266, 15; ܢܗܘܐ ܟܠ "we would be everything" Spic. 20, 22; ܟܕ ܟܠ ܒܒܝܬܗ ܡܬܒܣܡ "while every one rejoices in his own house" Ephr. III, 651 A; ܬܒܥܝܢܢ ܡܢ ܟܠ ܕ "we demand of every man, that ..." Jul. 15, 5 &c. On rare occasions it appears as an adverb "quite", "thoroughly": ܘܟܠ ܡܢܗܡ ܢܗܡ ܗܘܐ "and roared on continually" Sim. 393, 12; ܕܟܠ ܠܫܡܝܐ ܠܥܠܐ ܥܝܢܗ "whose eye was wholly lifted up to heaven" Ephr. II, 415 F. In Abs. and Emph. St.

In this way the Emph. St. ܟܠܐ (ܟܘܠܐ) is used for "the whole", "the universe": ܗܠܡܐ ܠܐ ܗܘܐ ܠܐܬܪܐ ܚܕ ܐܙܠ ܟܘܠܐ "does not everything (הַכֹּל) go to one place?" Eccl. 6, 6 Ceriani; ܡܣܬܓܕ ܡܢ ܟܘܠܐ "worshipped by all" Ephr. III, 532 C; f. ܡܣܬܓܕܢܐ ܡܢ ܟܘܠܐ *ibid.* 530 F; ܐܪܕܝܟܠܐ ܕܟܠܐ "the Architect of the universe" Ephr. Nis. p. 97 v. 110; ܒܫܝܢܐ ܬܠܐ ܟܘܠܐ "everything depends on peace" Ephr. Nis. p. 4 v. 46 &c.

§ 218. Much oftener ܟܠ stands in the Constr. St. We saw it before substantives both sg. and pl., § 202 D; cf. ܟܠ ܚܢܢ ܦܘܪܩܢܢ "for In Constr. St. and with Suff.

in every way" Jul. 69, 12 (§ 208 A). With undetermined words ܟܠ means "every", "all" ("all" pl.). It may even stand before determined substantives: ܟܠܗܘܢ ܝܘܡܝ ܚܝܝܟ (ܚܝܘܗܝ) "all the days of thy (his) life" Jul. 14, 14, (Eccl. 8, 15).

In its favourite connection with the relative pronoun ܕ it means "every one, who", "all who", "all which": ܟܠ ܕܨܒܐ "every one, who pleased ..." Aphr. 328, 14; ܟܠ ܕܒܥܝܢ ܠܗ "all, who seek him" Aphr. 198, 10; ܟܠ ܕܩܢܐ ܗܘܐ "all that he had acquired" Ov. 165, 25 &c.

So also ܟܠ ܡܢ ܕ, ܟܠ ܐܢܫ ܕ "every one who" [whoever], and similar combinations (§ 236 D). Farther, as adverbially used: ܟܠ ܩܪܝܒ "quite near to" Cyrillona ZDMG XXVII, 578 v. 81 *sq.*; ܟܠ ܐܝܟ ܕ "precisely as" Jul. 92, 7; ܟܠ ܡܐ ܕ "just as much as"; ܟܠ ܐܡܬܝ ܕ "as often as", and the like.

Very often a substantive has ܟܠ in apposition with it, and placed either before or after it, and furnished with a pronominal suffix of its own, referring to the substantive. *Sing.*: ܟܠܗ ܡܕܝܢܬܐ "the whole town" Jer. 4, 29; ܟܠܗ ܟܢܫܐ πᾶς ὁ ὄχλος Mark 2, 13; ܟܠܗ ܡܕܝܢܬܐ "the whole town" Ov. 207, 3, for which lin. 6 gives ܡܕܝܢܬܐ ܟܠܗ; ܢܦܫܝ ܟܠܗ "my whole soul" Ov. 164, 21; ܟܠܗ ܐܘܪܚܐ "the whole way" Joseph 192, 12; 214, 5 (in both passages Var. ܒ' ܠ'); ܠܥܠ ܡܢ ܟܠܗ ܢܡܘܣܐ ܐܝܬܝܗܘܢ "they are above the whole law" Aphr. 30, 12.—*Plur.*: ܟܠܗܘܢ ܚܛܗܐ πάντα ... τὰ ἁμαρτήματα Mark 2, 28; ܟܠܗܘܢ ܢܚܠܐ "every valley" Is. 40, 3; Luke 3, 5 (Eccl. 1, 3 ܟܠ ܢܚܠܐ); ܗܠܝܢ ܟܠܗܝܢ ܨܒܘܬܐ "all these things" Aphr. 9, 10; ܠܩܠܝܪܝܩܘ ܟܠܗܘܢ "to all Clerics" Ov. 206, 11 &c. In other uses also the word has the pronominal suffixes attached: ܟܠܢ, ܟܠܟܘܢ, "we all", "you all"; ܒܟܠܗ "in him wholly, in him everywhere" Ov. 165, 9; ܟܠܗ ܐܫܬܐܪܬ ܠܘܬܝ "it remains entire with me" Aphr. 200, 1; ܐܝܠܢܐ ܕܟܠܗ ܚܝܐ ܗܘ "a tree, which is all life" Ov. 399, 22; ܗܢܘܢ ܕܝܢ .... ܥܢܘ ܟܠܗܘܢ "but they all answered" Sim. 321 mid., and many such. Also before relative-clauses ܟܠܗܝܢ ܕܐܡܪ "*omnia, quae dixit*" Joseph 256 *paen.* [Ov. 328, 7]; ܒܟܠܗܝܢ ܕܫܘܝܢ ܠܐܠܗܐ "in all things which are worthy of God" Ov. 173, 18 &c.

Notice, besides, the adverbial phrases: ܟܠ ܟܠܗ "entirely", which appears often; ܗܕܐ ܟܠܗ ("completely so") "very much so", "to that

extent", for which on stray occasions appear also ܗܘܝ ܟܡܐ, ܟܡܐ ܗܘ, ܗܘ ܟܡܐ. So also ܟܠ with relative-clause following: ܟܠ ܡܕܡ ܕܥܒܕܘ ܒܗܝܡܢܘܬܐ ܐܬܦܪܫܘ "in all that they did, they distinguished themselves by faith" Aphr. 20, 8; ܘܒܥܓܠ ܟܠ ܕܦܩܕ ܨܒܝܢܗ ܥܒܕܘ ܗܘܘ "and speedily they carried out his wish in all that he commanded" Sim. 344, 22.

Cf. farther §§ 205 A; 347; 349; 358 B; 360 B.

F. ܡܕܡ. F. ܡܕܡ.

§ 219. ܡܕܡ "something" is very often employed as a substantive; also in distributive repetition ܡܕܡ ܡܕܡ "all sorts of things". Thus it may even stand in the Genitive: ܟܠ ܡܕܡ "everything"—frequently; ܕܚܠܬܐ ܕܡܕܡ "fear of any thing" Jul. 39, 9; ܒܪܓܬܐ ܡܕܡ ܡܕܡ "in greed for all manner of things" Aphr. 289, 17; ܒܥܠܬܐ ܡܕܡ ܡܕܡ "on any pretext whatever" Aphr. 292, 2; or it may be followed by a genitive with ܕ. ܡܕܡ ܕܡܐܟܘܠܬܐ "something eatable" Ov. 221, 9. It has often an attributive adjective along with it: ܡܕܡ ܒܝܫ "something evil"; ܡܕܡ ܝܬܝܪ "something more" Spic. 2, 20. Sometimes the adjective has the ending *ā*, and it is a matter of uncertainty whether it is then the Abs. St. f. (according to § 201) or the Emph. St. m.: ܡܕܡ ܒܝܫܐ Ov. 210 *ult.* = 214, 21; ܡܕܡ ܪܒܐ "something great" Moes. II, 104, v. 428; 156 v. 1241. But the relative construction is more usual in that case ܡܕܡ ܕܒܝܫ &c.

Not seldom ܡܕܡ stands in apposition to a substantive, and with the meaning "any one *or* thing whatever", or qualified by the negation "no, none": ܕܡܕܡ ܝܘܬܪܢܐ ܠܝܬ ܒܗ "in which lies no advantage" Aphr. 230, 6; ܠܐ ܩܪܒ ܠܗ ܠܪܥܝܢܗܘܢ ܡܕܡ ܛܘܠܫܐ "no pollution whatever approaches their mind" Aphr. 428, 4; ܩܠܝܠ ܡܕܡ "a little" often; ܒܥܠܕܒܒܘܬܐ ܡܕܡ "a certain enmity" Jos. St. 45, 5;—ܕܢܫܐܠ ܡܘܗܒܬܐ ܡܕܡ "that he demand a gift" Jos. St. 78, 10; ܣܓܝܐܬܐ ܡܕܡ ܕܠܐ ܟܬܝܒ ܗܘܐ "many a thing that was not written" Aphr. 343, 17; ܕܡܕܡ ܐܬܐ ܢܚܙܐ τὶ σημεῖον ἰδεῖν Luke 23, 8; ܡܕܡ ܦܬܓܡܐ "a word" Matt. 27, 12 (there S. ܡܕܡ ܦܬܓܡ 'ܡ); Luke 23, 9; ܕܚܙܘܐ ܡܕܡ ܐܝܟ ܚܙܘ "that they had a vision of some sort" Isaac II, 218 v. 318; ܐܢܫܐ ܡܕܡ "several men" Ephr. I, 549 F; ܒܝܬ ܦܓܪ̈ܐ ܡܕܡ ܕ "among some dead bodies which . . . " Ephr. I, 161 E &c.

ܡܕܡ ܕ, meaning "something which", and then directly "that which"— is very common in an attributive relative-clause (§ 236 C).

ܡܕܡ also stands in negative sentences adverbially: ܡܕܡ ܠܐ ܐܢܟܝܘ ܐܢܘܢ "did not injure them at all" Jos. St. 89, 13; ܠܐ ܐܢܫ ܐܣܪܚܗ ܡܕܡ "no man hurt him at all" Sim. 357 mid.; ܐܢܫ ܡܕܡ ܠܐ ܥܕܪܗ "no man whatever helped him" Sim. 312 *ad inf.*; ܠܐ ܗܘܐ ܡܕܡ ܣܢܝܩ ܗܘܐ ܥܠ ܕܒܚܐ "he was not in the least in need of sacrifices" Aphr. 315, 9 and the like. So in the interrogative sentence ܟܘ̈ܐ ܐܫܬܚܠܦ ܒܗ̇ ܡܕܡ ܡܢ ܡܫܘܚܬܟ "were the windows altered at all from thy measurements?" ZDMG XXV, 339 v. 361.

Cf. farther §§ 169, 236.

G. PRONOUNS.

PERSONAL PRONOUNS.

Separate Personal Pronouns.

§ 220. A. The separate Personal Pronouns are often still conjoined with the finite verb: ܚܢܢ ܫܡܥܢ "we (with no special emphasis) have heard" Aphr. 354, 8; ܐܢ ܚܢܢ ܐܥܘܝܢ ܘܡܪܓܙܢܟ ܐܢܬ ܚܘܣ "if *we* have done wickedly and have provoked thee, be *thou* merciful" Aphr. 491, 5; ܐܢ ܐܢܬܝܢ ܨܒܝܢ "if only *you* are willing" Ov. 117, 15; ܘܐܢܐ ܐܚܘܝܟ "and *I* am to show it to thee" Aphr. 7, 9; ܠܐ ܢܟܦܘܪ ܚܢܢ ܒܚܢܢܗ "let us not be unthankful towards [do wrong to] his mercy" Isaac I, 22 v. 462; ܐܝܟ ܕܗܘ ܠܢ ܡܬܢܐ ܗܘܐ "as he used to tell us" Ov. 162, 8; ܕܡܟܘ ܗܢܘܢ "they were asleep" Ov. 168, 8; ܕܡܛܠ ܕܢܝܐܝܠ ܗܢܘܢ ܢܘܗܪܐ ܚܙܘ "that because of Daniel they saw the light" Aphr. 67, 9, and many such instances. Necessarily of course the pronoun becomes specially conspicuous through adverbial adjuncts, as in ܗܢܘܢ ܒܠܚܘܕܝܗܘܢ ܦܫܘ "they alone remained" Sim. 269, 1, and thus, frequently, ܗܘ ܐܦ, ܐܢܐ ܐܦ, ܐܢܐ ܕܝܢ &c.

B. Un-emphatically even ܐܢܘܢ may be placed after the verb in place of ܗܢܘܢ: ܕܐܬܬܩܠܘ ܐܢܘܢ ܒܟܐܦܐ "that they have stumbled against a stone" Ephr. I, 404 F; ܕܠܡܐ ܐܬܢܟܠܘ ܐܢܘܢ "whether haply they had dealt in subtlety" Ephr. I, 496 F; ܐܝܟ ܕܢܫܬܘܕܥܘܢ ܐܢܘܢ "that they should recognise" Ephr. I, 498 E; ܘܦܪܚܘ ܐܢܘܢ "and they flew" Ephr. in Zingerle's Chrest. 279, 5; ܐܬܝܢ ܐܢܘܢ "they are coming" Jac. Sar. in Bedjan, Mart. V, 619, 3.

Cf., with position before the verb, ܬܪ̈ܬܝܢ ܐܢܝܢ ܦܓ̈ܥܢܟܝ "both of them (f.) came upon thee (f.)" Is. 51, 19.

C. On the Personal Pronoun in a Nominal sentence (§ 309) as subject and copula, v. § 311 *sq.*

On placing ܗܘ, ܗܝ &c. first, for the sake of emphasis, v. § 227.

Enclitic ܗܘ for Emphasising purposes. § 221. An enclitic ܗܘ often gives prominence only to the word, whether noun or verb, which it follows: ܠܚܕ ܗܘ ܐܠܗܐ ܣܓܕܝܢܢ "we adore *one* God" Mart. I, 227 *paen.*; ܠܒܢܝܢܐ ܗܘ ܓܝܪ ܕܡܝܐ "for it (f.) resembles a *building*" Aphr. 6, 12; ܪ̈ܓܠܝܗܘܢ ܠܒܝܫܬܐ ܗܘ ܪܗܛܢ "their feet run to *evil*" Prov. 1, 16; ܡܛܠ ܗܕܐ ܗܘ ܚܛܐ ܫܠܝܡܘܢ "on *that* account it was that Solomon sinned" Neh. 13, 26; ܐܢ ܨܒܐ ܐܢܬ ܠܡܐܠܦ ܗܘ "if thou art willing to *learn*" Spic. 1, 15; ܙܠ ܗܘ "go!" Ephr. III, XLV (twice) &c. It stands in this way as a strengthening particle after Demonstratives and Personal Pronouns: ܠܟܘܢ ܗܘ ܝܗܝܒ ὑμῖν δέδοται Matt. 13, 11; ܠܝ ܗܘ ܥܒܕܬܘܢ ἐμοὶ ἐποιήσατε Matt. 25, 40; ܗܢܘ ܕܝܢ ܡܫܬܒܗܪܢܐ ܛܒ "this (= ܗܢܐ ܗܘ) highly celebrated person" Ov. 204, 20; ܗܘܝܘ ܡܠܠ "*he* has spoken" Aphr. 5, 1; and thus repeatedly ܠܗ ܗܘ or ܠܗܘ "to him"; ܡܛܠ ܗܘ ܗܘ "therefore"; ܗܘ ܗܘ "thát" &c. (m. and n.).

Pronominal Suffixes for emphasising Determined Nouns. § 222. A favourite mode of accentuating a *determined* noun is by applying a Personal suffix. These suffixes are found applied as follows:—

(1) With the Genitive reference, v. § 205 C.

(2) Along with prepositions, the attachment being contrived thus:—

(a) As in the Genitive reference by means of ܕ, *e. g.* ܥܡܗ ܕܗܘ ܥܘܠܐ "with that wickedness" Ov. 200, 8. This construction has been ascertained in the case of ܥܠ, ܠܘܬ, ܙܝܕ, ܡܢ, ܥܡ, ܚܠܦ (also ܠܚܠܦ), ܡܛܠ, ܩܕܡ (ܩܕܡܘܗܝ), ܒܬܪ, ܒܝܢܝ, ܣܛܪ, ܐܝܟܘܬ, ܐܟܘܬ; it is completely excluded only in the case of ܒ and ܠ, apart from those prepositions which never assume suffixes at all.

(b) Through repetition of the prep., *e. g.* ܥܠܘܗܝ ܥܠ ܟܐܦܐ "upon that stone" Aphr. 6 *ult.*, or by placing the prep. which has the suffix after the other, ܡܛܠ ܝܫܘܥ ܕܝܢ ܬܘܒ ܗܟܢܐ ܟܬܝܒ ܥܠܘܗܝ "and of Jesus [*or* Joshua] it is farther thus written" Aphr. 112, 9. Thus are construed ܥܡ, ܥܠ, ܡܢ, ܒ, ܠ (also to mark the Object; v. § 287 *sqq.*). Repetition is used also in cases like ܠܗܘܢ ܗܘܐ ܠܗܘܢ ܩܘܫܬܐ ܡܫܪܪܐ ܘܡܢ ܗܘܐ ܠܗ ܝܫܘܥ ܡܪܢ

ܘܦܪܘܩܐ "Moses was a leader to *them*, and Jesus was Guide and Redeemer to *us*" Aphr. 223, 25. We have even ܐܬܚܙܝ ܠܗ ܚܙܘܐ ܒܪܝܟܐ ܠܗ ܠܡܪܥܝܬܐ "there appeared to him, the blessed one, a vision amidst the flock" Sim. 270, 7 (where there is no special emphasis at all; the London manuscript has merely ܐܬܚܙܝ ܠܗ ܕܝܢ ܚܙܘܐ); ܕܥܒܕ ܠܗ ܐܠܗܐ ܠܗ ܒܩܢܘܡܗ "which God in his own person did" Ov. 164, 2 &c.

(3) With an Object-reference by means of Object-suffixes to the verb (§§ 288 *sq.*; 293).

Reflexive Pronouns. § 223. Personal Pronouns must also be employed to express the *reflexive* meaning, when the Verbal form does not already serve for that purpose. In cases like ܩܪܒ ܐܢܘܢ ܠܘܬܗ "he led them to himself" Ov. 193, 14; ܡܥܗܕܝܢ ܠܗܘܢ ܚܛܗܝܗܘܢ "they call up their sins to mind" Aphr. 223, 19, the simple Personal Pronoun is sufficient. In the case of a reflex Object the Subject-pronoun is often placed alongside of the prep. ܠ with the suffix of that pronoun attached thereto: ܘܐܥܠ ܗܘ ܠܗ "and he introduced himself" Anc. Doc. 90, 18; ܗܝ ܠܗ̇ ܐܛܠܡܬ "she wronged herself" Ephr. III, 2 C (and so, frequently ܗܘ ܠܗ, ܗܝ ܠܗ̇); ܐܢܬ ܠܟ ܐܥܡܕ "baptise thyself" Ephr. (Lamy) I, 126, 10; ܐܢܐ ܠܝ ܐܨܛܝܕܬ ܒܐܝܕܘܗܝ "I have let myself be caught by his hands" Ephr. III, 382 A &c. Compare farther ܗܘ ܠܗ ܒܗ ܡܛܫܐ "he hides in himself" Ephr. III, 10 C. In the last case the clearer phraseology ܒܢܦܫܗ would probably have been used in prose. In fact, ܢܦܫܐ "soul" and,—though more rarely—ܩܢܘܡܐ "person" are very often employed with personal suffixes to express the reflexive relation with accuracy, *e. g.* ܠܢܦܫܝ "to myself"; ܒܢܦܫܗ "in himself" &c.; ܫܕܝ ܢܦܫܟ ܠܬܚܬ βάλε σεαυτὸν κάτω Matt. 4, 6; ܦܪܫܘ ܢܦܫܗܘܢ "they separated (refl.)" Ov. 194, 10; ܥܠ ܩܢܘܡܗ ܡܬܦܠܓܐ "is divided against itself" Luke 11, 17 P. (C. is different); ܐܩܢܝܘ ܠܩܢܘܡܗܘܢ ܟܗܢܘܬܐ "they procured for themselves a priesthood" Ov. 194, 11;—ܠܩܢܘܡܗ ܐܡܪ ܗܘܐ "spoke to himself" Ov. 281, 23. Thus also ܩܢܘܡܝܗܘܢ and ܢܦܫܬܗܘܢ "themselves" stand in parallel clauses in Ov. 207, 25 *sq.*; but such plurals are rare. Cf. too ܕܡܐ ܕܩܢܘܡܝ "my own blood" Joseph 26, 9 [Ov. 281, 23], and even ܠܩܢܘܡܐ ܕܢܦܫܗ "*sibimet ipsi*" Aphr. 455, 2. Even ܟܝܢܐ "essence" is similarly employed; ܣܦܩܐ ܠܟܝܢܗ̇ "she suffices for herself" Ephr. I, 428 E; ܣܦܩܘܬܐ ܠܟܝܢܗ "self-

contradiction" Ov. 60, 15; ܕܗܘ̇ ܡܕܒܪܐ ܢܦܫܗ̇ ܘܡܫܬܠܛܐ ܠܒܗ̇ "who guides and rules herself" Ephr. II, 451 B; ܥܡ ܠܒܗ parallel with ܥܡ ܢܦܫܗ and ܥܡ ܡܢܕܥܡܗ Ov. 59, 4; ܦܠܓ ܥܡ ܠܒܗ "is at variance with himself" Ov. 45, 6 &c. ܢܦܫ' and ܡܢܕܥܡ' stand also in apposition with the Subject, *e. g.* ܗܘ̇ ܢܦܫܗ, ܗܢܘܢ ܢܦܫܗܘܢ "he himself", "they themselves"; ܗܢܘܢ ܡܢܕܥܡܗܘܢ "they themselves" Jul. 30, 3. ܡܢܕܥܡ' is sometimes much the same as "quite", "at all", "altogether": ܕܡܢܕܥܡܡ ܠܐ ܬܐܡܘܢ *μὴ ὀμόσαι ὅλως* Matt. 5, 34 C. S. (P. ܟܠܗ); ܐܢܬ ܡܢܕܥܡ ܒܚܛܗ̈ܐ ܐܬܝܠܕܬ *ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλως* John 9, 34 S. (P. ܟܠܟ); ܚܠܩܐ ܡܢܕܥܡܗ ܠܐ ܐܝܬܘܗܝ "Fate has no existence at all" Spic. 9, 9; ܕܠܢܫ̈ܐ ܡܢܕܥܡܗܘܢ ܠܐ ܡܬܩܪܒܝܢ "who do not at all approach women" Spic. 8, 1. Cf. farther ܐܝܢܐ ܒܝܬܐ ܡܢܕܥܡܗ ܗܘܐ ܠܗܘܢ "what sort of house had they at all?" Aphr. 352, 16.

§ 224. The preposition ܠ with reflexive personal pronoun often stands alongside of a verb, without essentially modifying its meaning (*Dativus ethicus*); ܢܦܩ ܠܗ "he went away" Acts 12, 19; ܩܘܡ ܠܟ *ἀνάστηθι* Acts 10, 26; ܪܗܛܬ ܠܗ̇ "she ran" Ov. 161, 15, and thus very frequently with verbs of motion; ܡܝܬܘ ܠܗܘܢ "they are dead" Matt. 2, 20; Ov. 170, 8; ܫܢܝܬܝ ܠܟܝ *μαίνῃ* Acts 12, 15; ܗܘܐ ܠܗ ܩܕܡܝ *ἔμπροσθέν μου γέγονε* John 1, 15 and 30; ܗܘܘ ܠܗܘܢ ܐܠܗ̈ܐ ܣܓܝ̈ܐܐ "there were many Gods" Aphr. 121, 1, and thus frequently with ܗܘܐ and ܐܝܬ; ܐܬܡܠܠܬ ܠܗ̇ ܥܒܕܘܬܐ ܥܠ ܙܪܥܗ "servitude was foretold for his seed" Aphr. 27, 10, and thus in Aphr. often directly used with passive verbs &c. **Pleonastic ܠ with Pronominal Suffixes.**

§ 224*. The mode of placing a reflex Possessive-Suffix in Genitive connections is peculiar, as in the frequently occurring ܡܪܝ ܫܡܥܘܢ ܕܐܣܛܘܢܗ "St. Simon Stylites" ("St. Simon of his pillar"), for which also often stands ܕܐܣܛܘܢܐ ("of the pillar"). So ܬܡܘܙ ܕܚܘܡܪܗ "the hot July" Ephr. III, 593 F; ܝܕܝܥܐ ܕܫܡܗ "the renowned", pl. ܝܕ̈ܝܥܐ ܕܫܡܗܘܢ Ov. 160, 4, 9; ܗܘ̇ ܕܫܐܕܘܗܝ *ὁ δαιμονιζόμενος* Mark 5, 15, 16, 18; ܗ̇ܝ ܕܪܕܡܗ̇ "she that had the issue of blood" Ephr. III, 554 E; ܒܪ̈ܒܪܝܐ ܗ̇ܢܘܢ ܕܣܥܪ̈ܝܗܘܢ "the shaggy barbarians" John Eph. 117, 13 (cf. 398, 16) and many similar instances (cf. § 205 A). **Reflexive Pronominal Suffix with the Genitive.**

§ 225. A. The *Separate Possessive-Pronouns* with ܕܝܠ stand both as substantives and adjectives. ܢܬܠ ܠܙܒܢܐ ܕܝܠܗ "let us give to time **ܕܝܠ.**

what is its own" Jul. 109 *ult.*; ܠܕܝܠܗ ܐܬܐ ܘܕܝܠܗ ܠܐ ܩܒܠܘܗܝ εἰς τὰ ἴδια ἦλθε καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον John 1, 11; ܕܠܐ ܕܝܠܟܘܢ τὸ ἀλλότριον (lit. "not your own"), and ܕܝܠܟܘܢ τὸ ὑμέτερον Luke 16, 12; ܠܚܕ ܡܢ ܕܝܠܗ "to one of his own people" Ov. 184, 15; ܦܫܘ ܐܠܐ ܚܕ ܚܕ ܡܢܗܘܢ ܒܕܝܠܗ "but they remained every one of them in his own (his own belief)" Ov. 160, 21; ܕܝܠܢ ܕܝܠܗ ܐܝܬܝܗܘܢ ܗܘܐ "ours was his" Aphr. 119, 10; ܕܝܠܝ ܐܢܬܘܢ "mine are ye" Isaac I, 22, v. 446; ܕܗܘ ܕܝܠܟ ܚܢܢ "for we are indeed thine" Aphr. 489, 9; ܘܝܗܒ ܠܢ ܕܝܠܗ ܢܝܚܐ ܘܒܣܝܡܐ "and gave us his own mild and pleasant one (yoke ܢܝܪܐ)" Aphr. 319, 10; ܗܕܐ ܕܝܠܟ "this of thine (thy distress ܐܘܠܨܢܐ)" Sim. 331 *ad inf.* &c.—With substantives, to give more prominence to the possessor: ܠܝܘܬܪܢܐ ܕܝܠܢ "for our advantage" Aphr. 459, 3; ܝܘܡܐ ܕܝܠܗ "his day" Aphr. 36, 5 &c.; and in particular with those Greek words which cannot take any suffix (§ 145 L); ܩܠܐܪܘܣ ܕܝܠܗ "his clergy" frequently; ܕܡܘܣܢ ܕܝܠܗ̇ "its (f.) public bath (δημόσιον)" Jos. St. 70, 20; ܙܘܢܐ ܕܝܠܗ "his girdle" Sim. 317 *inf.*; ܐܘܣܝܣ ܕܝܠܗܘܢ "their resources" (οὐσίας) Jul. 37, 5, and many others. Very rarely the Constr. St. occurs here, as in ܠܢܣܝܘܢܟ ܕܝܠܟ "for thy trial" Ephr. III, 302 D; ܩܢܘܡ ܕܝܠܗܘܢ "their own person" Isaac I, 22 v. 454; ܒܓܠܠܬܗ ܕܝܠܗ "beside him" Ov. 273, 11; ܒܝܕ ܕܝܠܗ "by his means" Ephr. Nis. p. 60 v. 261. But ܕܝܠ, besides, often stands after the Possessive-suffix: ܡܐܟܘܠܬܝ ܕܝܠܝ ἐμὸν βρῶμα John 4, 34; ܛܢܢܗ ܕܝܠܗ "his zeal" Ov. 187, 17; ܨܠܘܬܝ ܕܝܠܝ "my prayer" Aphr. 454, 11; ܦܘܩܕܢܢ ܕܝܠܢ "our command" Ov. 219, 1 &c.; compare ܒܥܝܢܝܗܘܢ ܕܝܠܗܘܢ ܘܕܟܠ ܐܢܫ "in their sight and every man's" Ov. 184, 8.—Sometimes ܕܝܠ stands first, with the effect of emphasis: ܕܝܠܟ ܡܥܡܪܟ "*thy* dwelling" Aphr. 494, 13; ܕܝܠܢ ܣܝܡܬܢ "*our* treasure" Aphr. 506, 14; ܕܝܠܢ ܐܦ ܪܒ ܡܫܪܝܢ "but the general of *our* camp" Aphr. 59, 7 &c. Compare ܕܝܠܗ ܥܩܬ ܢܦܫܗ "*his* soul is distressed" Ephr. III, 651 A.

Thus it stands also with Genitive combinations, (§ 205 C) and that too sometimes without, sometimes with, a suffix attached to the governing member: ܐܣܟܐ ܕܝܠܗ ܕܡܕܒܚܐ "the partition-wall of the (said) altar" Jos. St. 29, 7; ܐܚܐ ܕܝܠܗ ܕܕܝܪܐ "the Brothers of the very convent" Ov. 210, 10 = 213, 4 &c. Cf. ܫܪܒܬܐ ܚܕܬܐ ܕܝܠܢ ܕܟܪܝܣܛܝܢܐ "the new race formed by us Christians" Spic. 20, 4.—ܒܝܘܡܬܗ ܕܝܢ ܕܝܠܗ ܕܗܪܘܕܣ "but in the days of

the (said) Pērōz" Jos. St. 11, 9; ܩܕܡ ܬܪܥܗ ܕܝܠܗ ܕܗܝܟܠܐ "before the court of the (fore-mentioned) Temple" Sim. 271 mid.; ܒܐܝܕܘܗܝ ܕܝܠܗ ܕܗܢܐ "in the hands of this man" Ov. 160, 14 &c. For the most part a special emphasis, or at least a reference to something already mentioned, lies in this prolix construction. Compare farther ܛܒܬܐ ܕܝܠܗ ܗܝ ܕܒܪܢܫܐ "the good is man's own" Spic. 6, 11.

B. Farther ܕܝܠ also occurs frequently after prepositions with the suffix, to add emphasis to the latter: ܠܝ ܗܘ ܕܝܠܝ ἐμοί Matt. 25, 40 in Aphr. 381, 2 (in P. merely ܠܝ ܗܘ); ܡܢܝ ܕܝܠܝ "from me" Jos. St. 3, 14; ܒܒܝܬܗ ܕܝܠܗ "at his house" Ov. 208, 19; ܠܗ ܕܝܠܗ "to him" often; ܒܠܥܕܝܢ ܕܝܠܢ "without us" Aphr. 172, 7 &c. We have even ܠܢ ܕܝܠܢ ܝܗܒ ܗܘܐ ܠܢ "to *us* he gave" Aphr. 181, 5. Farther it occurs with substantives: ܠܬܚܬܘܗܝ ܕܝܠܗ ܕܡܕܒܚܐ "under the (fore-mentioned) altar" Sim. 272, 9; ܠܘܬܗ ܕܝܠܗ ܕܩܕܝܫܐ "with the saint" Sim. 274, 13; ܠܩܕܡܘܗܝ ܕܝܠܗ ܕܗܢܐ ܡܘܦܛܐ "before this Mōpet" Mart. I, 181 *inf.*, &c.

Just as ܝܨܦ is construed with ܕ (§ 209 B), so is it also with ܕܝܠ: ܝܨܦܐ ܕܝܠܗ or ܕܝܠܗ ܝܨܦܐ μεριμνήσει τὰ ἑαυτῆς Matt. 6, 34; ܕܝܠܗ ܝܨܦ ἐπιμελήθητι αὐτοῦ Luke 10, 35; ܝܨܦ ܗܘܐ ܕܝܠܗܘܢ ܕܗܢܘܢ ... "he was concerned for those, who ..." Sim. 333 mid.; ܝܨܦܬ ܗܘܝܬ ܕܝܠܝ "thou didst care for me" Jos. St. 3, 10 &c.

DEMONSTRATIVE PRONOUNS.

§ 226. All the Demonstratives are used both as Substantives and as Adjectives. In the latter case they stand sometimes before, sometimes after, the substantive: ܗܢܐ ܡܠܟܐ or ܡܠܟܐ ܗܢܐ "this king"; ܐܪܥܐ ܗܝ and ܗܝ ܐܪܥܐ "that country"; ܗܕܐ ܡܠܟܘܬܢ "this counsel of ours" Aphr. 293, 2; ܗܠܝܢ ܡ̈ܠܝܢ "these our words" Aphr. 299, 2 &c. The majority of the ancient authors (like Aphr.) usually put the demonstrative first; others, however, prefer to place it after the substantive; but there is no consistent practice. (1)

Demonstrative Pronouns. Adjective- and Substantive-use.

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(1) With the Edessan Joshua St. the method of putting the demonstrative second preponderates; with Rabbûlâ's biographer, on the contrary,—also an Edessan of a date not much earlier,—the prior position prevails.

Personal Pronoun of 3rd pers. placed with demonstrative effect before Substantives and before other Demonstratives.

§ 227. The Personal Pronoun of the 3rd person, which is always substantive, serves often to give greater prominence to a substantive by being placed before it: *e. g.* ܗܳܟܰܢܳܐ ܗܽܘ ܢܳܡܽܘܣܳܐ ܢܳܛܽܘܪܳܐ "thus *it*,—the law—was the guardian" Aphr. 26, 5; ܬܽܘܒ ܐܶܡܰܪ ܗܽܘ ܐܶܪܰܡܝܳܐ "again he,—Jeremiah—said" Aphr. 34, 1; ܟܰܕ ܐܳܦ ܗܳܝ ܬܽܘܪܣܳܝܬܶܗ ܨܰܘܡܳܐ ܡܫܰܡܠܝܳܐ ܐܺܝܬܶܝܗ̇ ܗ̱ܘܳܬ "while even his nourishment itself was a complete fast" Ov. 182, 5 &c. Also before farther demonstratives: ܘܗ̱ܘܳܐ ܗܽܘ ܝܰܘܡܳܐ ܫܰܒܬܳܐ ܗ̱ܘܳܐ ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ John 5, 9; ܘܟܰܕ ܚܙܳܝܗܝ ܗܽܘ ܗܰܘ ܒܺܝܫܳܐ "and when this evildoer saw him" Sim. 331, 3 (*Cod. Lond.*, without ܗܽܘ);—ܟܰܕ ܕܶܝܢ ܢܦܰܩܘ ܗܶܢܽܘܢ ܗܳܢܽܘܢ ܛܽܘܒܳܢܶܐ "but when these blessed ones went away" Sim. 332, mid. (*Cod. Lond.*, otherwise); ܗܳܝ ܗܳܕܶܐ ܒܽܘܪܟܬܳܐ "this benediction" Aphr. 465, 13 &c. This pronoun may even stand here as Object: ܠܳܐ ܐܳܦ ܡܳܟܣܶܐ ܗܳܝ ܗܳܕܶܐ ܥܳܒܕܺܝܢ οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; Matt. 5, 46 *sq.* (C. S. quite different); ܥܺܕ̈ܬܳܐ ܗܽܘ ܗܳܢܳܐ ܡܶܢܝܳܢܳܐ ܠܰܚܒܳܫܳܐ "the Church holds fast to this number" ZDMG XXXI, 377 *ult.* (Jac. Sar.); ܐܰܘܕܥܽܘܗܝ ܗܳܝ ܗܳܕܶܐ "informed him of this" Sim. 311 mid.; ܐܳܦ ܕܰܘܺܝܕ ܗܳܝ ܗܳܕܶܐ ܐܶܡܰܪ "David also has said this" Ov. 123, 19; ܗܳܝ ܗܳܕܶܐ ܠܡܶܥܒܰܕ "to do this" Jos. St. 3, 22; ܟܰܕ ܕܶܝܢ ܝܺܠܶܦ . . . ܗܶܢܶܝܢ ܗܳܠܶܝܢ "but when he learned this (*haec*)" Sim. 312, 1 &c. Compare in addition ܗܽܘܝܽܘ ܫܪܳܪܳܐ ܡܰܘܕܥܳܐ ܢܰܦܫܳܗ̇ ܠܳܟ "it, the truth, makes itself known to thee" Ov. 163, 16.

Weakening of the demonstrative force.

§ 228. The distinction between the nearer and the more remote is observed with greater strictness in the sing. than in the pl. This is shown by ܗܳܢܽܘܢ being very often employed as correlative: ܗܳܢܽܘܢ ܕ "those, who", exactly like ܗܽܘ ܕ "he, who", ܗܝ ܕ "she who", while ܗܳܢܳܐ ܕ, ܗܳܕܶܐ ܕ mean "this one (m.), who", "this one (f.), who", and only on very rare occasions does the sing. demonstr. pron. appear as a mere antecedent (as in ܐܰܕܰܪܦܰܪ ܪܺܫ ܡܰܘܦܛܶܐ ܗܳܢܳܐ ܕ "the chief Mōpet Adharphar, who . . ." Mart. I, 134 *ult.*, cf. I, 234, 3; Simeon of Bēth Arshām (Guidi) 7, 13; 1, 3 = Land III, 235, 15. So Jul. 4, 4; Euseb. Ch. Hist. 274, 8. ܗܶܢܶܝܢ ܕ, ܗܳܢܶܝܢ ܕ do not occur so often as ܗܳܢܽܘܢ ܕ.—In other respects also ܗܳܢܽܘܢ shares with ܗܽܘ &c., the tendency to weaken its demonstrative signification. Compare the cases ܗܳܝ ܕܪ̈ܗܘܡܝܐ, ܗܳܢܽܘܢ ܕܒܶܝܬ ܣܢܚܪܺܝܒ cited above (§ 224*); farther ܗܳܝ ܕܺܝܠܟܽܘܢ "yours" Mart. I, 182, 8; ܠܗܳܢܽܘܢ ܩܰܕܡܳܝܶܐ "to the first" Sim. 340 mid.; ܗܳܢܽܘܢ ܕܶܝܢ ܕܒܶܝܬ ܐܺܠܠܽܘܣ "but the adherents of Illus" Jos.

St. 14, 1, like ܗܳܢܽܘܢ ܕܒܶܝܬ ܐܰܣܺܝܪ̈ܶܐ "the prisoners" Moes. II, 69, 26 &c.; whereas ܗܳܕܶܐ ܕܟܳܣܳܐ Ov. 314, 17 is "*this* affair of the cup". It is apparent that ܗܰܘ, ܗܳܝ, ܗܳܢܽܘܢ, ܗܳܢܶܝܢ and ܗܳܠܶܝܢ are gradually approximating to the meaning of the definite article, for which in fact they are directly used by certain translators from the Greek.

§ 229. In rhetorical antithesis "this—that" (= "the one"—"the other") we find ܗܳܢܳܐ—ܠܗܳܢܳܐ Ov. 119 *ult.*; Jul. 223, 24 *sq.*; Moes. II, 100 v. 371; ܗܳܝ ܠܗܳܕܳܐ ܗܳܝ *ibid.* v. 383, like ܗܰܘ ܡܶܢ ܗܰܘ Ov. 119, 14; ܗܳܢܳܐ ܠܘܳܬ ܗܰܘ Moes. II, 84 v. 117; ܕܗܳܠܶܝܢ ܘܕܗܳܠܶܝܢ Aphr. 450, 16 &c. "This"—"That".

§ 230. "*The very same*" is expressed by repetition of the Personal Pronoun with ܒܶܗ interposed, which here has still the meaning "as": ܐܰܝܟ ܗܰܘ ܗܽܘܝܽܘ ܒܶܗ ܗܽܘ ܟܝܳܢܳܐ "one and the same nature is there" Ov. 80, 4; ܗܺܝ ܒܶܗ (ܗܺܝܝ) ܗܺܝ "she is the same" Moes. II, 90 v. 237; Ov. 67, 7; ܗܳܢܽܘܢ ܐܶܢܽܘܢ ܒܶܗ ܗܳܢܽܘܢ "they are the same" Mart. I, 11, 9; ܐܰܠܳܗܳܐ ܕܗܽܘ ܗܘܳܐ ܒܶܗ ܗܽܘ "God, who is (always) the same" Moes. II, 106, v. 482; ܠܶܗ ܒܶܗ ܠܚܰܒܪܶܗ "to this very companion of his" Sim. 370, 4 (*Cod. Lond.* ܠܶܗ ܠܗܰܘ ܚܰܒܪܶܗ); ܒܳܗ ܒܶܗ ܒܳܗ ܒܗܳܝ ܡܰܪܟܰܒܬܳܐ "in that very chariot" Sim. 301, 11 (*Cod. Lond.* merely ܒܳܗ ܒܗܳܝ); ܕܺܝܠܶܗ ܒܶܗ ܕܺܝܠܶܗ "belonging to the same" frequently, &c. With additional emphasis we have ܗܽܘܝܽܘ ܒܶܗ ܗܽܘܝܽܘ ܥܰܡܳܐ "it is exactly the same people" Ephr. (Lamy) I, 467, 11. "The very same".

INTERROGATIVE PRONOUNS.

§ 231. ܡܰܢ, ܡܰܢܽܘ (= ܡܰܢ ܗܽܘ) "who?"; ܡܳܐ, ܡܶܢ, ܡܳܢܳܐ, ܡܽܘܢ "what?" have a substantive character. Yet sometimes we have ܡܳܢܳܐ &c. placed beside a substantive, and signifying "what sort of?": מה יתרון = ܡܳܢܳܐ ܝܽܘܬܪܳܢܳܐ "what sort of advantage?", "what profit?" Eccl. 1, 3; ܡܳܢܳܐ ܦܽܘܪܥܳܢܳܐ "what kind of penalty?" Aphr. 261, 6; ܡܳܢܳܐ ܛܳܒ ܗܳܫܳܐ "what sort of good now?" Aphr. 468, 16; ܡܽܘܢ ܦܽܘܪ̈ܫܳܢܶܐ ܐܺܝܬ "what kind of distinctions exist?" Assemani I, 449 (Isaac Ninivita) &c. Such a use of ܡܰܢ is quite exceptional, as in ܠܡܰܢ ܥܰܬܺܝܪܳܐ ܦܫܺܝܩ ܗܘܳܐ "to what rich man would it be easy?" Jac. Sar. in Zingerle's Chrest. 374. Interrogative Pronouns. Substantive- and Adjective-use.

§ 232. A. The simple ܡܳܐ is considerably circumscribed in use, through the forms which have *n*. It stands (1) in short questions like ܡܳܐ ܠܳܟ݂ܝ, ܡܳܐ ܠܟ݂ܽܘܢ, ܡܳܐ ܠܓ݂ܰܒܪܳܐ ? &c. "how stands it with him, with thee?" &c. "What?"

(properly: "what is the news of him?" &c.) Ruth 2, 5; 3, 10; Ephr. II, 505 D; Mart. I, 112, 2 &c.; ܡܐ ܠܟܝ ܕ "what aileth thee, that . . . ?" Gen. 21, 17; ܠܢ ܡܐ ܠܢ τί πρὸς ἡμᾶς; "what is that to us?" Matt. 27, 4: similarly (2) as a Correlative, ܡܐ ܕ "that, which"; also in the meaning "when" "if" (§ 258, &c.): (3) As an adverb,—like ܡܐ ܥܠܝܩ ܬܪܥܐ τί στενὴ ἡ πύλη; Matt. 7, 14; ܡܐ ܝܩܝܪܝܢ ܡܠܝܟ "how noble are thy words!" Ov. 155, 22 (Var. ܟܡܐ); ܡܐ ܣܟܠ ܟܬܒܗ "how foolish his book is!" Ephr. II, 456 D &c.: (4) In compounds like ܟܡܐ "how much?"; ܠܡܐ "why?" (also ܠܡܢܐ, frequently ܡܛܠ ܡܢܐ) and, like ܕܠܡܐ, "if haply", "perhaps", "lest perchance" (§ 373) and several like compounds.

B. ܡܢܐ too is used adverbially in various ways, *e. g.* ܡܢܐ ܡܫܚܠܦ ܗܘܐ ܒܪܢܫܐ "how then would man be different . . . ?" Spic. 3, 7; ܡܢܐ ܐܠܨܐ ܗܘܐ ܕ "why should it be necessary, that . . . ?" Aphr. 350 *ult.*; cf. Ov. 67, 12; ܡܢܐ ܩܐܡ ܐܢܬ "why standest thou?" Moes. II, 70, 10; ܡܢܐ ܐܝܬ ܠܗܘܢ πῶς ἔχουσι Acts 15, 36; ܡܢܐ ܓܝܪ ܥܕܪܬ ܒܘܪܟܬܐ "for in what way did the blessing help?" Aphr. 347, 11, for which 346, 19 gives ܡܢܘ ܥܕܪܬܗ ܒܘܪܟܬܗ, like ܡܢܘ ܡܪܗܒ ܐܦܝܟ "why is thy face without shame?" Aphr. 318, 9; ܡܢܘ ܐܡܪ ܗܘܐ ܐܬܚܙܝܬܘܢ ܒܐܣܟܡܐ ܗܢܐ "why, said he, do you appear in this sordid dress?" Jul. 42, 12.

ܡܢܘ. § 233. ܡܢܘ signifies "who?" like ܡܢ: ܡܢܘ ܢܩܝܡ "who will maintain" Jul. 15 *ult.*; ܕܡܢܘ ܟܬܒܐ ܗܠܝܢ "whose books are these?" Sim. 269 *inf.*; ܡܢܘ ܓܝܪ ܡܢܐ "for who counts up?" Sim. 368 *inf.* &c.

But the ܗܘ, which is involved in ܡܢܘ, may also serve as copula: then ܡܢܘ is "who is?" *e. g.* Jul. 43, 5; 56, 3 &c.

ܐܝܢܐ. § 234. A. ܐܝܢܐ, ܐܝܕܐ, ܐܝܠܝܢ may be used substantively, *e. g.* ܐܝܢܘ (= ܐܝܢܐ ܗܘ) "who is?" often (amongst others Ephr. III, 359 A) exactly = ܡܢܘ (but differently in ܐܝܢܘ ܗܟܝܠ ܦܘܡܐ ܕ "which (mouth) then is the mouth, which . . . ?" Ephr. III, 593 D); ܘܐܝܢܐ ܙܕܝܩ ܘܐܝܢܐ ܥܘܠ ܘܐܝܢܐ ܚܛܝ "who may be just, who violent, who sinful" Ephr. III, 310 F; ܠܐܝܠܝܢ ܐܬܟܪܝ ܥܡܗܘܢ τίσι δὲ προσώχθισε . . . ; "with whom had he vexation?" Hebr. 3, 17.

More frequently however the word is used adjectively, v. § 202 E; see, as farther examples, ܐܝܕܐ ܕܚܠܬܐ ܫܪܝܪܬܐ "which religion is true?"

Mart. I, 182, 6; ܐܝܠܝܢ ܣܦܪ̈ܐ "which writers?" Sim. 368 mid.; ܐܝܢܐ ܓܝܪ ܦܘܡܐ "for, what mouth?" *ibid.*;—ܥܠ ܐܝܠܝܢ ܗܘ ܦܘܩܕ̈ܢܐ "of what commandments then?" Aphr. 318, 11 &c. The separation of the interrogative from the substantive is more marked in ܘܡܢ ܐܝܢܐ ܐܢܬ ܥܘܡܪܐ "and from what convent art thou?" Land II, 141 *paen.*; ܡܢ ܐܝܢܐ ܐܢܬ ܙܪܥܐ "of what seed art thou?" Apost. Apocr. 198, 1; ܕܐܝܕܐ ܐܢܬܘܢ ܪܘܚܐ *οἵου πνεύματός ἐστε ὑμεῖς* Luke 9, 55; ܐܝܕܐ ܗܝ ܐܘܠܕܬ ܥܠܬܐ ܠܢܡܘ̈ܣܐ "what cause produced the laws?" Ephr. II, 453 E.

B. All the Interrogative Pronouns may be employed as Correlatives also (§ 236 A).

THE RELATIVE PRONOUN.

The Relative Pronoun. By itself.

§ 235. The general Relative ܕ betokens of itself the attributive relative-clause: ܡܠܟܐ ܕ "the king, who" ("whom" &c., according to the internal construction of the relative-clause, v. § 341 *sqq.*),—and so also ܕ "he, who" or "one, who"; ܐܝܬ ܕ "*est, qui*", "*sunt, qui*" often; ܕܡܫܟܚ ܓܝܪ ܠܟܠ ܚܕ ܗܘ "for He who is almighty is one only" Spic. 9, 22; ܕܐܬܥܡܠ ܚܕܐ "he who has exerted himself, is glad" Aphr. 114, 15; ܘܕܨܒܝܢ "and those who so wish" Aphr. 496, 12; ܠܕܡܝܩܪ ܠܗ "him, who honours her" Aphr. 497, 3; ܠܡܥܒܕ ܕܫܦܝܪ "to do what is good" Spic. 5, 1;—ܕܠܐ ܫܡܥܝ ܐܕܢܘܗܝ ܗܘ ܚܙܐ "what his ears have not heard, he sees" Aphr. 281, 5; ܡܢ ܕܒܝܫ "from that which is evil" Aphr. 497, 2; ܥܠ ܕܡܝܬܪܢ "*super ea (talia), quae praestant*" Ov. 179, 6 &c. In particular this shorthand mode of expression is a favourite one with Aphraates.

With Correlative.

§ 236. A. Very often, however, in cases where there is no substantive antecedent, a Correlative takes its place. Thus with demonstratives, ܗܘ ܕ, ܗܝ ܕ, ܗܢܘܢ ܕ, ܗܢܝܢ ܕ; ܗܠܝܢ ܕ; with interrogatives ܡܢ ܕ; ܐܝܢܐ ܕ, ܐܝܕܐ ܕ, ܐܝܠܝܢ ܕ; and ܡܐ ܕ "that which". So for instance ܐܝܢܐ ܕ and ܗܘ ܕ "he who" interchange without any difference in meaning: Spic. 5, 1, 2, and frequently. But indeed these words are often heaped together before ܕ. Thus for example, ܗܘ ܡܢ ܕ "he who"; "one who" Aphr. 138, 2; Spic. 3, 6, 11 &c., for which in Spic. 4, 7, appears even ܗܘ ܗܘ ܡܢ ܕ "he who" = "one who" (universal statement)—ܗܘ ܐܝܢܐ ܕ "he who" (de-

finite) Spic. 12, 19; (general) Spic. 2, 2 &c. Plur. ܗܳܠܶܝܢ ܐܺܝܠܶܝܢ ܕ "those who" Aphr. 132, 15; 136, 19, 22 &c.; Ov. 78, 5 (*ea, quae* f.); rarely ܗܳܢܶܝܢ ܐܺܝܠܶܝܢ ܕ "those who" Ov. 200, 14. Apart from gender and number no decided difference in the use of these expressions of the Relative is visible, seeing that different forms are frequently found in juxtaposition, with like meaning. For the expression ܕܰܚܒܺܝܠ cited above, one might also say ܗܰܘ ܐܰܝܢܳܐ ܕܚ', ܗܰܘ ܡܰܢ ܕܚ', ܐܰܝܢܳܐ ܕܚ', ܡܰܢ ܕܚ', ܗܰܘ ܕܰܚܒܺܝܠ; similarly with the Pl.—Thus too ܗܰܘ ܡܳܐ ܕ *e. g.* Ephr. in Zingerle's Chrest. 327 v. 177 (var. ܗܰܘ ܡܰܢ ܕ).

B. The Demonstratives and ܐܰܝܢܳܐ, followed by ܕ, also appear often alongside of substantives, *e. g.* ܒܡܰܕܰܥܶܗ ܗܽܘ ܕܠܳܐ ܛܳܥܶܐ "by means of his knowledge, which is unerring" Jos. St. 6, 9; ܪ̈ܺܫܶܐ ܘܡܕܰܒܪ̈ܳܢܶܐ ܗܳܢܽܘܢ ܕ "the chiefs and leaders, who" Spic. 12, 2; ܠܗܳܢܽܘܢ ܕܰܟܪ̈ܰܘܗܝ ܕܶܟܪ̈ܶܐ ܕ "to all the male children, who" Spic. 16, 23; ܕ̈ܰܝܪܳܬܳܐ ܗܳܠܶܝܢ ܕ "the convents, which" Sim. 277 *ad inf.*; ܛܳܒܳܬܳܐ ܐܰܝܕܳܐ ܕ "the good, which" Spic. 4, 5; ܡܪ̈ܰܕܝܳܬܳܐ ܐܺܝܠܶܝܢ ܕ "the chastisements, which" Jos. St. 2, 6; ܟܰܘܟ̈ܒܶܐ ܐܺܝܠܶܝܢ ܕ "the stars, which" Spic. 14, 14 &c. Cf. farther ܡܶܢ ܐ̱ܚܪܺܢܳܐ ܗܰܘ ܐܰܝܢܳܐ ܕ "from another one, who" Spic. 19, 9. The Correlative is conveniently introduced when the substantive is more distant from the relative, as, for instance in ܝܰܬܺܝܪܳܐܺܝܬ ܥܰܠ ܡܣܟ̈ܢܶܐ ܡܫܰܢܩ̈ܶܐ ܡܚܰܘܶܐ ܗ̱ܘܳܐ ܚܦܺܝܛܽܘܬܶܗ ܪܰܒܬܳܐ ܗܳܠܶܝܢ ܕ "especially for the poor, afflicted ones, he showed great zeal,—those who" Ov. 203, 25; ܟܬܺܝܒ̈ܳܬܳܐ . . . ܗܳܠܶܝܢ ܕ "the writings . . . which" Jos. St. 1, 1 &c.

C. For the pure Neuter there comes in very often ܡܶܕܶܡ ܕ "something which", "that which", *e. g.* ܡܶܕܶܡ ܕܢܽܘܟܪܳܝ ܠܰܐܠܳܗܳܐ "something which would be foreign to God" Ov. 176, 5. Instead of this, there appears also ܗܰܘ ܡܶܕܶܡ ܕ, *e. g.* 1 Cor. 15, 37 (Aphr. 155, 8); Spic. 10 *ult.*; thus too ܒܗܰܘ ܗܰܘ ܡܶܕܶܡ ܕ Ov. 121, 20. ܗܳܢܳܐ and ܗܳܠܶܝܢ may also come before ܡܶܕܶܡ ܕ: ܫܡܰܥ ܗܳܢܳܐ ܡܶܕܶܡ ܕܟܳܬܶܒܢܳܐ ܠܳܟ "hear this, which I write to thee" Aphr. 79, 14;—ܨܳܒܶܐ ܒܗܳܢܳܐ ܡܶܕܶܡ ܕ "has pleasure in that, which" Spic. 1, 7; ܗܳܠܶܝܢ ܡܶܕܶܡ ܕܟܶܬܒܶܬ ܠܳܟ "*haec, quae scripsi tibi*" Aphr. 200, 12; ܗܳܠܶܝܢ ܡܶܕܶܡ ܕܝܳܐܝܳܢ "*ea, quae decent*" Aphr. 116, 11.

D. The variety of expression becomes still greater here from the possibility of adding, in many cases, a ܟܽܠ. Cf. *e. g.* ܟܽܠ ܐܰܝܢܳܐ ܕ "every one,

"who" Ov. 164, 11; ܟܠ ܐܝܠܝܢ ܕ "all those, who" Aphr. 133, 17; ܟܠܗܘܢ ܕܝܢ ܐܝܠܝܢ ܕܡܘܬܪܢ "*omnia vero, quae prosunt*" Ov. 78, 5 &c.

H. NUMERALS.

Numeral and Numbered Object.

§ 237. The numeral stands, by way of apposition, either before or after that which is numbered. Thus the variants in Aphr. 467, 1 ܡܠܟܐ ܬܡܢܬܥܣܪ and ܬܡܢܬܥܣܪ ܡܠܟܝܢ "18 kings" are equally correct grammatically; and thus ܡܐܐ ܫܢܝܢ Jul. 220, 23; 223, 4; 244, 24; ܡܐܐ ܫܢܝܐ Jul. 247, 2, 22; 248, 3; and ܫܢܝܐ ܡܐܐ Jul. 222, 5; 223, 6 are interchangeable expressions for "100 years". Placing the numeral first is the more usual practice. The numbered object takes either the Abs. or the Emph. State, as these examples also indicate. For farther instances v. § 202 D. Except with ܚܕ, ܚܕܐ the noun is always in the plural. Notice however ܥܣܪܝܢ ܘܚܕ ܝܘܡ Aphr. 56, 21; 57, 1; ܥܣܪܝܢ ܘܚܕ ܝܘܡܐ Sim. 272 *ult.*, "twenty-one days", where ܚܕ calls forth the sing.; but of course the plural is retained when the numbered object comes first: ܫܢܝܢ ܐܠܦܝܢ ܘܚܕܐ Aphr. 466, 17.

The pl. of ܐܠܦ sometimes governs a Genitive with ܕ: ܫܬܐ ܐܠܦܝܢ ܕܫܢܝܐ "six thousands of years" = "6000 years" Aphr. 36, 20, and frequently thus with ܫܢܝܐ; ܠܬܪܝܢ ܐܠܦܝܢ ܕܓܒܪܬܢܐ "2000 men" Edessan Chron. ed. Hallier 146, 6 (Doc. of 201). In the same fashion ܥܣܪܝܢ ܪܒܘܢ ܕܟܪܣܛܝܢܐ "20 myriads of Christians" Jul. 83, 8.

Between the numeral and the numbered object a short word may intervene: thus frequently in the O. T. and elsewhere the word ܗܘܐ, in the phrase "*filius n erat annorum*", *e. g.* ܒܪ ܡܐܐ ܗܘܐ ܫܢܝܢ "he was a hundred years old" Aphr. 235, 18; farther ܗܐ ܥܣܪܝܢ ܠܝ ܫܢܝܢ ܒܒܝܬܟ "twenty years have I been in thy house" Gen. 31, 41; ܐܪܒܥܡܐܐ ܐܝܬ ܡܬܩܠܝܢ "it is 400 shekels" Gen. 23, 15; ܡܛܠ ܕܚܕ ܗܘܘ ܥܡܐ "for they were one people" Aphr. 207, 22 &c. A particle comes into the midst of the statement of number itself in ܠܬܠܬܡܐܐ ܐܝܬ ܘܬܫܥܝܢ ܘܚܡܫ ܫܢܝܢ "it is 395 years" (or lit. "three hundred there are and ninety and five years") Aphr. 399 *ult.* Rarely is the numbered object left to be understood, as in ܠܫܘܡܠܝܐ ܕܬܫܥܬܗ "at the completion of his nine" = "when he was nine years old" Jesussabran (Chabot) 509 *ult.*

Determination of that which is numbered.

§ 238. The simple numbers may always be used even in "determination", *e. g.* ܬܪ̈ܝܢ ܟܘܬܝ̈ܢܘܗܝ "his two cloaks" Aphr. 404, 21; ܬܠܬܐ ܠܬܠܡܝ̈ܕܘܗܝ "to his three disciples" Aphr. 460 *ult.* &c. Cf. the examples in §§ 202 D; 203. But the forms set forth in § 149, for numbers up to 10 inclusive may appear also in this use, *e. g.* ܡܢ ܐܪ̈ܒܥܬܝܗܘܢ ܪ̈ܘܚܐ *ἐκ τῶν τεσσάρων ἀνέμων* Mark 13, 27; ܠܬܠܬܝܗܘܢ ܗܠܝܢ ܗܘ̈ܦܣܣ "these three views (opinions)" Spic. 9, 14; ܗܠܝܢ ܠܬܠܬܝܗܘܢ "these three things" Aphr. 319, 15 (by the side of which, line 13 ܒܗܠܝܢ ܓܝܪ ܠܬܠܬ "for in these three things"); ܠܬܪ̈ܝܗܘܢ ܥܠܡ̈ܐ "the two worlds" Aphr. 493, 2; ܚܡܫܬܝܗܘܢ ܡ̈ܠܟܐ "the five kings" Josh. 10, 22; ܡܚܐ ܐܢܝܢ ܠܚܡܫܬܝܗܝܢ "smote the five (women)" Mart. I, 126, mid.

Cardinal numbers used for Ordinal numbers.

§ 239. The *Cardinal numbers* in the genitive are often employed for the *Ordinal numbers*: ܝܘܡܐ ܬܪܝܢܐ = ܝܘܡܐ ܕܬܪ̈ܝܢ "the second day" &c. Thus for ܒܕܪܐ ܬܡܝܢܝܐ "in the eighth generation" Aphr. 474, 21 the var. is ܒܕܪܐ ܕܬܡܢܝܐ. In numbers above 10 the genitive association either quite preponderates (according to § 153), or alone is in use, *e. g.* ܠܫܢܬ ܐܪܒܥܡܐܐ ܘܥܣܪܝܢ ܘܚܕܐ "to the year (of) 421" Aphr. 475, 2 &c. The repetition of the numbered object at the end of the clause, as in ܥܕܡܐ ܠܫܢܬ ܫܬܡܐܐ ܫ̈ܢܝܢ "up to the six-hundredth year" Aphr. 476, 2 &c. is a Hebraism.

Distributive Expression.

§ 240. A. *Doubling* the word to convey the idea of *distribution* (or *Distributive Repetition*) is a favourite practice in the case of numerals, *e. g.* ܫܒܥ ܫܒܥ "by sevens" or "every seven" (f.); ܫܒܥܝܢ ܫܒܥܝܢ "by seventies".

Grouping.

B. By means of the preposition ܒܝܬ "between", *numbers* are sometimes *taken together as a group*: ܢܐܚ̈ܕܢ ܒܝܬ ܫܒܥ ܢܫ̈ܐ ܒܓܒܪܐ ܚܕ "seven women together shall take hold of one man" Ephr. II, 26 A; ܟܕ ܫܩܝܠܝܢ ܠܗ ܒܝܬ ܐܪܒܥܐ "while four persons together carried him" Mark 2, 3; ܠܒܝܬ ܬܪ̈ܝܢ ܡܢܗܘܢ "for two of them together" Jos. St. 85, 10.

Approximate numbers.

C. *Approximate numbers* are indicated by two numbers following each other without being otherwise connected: ܬܪ̈ܝܢ ܬܠܬܐ ܡܗܝܡ̈ܢܐ "two or three eunuchs" 2 Kings 9, 32; ܬܠܬܝܢ ܐܪܒܥܝܢ ܡܢܗܘܢ "thirty or forty of them" Land II, 48, 13.

§ 241. The Cardinal numbers in the feminine, even without an accompanying ܙܒܢܐ, ܙܒ̈ܢܝܢ, denote the numeral adverbs of time: ܚܕܐ "once"; ܬܪ̈ܬܝܢ "twice". Thus ܙܒ̈ܢܝܢ ܘܬܪ̈ܬܝܢ "once or twice" Mart. I, 135, 9, and often; although ܩܕܡܝܬܐ ܘܬܪ̈ܬܝܢ ܘܬܠܬ "for the first, second, and third time" appears. So too ܚܕܐ ܚܕܐ "again and again" Land II, 356, 7. "For the n^{th} time" may be signified also by means of ܕ (§ 209 B): ܕܬܪ̈ܬܝܢ Aphr. 19, 16: 31, 15. The *time within which* something regularly recurs, is expressed by means of ܠ: ܚܕܐ ܠܐܪܒܥ ܫܢ̈ܝܢ "once in the four years" Jos. St. 26, 8; ܚܕܐ ܠܫܒܥܐ ܝܘܡ̈ܝܢ "once in the seven days", *or* "every seven days" Spic. 19, 19; cf. ܚܕܐ ܠܪܒܘ σπανίως (literally, "one in ten thousand [times]") Lagarde Anal. 145, 14; ܚܕܐ ܠܢܘܓܪܐ ἐκ διαλειμμάτων ("once in a long time", "at long intervals") Sachau, Ined. 90 *ult.*; ܚܕܐ ܠܙܒܢܐ "sometimes" Joh. van Tella (Kleyn) 23, 16 (var. ܙܒܢܐ merely): 61, 2, and frequently. (1) Instead of this (*i. e.* ܠ to express recurrence) we have ܒ similarly used in ܚܕܐ ܒܫܢܬܐ "once a-year" Ephr. I, 223 E.

Multiplicity is expressed by means of ܥܦ set before the number concerned, with or without ܒ: ܥܦ ܒܬܪ̈ܝܢ "double" Ex. 22, 3, (6 ܥܦ ܠܬܪ̈ܝܢ); ܥܦ ܒܡܐܐ ἑκατονταπλασίονα Matt. 19, 29; Mark 10, 30; Luke 8, 8; ܥܦ ܒܥܣܪܐ "tenfold" Jul. 115 *ult.*; ܥܦ ܪܒܘ ܒܫܡܫܐ μυριοπλασίως ἡλίου Sir. 23, 19; ܥܦ ܠܬܠܬܐ ܒܫܡܫܐ τριπλασίως Sir. 43, 4; ܥܦ ܠܬܪ̈ܝܢ ܥܠ ܗܘ ܕ "twice as much as that which" Ex. 16, 5 &c. Thus, often ܥܦ ܟܡܐ "how much more".

Rem. In Ephr. II, 227 C, ܥܦ ܠܬܪ̈ܝܢ stands for "for the 2nd time".

Manifoldness may also be expressly denoted by means of ܐܥܦܐ (ܥܦܐ) "doubling": ܝܬܝܪ ܗܘܐ . . . ܒܥܣܪܐ ܥܦ̈ܝܢ "was ten times greater" Sim. 373 mid. Cf. *ibid.* 301 mid.; 325 mid.

Adverbial Expressions.

§ 242. The method most in favour, at least in the older writings, of expressing the *reciprocal relation* is by means of a doubled ܚܕ: ܢܣܢܘܢ ܚܕ ܠܚܕ μισήσουσιν ἀλλήλους Matt. 24, 10; cf. Matt. 25, 32; Mark 1, 27 &c.;

"One another"

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(1) For the more ancient period however, the expression is hardly ever found, except in translations from the Greek. Generally speaking we are obliged for obvious reasons to have recourse to translations, oftener than is desirable, in dealing with these numerical expressions.

ܚܰܕ ܒܳܬܰܪ ܚܰܕ "one behind the other" Aphr. 507 *ult.* and frequently: ܡܣܰܩܒܠܺܝ ܐܶܢܽܘܢ ܚܰܕ ܠܚܰܕ "they are opposed to one another" Spic. 12, 3; ܒܚܽܘܠܛܳܢܳܐ ܕܚܰܕ ܥܰܡ ܚܰܕ "through mutual intermixture" Spic. 4, 23; ܘܩܰܪ̈ܨܶܐ ܚܰܕ ܕܚܰܕ ܠܳܐ ܢܶܐܟܽܘܠ "and let not one calumniate the other" Sim. 396 mid. &c. Cf. §§ 319; 351. Or else the words are run together into the single word ܚܕ̈ܳܕܶܐ, as if the foregoing expressions might be read ܒܳܬܰܪ ܚܕ̈ܳܕܶܐ, ܠܘܳܬ ܚܕ̈ܳܕܶܐ, ܚܕ̈ܳܕܶܐ &c. Thus we find ܥܰܡ ܚܕ̈ܳܕܶܐ Luke 4, 36 P., where S. has ܚܰܕ ܥܰܡ ܚܰܕ like Luke 2, 15 P., and thus too ܚܕ̈ܳܕܶܐ often with prepositions; farther compare ܒܫܽܒܒܽܘܬܳܐ ܥܳܡܪܺܝܢ ܕܚܕ̈ܳܕܶܐ "they reside in the neighbourhood of one another" or "they are neighbours" Moes. II, 84 v. 115; ܐܶܢ ܐܺܝܩܳܪܳܐ ܕܺܝܠܰܢ ܗܽܘ ܘܐܶܢ ܨܰܥܪܳܐ ܬܽܘܒ ܕܚܕ̈ܳܕܶܐ "if there is honour, it is ours, and if there is disgrace, it again is on both sides" Ov. 151, 17 &c. Notice ܘܡܚ̈ܘܳܬܗܽܘܢ ܦܪ̈ܺܝܫܳܢ ܡܫܰܚ̈ܠܦܳܬܗܽܘܢ ܡܶܢ ܕܚܕ̈ܳܕܶܐ "and their strokes differ from one another" Sim. 296 mid., and ܡܫܰܚܠܦܺܝܢ ܪ̈ܺܝܚܰܝܗܽܘܢ ܡܶܢ ܕܚܕ̈ܳܕܶܐ "their odours are different from each other" Sim. 382, 8; ܐܰܝܟ ܕܡܶܢ ܫܘܝܳܐ ܕܚܕ̈ܳܕܶܐ "as on a common footing" Philox. 154, 7, where the genitive relation is expressly denoted.

Rem. The somewhat childlike method too of denoting the second member, even when both are impersonal, by ܚܰܒܪܳܐ, f. ܚܰܒܪܬܳܐ "fellow, mate (m. and f.)" has been greatly in use in Syriac even from ancient times, *e. g.* ܕܰܪܓܳܐ ܡܶܢ ܚܰܒܪܶܗ ܡܥܰܠܝܳܐ "one step is higher than the other" Aphr. 434, 17; ܡܶܢ ܕܽܘܟܬܳܐ ܠܚܰܒܪܬܳܗ̇ "from one place to the other" John 5, 13 C. S.; Land II, 349, 2 &c.—Or the word itself is repeated: ܐܰܓܪܳܐ ܡܝܰܬܰܪ ܡܶܢ ܐܰܓܪܳܐ "one reward is higher than another" Aphr. 434, 17 &c.

J. ADVERBIAL EXPRESSION.

Substantives as Adverbs. § 243. Some few Nouns of Place serve, just as they stand, for adverbs of place. Thus in particular ܒܶܝܬ with Genitive following—"*in the house of, in the place of*" (completely to be distinguished from the like-sounding word which means "between" § 251), *e. g.* ܒܶܝܬ ܡܰܟܣܳܐ ἐπὶ τὸ τελώνιον "at the receipt of custom" (E. v.) Matt. 9, 9; ܒܶܝܬ ܐܳܒܝ P. S. or ܒܶܝܬ ܐܰܒܳܐ C. ἐν τοῖς τοῦ πατρός μου Luke 2, 49; ܒܶܝܬ ܠܚܶܡ ἐν Βηθλεέμ Matt. 2, 1 C. S. (P. ܒܒܶܝܬ); 2, 16 C. S. (P. otherwise); ܒܶܝܬ ܣܳܗ̈ܕܶܐ ܝܰܩܺܝܪ̈ܶܐ "in the sanctuary of the noble martyrs" Ov. 163, 25; ܒܶܝܬ ܦܶܬܚܝܳܐ "in the country

of the Samaritans" Jul. 100 *ult.* &c. Also "*into the place* of": ܐܪܡܝܗ ܒܝܬ ܐܣܝܪ̈ܐ "threw him into prison" Jul. 129, 7 &c. Farther ܐܪܝܫܬܘܗܝ "at his head" 1 Sam. 26, 7; ZDMG XXV, 342, 453 and frequently (also ܡܢ ܐ' John 20, 12)—ܡܨܥܬ ܫܡܝܐ "in the midst of heaven" Spic. 13, 24 (15, 18 ܒܡܨܥܬ ܫ', and in this way ܡܨܥܬ and ܒܡܨܥܬ are frequently interchanged)—ܐܬܪ ܕ "in the place where" (§ 359) and several others.

Much more frequently there occurs an analogous use of Nouns of Time: ܥܡ ܨܦܪܐ ὑπὸ τὸν ὄρθρον Acts 5, 21; ܥܡ ܦܠܓܗ ܕܠܠܝܐ "at midnight" Jos. St. 28, 19; ܟܠܝܘܡ "every day" often; ܥܡ ܡܥܪܒ ܫܡܫܐ "at sunset" Matt. 8, 16 C.; Mark 1, 32 S.; Ov. 168, 1; ܥܡ ܫܘܪܝ ܨܘܡܐ "at the beginning of the fast" Sim. 282 mid. (*Cod. Lond.* otherwise; cf. ܥܐ̈' ܫ' 2 Kings 11, 5, 9); ܙܒܢ̈ܝܢ ܣܓܝ̈ܐܢ "many times" Ov. 167, 24 and frequently (and similar cases); ܐܝܡܡܐ ܟܠܗܘܢ "during the day time always" Ov. 183, 8; ܠܠܝܐ ܐܝܡܡ "by night and by day" (§ 146) Sim. 372 *inf.* and often; "throughout both night and day" Ephr. I, 14 C; III, 253 C and frequently; ܠܠܝܐ ܘܐܝܡܡܐ "throughout both night and day" Sim. 275, 3 (not in the *Lond. Cod.*); ܙܒܢܐ ܩܒܝܥܐ "for a definite time" Ov. 167, 15; ܢܘܓܪܐ "for a long time" Ephr. II, 127 A; III, 423 B; ܢܘܓܪܐ ܣܓܝܐܐ "a very long time" Spic. 22, 5; ܢܘܓܪܐ ܕܫܢ̈ܝܐ "for long years" Sim. 390, 8 (*Lond. Cod.* different); ܡܢ ܕܗܘܐ ܒܗ ܫܢܬܐ ܚܕܐ ܘܬܪܬܝܢ ܒܗܢܐ ܥܒܕܐ "but after he had been at this work for one or two years" Sim. 279 mid. (wanting in *Lond. Cod.*); ܟܠܗ ܨܘܡܐ "during the whole fast" Sim. 282 mid., and many like instances. Compare besides ܐܪܒܥܝܢ ܝܘܡܝܢ "for forty days" Ov. 186, 1; ܩܠܝܠ ܙܒܢܐ βραχύ τι "for a short time" Acts 5, 34.

So too with other expressions of Measure of various kinds: ܚܕܝܢ ܗܘܘ ܐܘܪܚܐ ܟܠܗ "they rejoiced the whole way" Joseph 192, 11, cf. 214, 5 [Ov. 294, 6; 305, 16]; ܪܗܛܐ ܡܫܚܬܐ ܪܘܚܩܐ ܟܐܦܐ "the stone runs a long distance" Moes. II, 88 v. 197; ܕܪܚܝܩܐ ܡܢ ܥܘܡܪܗ ܕܛܘܒܢܐ ܐܪܒܥܐ ܡ̈ܝܠܝܢ "which was four miles distant from the enclosure of the blessed one" Sim. 391 *inf.* (*Cod. Lond.* ܐܝܟ ܠܡܝ̈ܠܐ) and similar cases. So too ܣܓܝܐܐܝܬ "in large quantity", "very", "very much", *e. g.* ܣܓܝܐܐܝܬ ܡܣܟܠ ܠܟ "hurts thee much" Ov. 87, 21; ܕܣܓܝܐܐܝܬ ܚܛܝܢ "who are very sinful" Ov. 102, 22 &c. In the very same way are used the adjectives ܣܓܝ "much", "very"; ܩܠܝܠ "little"; ܒܨܝܪ "little", "less" (*e. g.* ܗܠܝܢ ܠܕܝܠܢ ܒܨܝܪ

ܝܘܡ̈ܝܢ ܐܪ̈ܒܥܝܢ "thirteen years less forty days" John Eph. 320, 21; ܒܨܝܪ ܩܠܝܠ "with very little exception", "nearly" often); ܝܬܝܪ "more" &c. An expression of measure is also implied in ܢܦܩ ܡܛܪܬܐ "he went out for a night's watch", *i. e.* "he kept a vigil" *v.* Ov. 167, 25; Wright Cat. 664 *b*, 18 and frequently.

In fact even the *Object*, when it is not formally indicated, might be brought under this category (*i. e.* of adverbial expressions), *e. g.* in ܚܦܪ ܒܐܪܐ "he dug a well", and, in like manner, cases like ܢܦܩ ܪܘܚܐ "he went into the wind (?)" *i. e.* "he sought to excuse himself". Farther, to this section belongs the construction of words like ܫܘܐ "worth", ܚܝܒ "guilty", and several others, used with a Noun: ܫܘܝܐ (read thus) ܡܥܐ "which is worth an obolus" Spic. 15, 23; ܚܝܒܝ ܡܘܬܐ "deserving of death" frequently; ܚܕܐ ܛܒܬܐ ܚܣܝܪ ܚܣܝܪܢ ܐܢܐ "for, one good thing I am lacking in" Jesussabran (Chabot) 568, 5 &c.

Adjectives as Adverbs of Quality. § 244. Adverbs of Quality of the following kind occur, but they are not numerous: ܥܪܛܠܝܐ ܗܠܟܘ "they went naked" Job 24, 10; ܢܫܒܩܘܢܟܝ ܥܪܛܠܝܐ "they leave thee (f.) naked" Ezek. 16, 39; ܢܕܒܪ ... ܫܒܝܐ ... ܛܠܝܐ ܘܣܒܐ ܥܪܛܠܝܐ ܘܚܦܝܝܢ "he shall lead away the captives ... young and old ... naked and barefooted" Is. 20, 4 &c. In cases like ܚܕ ܕܝܢ ܡܫܪܐ ܐܬܝܠܕ "but one had been born paralytic" Sim. 291, 11; ܘܣܠܩ ܢܨܝܚ ܡܢ ܓܘ ܡܝܐ "and he came up glorious out of the midst of the water" Ov. 360, 7 = Jac. Sar., Constantin v. 656 there is an actual adjective, for in the pl. it would be ܡܫܪܝܢ ܐܬܝܠܕܘ &c.; v. § 216. But usually there is a special clause, with ܟܕ "while", for such indications of condition; thus *Lond. Cod.* has in that passage ܟܕ ܡܫܪܐ ܗܘܐ.

Adverbs belonging to an Adjective or another Adverb. § 245. An adverb belonging specially to an adjective or another adverb may stand either before or after it: ܛܘܪܐ ܕܛܒ ܪܡ ὄρος ὑψηλὸν λίαν Matt. 4, 8; ܛܒ ܚܣܝܢ "very strong" Sim. 269 mid. (*Cod. Lond.* without ܛܒ); ܕܡܨܩܠܐ ܛܒ "which was much polished" Sim. 271, 8; ܝܬܝܪ ܢܗܝܪ "more bright" = "brighter" Ov. 150, 18, for which there is a variant (Roman edition) ܢܗܝܪ ܝܬܝܪ.

K. PREPOSITIONS.

Separation of the Preposition from its Regimen.

§ 246. The relation of Prepositions to what is governed by them is, in Syriac, as in Semitic speech generally, that of the Constr. St. to the Genitive. In both cases the governed word must immediately follow the governing; although in both cases short words may, by way of exception, come between (§ 208 A). Thus ܚܠܦ ܕܝܢ ܟܘܙܒܝ "but instead of Kosbi" Ephr. Nis. p. 71 v. 65; ܕܕܠܐ ܓܝܪ ܒܘܟܪܐ "for without the First-born" Ephr. II, 411 E; ܥܠ ܓܡ ܦܣܬܐ ܐܝܕܝ "on the palms of my hands, as the saying goes" Ephr. II, 267 B; ܒܝܬ ܓܝܪ ܗܘ "for in the interval between" Ephr. II, 3 B; farther ܡܛܠ ܡܪܝ ܫܒܝܗ ܕܐܕܡ "because of the captivity of Adam, O Lord" Ephr. III, 383 E; ܒܬܪ ܡܪܝ ܐܘܠܨܝ "after my affliction, O Lord" Ephr. Nis. p. 18 v. 72 (cf. § 327). Such a separation however is impossible with ܒ and ܠ.—Compare besides, on the Construction of Prepositions, § 222, X a and b.

§ 247. In what follows we mean to say something about the use of the most important of the Prepositions, viz—ܠ, ܒ, ܥܠ, ܡܢ, as well as about ܒܝܬ &c. "between".

ܠ, the Preposition of *direction towards*, employed in manifold fashion both with reference to space, and as marking the Dative, serves also to designate the Object (§ 287 *sqq.*). Cases like ܘܗܘܐ ܐܕܡ ܠܢܦܫܐ ܚܝܐ "and Adam became a living soul" Gen. 2, 7 are to be regarded as Hebraisms.[1] But we have relevant examples in ܙܒܢ ܚܡܨܐ ܠܡܪܓܢܝܬܐ "who has bought a pea [bright Indian seed] for a (instead of a) pearl" Isaac II, 12, 135, and ܐܢ ܙܒܢ ܐܢܫ ܥܒܕܐ ܠܥܒܕܐ ܛܒܐ "if one buys a slave as a good slave" Land I, 40, 5. As ܠ repeatedly indicates *the end*, so does it in certain cases indicate *the cause*: ܡܐܬ ܠܟܦܢܐ "is dying of hunger" Jer. 38, 9; ܡܝܬܬ ܠܨܗܝܐ "thou art dying of thirst" Aphr. 74, 12; ܠܩܪܝܪܟ ܡܝܬܬ "thou art dying because of thy cold, *or* of cold &c." *ibid.* line 17; ܠܩܪܝܪܟ ܐܝܬܝܟ ܒܐܘܠܨܢܐ "thou art in distress through thy cold" *ibid.* line 15.—With considerable frequency ܠ serves to denote *time*:

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(1) Notice how the Pesh. employs circumlocutions to express "to anoint (him) king [לְמֶלֶךְ]" and the like.

ܠܝܘܡܐ ܕܫܒܥܐ "on the 7th day" Judges 14, 17; ܠܚܪܬܐ "at last" often; ܠܩܝܛܐ "in summer" Land III, 210, 10; ܠܒܘܣܪܐ "in process of time", "late" Land III, 106, 25 and in other passages: also "after a long time" Ephr. I, 55 F = 152 B; ܠܚܕܒܫܒܐ ܐܚܪܢܐ "on the second Sunday" Sim. 269 *inf.*;—ܠܬܠܬܐ ܝܘܡܝܢ "after three days", "on the third day" in the Credo; ܠܫܢܝܐ ܕܝܢ ܣܓܝܐܬܐ δι' ἐτῶν δὲ πλειόνων Acts 24, 17; ܠܫܢܬܐ ܘܝܪܚܐ ܚܕ ܡܛܝܘ "they arrived a year and a month after" Sim. 351, 12 &c.

Direction in space or time is farther denoted in expressions like ܡܢ ܓܪܒܝܐ ܠܣܝܓܬܐ "to the north of the enclosure" Sim. 290 mid.; ܡܢ ܬܠܬܝܢ ܝܪܚܝܢ ܠܡܦܩܗ "thirty months after his departure" Mart. I, 70 mid.; ܝܘܡܐ ܕܬܠܬܐ ܠܟܘܠܠܗܘܢ "the third day after their coronation" Moes. II, 72, 5 &c. Cases like ܒܫܢܬ ܡܐܐ ܘܚܕܐ ܠܚܝܘܗܝ ܕܐܒܪܗܡ "in the hundred-and-first year of Abraham's life" Aphr. 479, 4, and those of the same nature,—probably arise out of the Hebrew idiom.

With the Passive participle ܠ *very often denotes the agent*,—the logical Subject (§ 279). In the connection of this preposition with certain reflexive verbs the same conception suggests itself, but in reality ܠ signifies in that case a direction, or a dative relation. The common ܐܬܚܙܝ ܠ is properly, not "to be seen by", but "to appear to one" (like נראה ל—near it in meaning is ܐܬܚܙܝ ܡܢ). So ܐܝܟܢܐ ܡܫܬܡܥܐ ܠܟ ܡܠܬܐ "how is the word intelligible for thee?" Aphr. 209, 4; ܘܡܬܪܓܫܐ ܕܡܘܬܐ ܕܐܠܗܘܬܗ ܐܦ ܠܣܡܝܐ "and their form is perceptible even to the blind" Jos. St. 66, 13; ܕܐܝܟܢܐ ܐܬܛܥܡ ܠܗ ܕܡܐ "how she liked the blood" ("how the blood tasted to her") Simeon of Bēth Arshām 6, 5 *ab inf.*; ܕܢܬܓܠܐ ܠܐܝܣܪܝܠ ἵνα φανερωθῇ τῷ Ἰσραήλ John 1, 31; ܗܟܢܐ ܢܬܚܫܒܢ ܠܟ "may they (f.) be thus esteemed by thee" Spic. 26, 2; ܕܠܐ ܢܬܚܙܐ ܠܟ "that it may not appear to thee (as if . . .)" Jos. St. 34, 18; ܕܘܟܬܐ . . . ܠܐ ܬܬܣܝܡ ܠܟ "let it not be put for thee in place &c." Spic. 26, 3; ܢܫܬܟܚܘܢ ܠܫܪܪܐ "let them be found for the truth" Philoxenus, Epistola (Guidi) fol. 29 *a*, 2 mid.; ܡܛܠ ܕܒܢܝܢܫܐ ܠܪܓܬܗ ܡܫܬܠܡܝܢ ܫܒܝܐ "because that men surrender themselves prisoners to the longing for it" [*i. e.* "are made captive by their lust for it"] Spic. 46, 7; ܐܬܬܨܝܕܘ ܠܫܠܝܚܘܗܝ "they fell to the share of his apostles as their catch" Aphr. 284, 2; ܡܫܬܦܝܣ ܐܢܐ ܠܟ "I yield to thy persuasion", "I give way to thee" Spic. 13, 6; ܐܬܬܠܝܘ ܠܗ "they

became his disciples" Ephr. III, XXXIX, 3; ܕܢܶܬܚܙܶܐ ܠܫܳܒܘܪ ܕ "that it may appear to Sapor, that" Jul. 181, 13. And similarly is it with several other verbs. Of those which have been adduced, ܐܬܚܙܝ ܠ, ܐܬܚܫܒ ܠ, ܐܬܬܠܡܕ ܠ, for instance, occur frequently. Also ܘܢܬܩܪܒ ܠܡܪܐܠܗܐ, in the ancient inscription ZDMG XXXVI tab. 1 nr. 8, belongs to this class: "and let him be brought before the Master of the Gods as an accursed one", or of like tenor; compare ארור האיש לפני יהוה Josh. 6, 26.

§ 248. ܒ is the proper preposition to indicate locality and time, and farther, to express instrumentality, for which often the clearer ܒܝܕ, "by means of", "through",—appears. Thus also it indicates the medium of exchange, the price, and farther it signifies absolute equivalence of value: ܕܢܶܙܕܰܒܰܢ . . . ܒܣܰܓܺܝܐܳܐ πραθῆναι πολλοῦ Matt. 26, 9; ܡܶܙܕܰܒܢܺܝܢ ܗ̱ܘܰܘ . . . ܒܕܺܝܢܳܪܳܐ "were sold for a denarius" Jos. St. 33, 18; ܚܰܝܰܝ ܕܒܡܫܺܝܚܳܐ ܒܡܰܘܬܗܽܘܢ ܠܳܐ ܝܳܗܶܒ ܐ̱ܢܳܐ ܠܳܟ "my life in Christ I do not give up to thee for their death (*i. e.*—in order to prevent their death)" Mart. I, 23 mid. ܒ.

ܒ, like ܠ, is employed in intellectual references of most varied character, and it is associated with verbs of many kinds. A peculiar use, and, what is more, a very rare one in Syriac, is met with in ܘܩܪܳܐ ܐܶܢܽܘܢ ܒܥܰܬܺܝܪ̈ܶܐ "and denominated them (*or* designated them) rich persons" Aphr. 382, 7; ܒܝܰܥܠ̈ܶܐ . . . ܐܶܬܩܪܺܝܘ "they were called wild goats" Isaac II, 326 v. 1513.

Notice farther: ܘܟܽܠܗܶܝܢ ܨܶܒ̈ܘܳܬܳܐ ܕܓܳܕ̈ܫܳܢ ܠܗܽܘܢ ܒܥܽܘܬܪܳܐ ܘܒܡܶܣܟܺܢܽܘܬܳܐ ܘܒܟܽܘܪ̈ܗܳܢܶܐ ܘܒܚܽܘܠܡܳܢܳܐ ܘܒܫܽܘܪ̈ܳܢܶܐ ܕܦܰܓܪܳܐ "and all the things which happen to them, (made up of)—riches and poverty, and diseases and sound health, and bodily injuries (are . . .)" Spic. 9, 5.

§ 249. A. ܡܢ is "from", "out of", in the most diverse uses, both as regards space and otherwise. In certain connections it loses altogether its meaning as denoting the starting point of a movement in space or time: thus, ܡܶܢ ܝܰܡܺܝܢܶܗ "on his right hand"; ܡܶܢ ܐܶܣܬܰܕܰܘܗܝ πρὸς τῇ κεφαλῇ "at his head" John 20, 12; ܡܶܢ ܒܳܬܰܪ "after"; and in a great many combinations with adverbs and prepositions.—The starting point of the direction is denoted by ܡܢ when associated with ܘܠ, like ܡܶܢ ܥܶܒܪܳܐ ܕܦܪܳܬ ܘܠܡܰܕܢܚܳܐ "from the other side of the Euphrates and to the East", *i. e.* "eastward from the Euphrates" Spic. 15, 25; ܡܶܢ ܐܳܕܳܡ ܘܠܗܠ "from Adam and up till ܡܢ.

now", *i. e.* "from Adam onward" Aphr. 496, 5; ܡܢܗ ܕܠܗܠ "on the other side of him", "beyond him" Ephr. III, 136 B, and frequently: ܡܢܗ ܕܠܗܪܟܐ "on this side of him" *ibid.*; ܡܢܗ ܕܠܒܪ "besides him" Jac. Sar. in Moes. I, 31 v. 296.

B. Another application of these two prepositions in combination is the favourite one of ܡܢܗ ܘܒܗ "by himself", "alone"; ܡܢܗܘܢ ܘܒܗܘܢ *κατὰ μόνας* 1 Macc. 12, 36; ܕܢܐܟܠܘܢ ܥܡܝ ܓܒܪ̈ܐ ܗܠܝܢ ܡܨܪ̈ܝܐ ܡܢܗܘܢ ܘܒܗܘܢ ܘܥܒܪ̈ܝܐ ܡܢܗܘܢ ܘܒܗܘܢ "that these men eat with me,—the Egyptians by themselves, and the Hebrews by themselves" Joseph 203, 12 [Ov. 300, 6]; ܡܢܝ ܘܒܝ ܗܘܝܬ "I was alone" Land III, 73, 1.

Rem. From the Jewish idiom is borrowed the favourite phrase in Ephr. ܡܢܗ ܘܒܗ "in and by itself".

C. The partitive use of ܡܢ is pretty extensive, cf. ܠܝܬ ܡܢ ܛܒ̈ܐ ܕܩܐܡ ܒܗ "there is no one of the good who stands therein" Aphr. 451, 2; ܟܕ ܩܝܡܝܢ ܡܢ ܬܠܡܝܕܘ̈ܗܝ ܠܘܬܗ "while some of his disciples stood beside him" Sim. 381 mid.; ܡܢ ܪܘܚܟ ܒܢ "[a portion] of thy spirit is in us" Aphr. 488, 11;—ܐܟܬܘܒ ܡܢ ܐܝܠܝܢ ܕܐܬܥܒ̈ܕ "*scribam (aliqua) ex iis, quae facta sunt*" Jos. St. 80, 1; ܠܘ ܡܢܗ ܗܘ ܐܘܠܕ ܐܒܐ ܘܡܢܗ ܡܪܝܡ "the Father did not procreate one part of him, and Mary another" Assemani I, 310 *b inf.* (Jac. Sar.); ܐܢ ܐܚܠܛܬ ܒܗ ܡܢ ܥܘܠܐ "if thou mingle any iniquity in it" (f.) Ephr. III, 678 A; ܗܘܐ ܠܗ ܡܢ ܕܚܠܬܐ ܕܢܨܪ̈ܝܐ "he became (an adherent) of the religion of the Nazarenes" Qardagh (Feige) 58, 2 (= Abbeloos 68, 11); ܘܗܠܝܢ ܩܢܘ̈ܢܐ ܡܢܢ ܒܩܛܝܪܐ ܕܐܢܢܩܐ ܘܡܢܢ ܒܨܒܝܢܐ ܕܚܐܪܘܬܐ "and these Canons we have followed,—some of us by constraint of necessity, some of us of free will" Statuti della Scuola di Nisibi (Guidi) 10 *ult.* &c. So, frequently ܡܢܗܘܢ—ܡܢܗܘܢ "some—some". ܒ and ܠ may be put before such a double ܡܢ with suffix: ܘܠܡܢܗܘܢ ܕܩܕ̈ܝܫܐ ܩܛܠܘ ܒܣܝܦܐ ܘܠܡܢܗܘܢ ܐܫܠܡܘ ܠܝܩܕܢܐ ܕܢܘܪܐ "and some of the saints they killed with the sword, and others they consigned to burning by fire" Moes. II, 72, 14; ܠܡܢܢ—ܠܡܢܢ "some of us—others" Clemens 56, 25; ܒܡܢܗܘܢ ܡܬܛܐܒܝܢ ܚܢܢ ܘܒܡܢܗܘܢ ܠܐ "with one part of them we are satisfied, with another, not" Spic. 10, 19, 20. To this use of ܡܢ belongs, not merely ܡܚܝܗܝ . . . ܡܢ ܟܒܕܗ "struck him on (a part of) the liver, *or* (somewhere) in the liver" John Eph. 81, 18, but probably expressions

also of time like ܡܢ ܨܦܪܐ, ܡܢ ܪܡܫܐ "in (a portion of) the morning,—*or* evening", frequently occurring; ܡܢ ܩܝܛܐ "in summer-time"; ܡܢ ܚܝܘܗܝ, ܡܢ ܝܘܡܝ, ܡܢ ܝܘܡܘܗܝ "at any time in his, *or* in my life" frequently.

D. Farther ܡܢ denotes, generally, the starting point of the action, *i. e.* the *agent*, with the passive construction ([1]) as in ܐܬܩܛܠ ܡܢܗ he was killed "by him" &c.; but with the Part. pass. ܠ is oftener used for this purpose, v. §§ 247; 279.

E. As being the preposition of 'removal from', ܡܢ in a comparison denotes that which is surpassed, whether the relation of comparison is, or is not (which is the commoner case), distinctly expressed by means of ܝܬܝܪ "excelling", or ܣܓܝ 'much'; ܚܣܝܢܐ ܗܘܬ ܓܝܪ ܨܒܝܢܗ ܛܒܐ ܡܢ ܚܝܠܐ ܕܟܝܢܗ "for his goodwill was stronger than the vigour of his nature" Ov. 181, 25; ܕܡܪܚ ܡܢܗ "who is more insolent than he" Ephr. III, 658 B; ܕܫܦܝܪ ܗܘܐ ܝܬܝܪ ܡܢ ܫܡܫܐ "who was fairer than the sun" Sim. 272, 11; ܘܕܝܬܝܪܐܝܬ ܡܢܗܘܢ and ܛܒ ܡܢܗܘܢ, ܘܝܬܝܪ ܡܢܗܘܢ "and more than they" frequently in Sim.; ܝܬܝܪ ܡܢ ܟܠܗܘܢ ܚܒܪܘܗܝ ܗܘ ܩܪܝܒ ܗܘܐ "he was nearer than all his companions" Anc. Doc. 42, 13; ܣܟܠܐ ܗܕܐ ܒܝܫܬܐ ܡܢ ܕܪܚܒܥܡ "this folly is worse than Rehoboam's" Aphr. 251, 19; ܘܛܒ ܢܘܚ ܒܒܨܝܪܘܬܗ ܡܢ ܕܪܗ "and Noah was better in his trifling number than the whole race" Aphr. 347, 4; ܝܬܝܪ ܡܢ ܢܦܫܟ ܐܚܒܬܢܝ "thou hast loved me more than thyself" Jos. St. 2, 17; ܘܪܚܡ ܗܘܐ ܐܝܩܪܐ . . . ܣܓܝ ܡܢ ܫܘܒܚܐ "and he loved honour . . . rather than glory" Mart. I, 166 *inf.*; ܥܫܢ ܡܢ "was stronger than" Jul. 170, 4 &c.—So also ܙܥܘܪ ܗܘܐ ܡܢ ܚܛܗܐ "he was too young for sins" Aphr. 221, 12; ܪܒܐ ܗܘ ܡܢ ܡܡܠܠܐ "is too great for tellers (of it)", *i. e.* "is greater than one can tell" Ephr. III, 42 B; and many instances of a similar kind (in which usually a relative clause stands with an Inf. and ܠ, *e. g.* ܣܒܘ ܡܢ ܕܢܘܠܕܘܢ "become too old to procreate" Spic. 11, 8). The correspondence of the two members, in sentences which convey comparison, is not always quite clearly expressed; compare cases like ܚܕܐ ܒܗ ܝܬܝܪ ܡܢ ܬܫܥܝܢ ܘܬܫܥܐ χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα καὶ ἐννέα Matt.

([1]) My attention has been directed by Siegm. Fraenkel to the fact that ܡܢ stands even with intransitives used in passive meaning, *e. g.* ܫܠܡ . . . ܡܢܟܝ "was consumed by thee" Simeon of Bēth Arshām 10, 13.

18, 13; ܬܘܒ ܗܘܬ ܠܗ ܒܨܘܡܐ ܝܬܝܪ ܡܢ ܒܣܡܐ ܫܦܪܬ ܠܗ "moreover she pleased him more by fasting than *by* perfume" Ephr. III, 668 A; ܐܬܝܩܪܬ ܒܗ ܝܬܝܪ ܡܢ ܒܟܠܗ ܐܝܣܪܝܠ "it (the ark) was honoured with him more highly than *with* all Israel" Aphr. 329, 5 &c. But in such cases a relative period usually occurs with a more precise form of expression, like ܝܬܝܪ ܡܢ ܕܒܝ "more than me" Matt. 10, 37; ܝܬܝܪ ܡܢ ܕܒܦܘܩܕܢܐ ܗܠܝܢ ܫܠܝܛ ܒܪܢܫܐ ܒܟܠ ܡܕܡ ܐܚܪܢ "man has more power in the case of these commandments than in anything else" Spic. 5, 16 &c.(1)

ܥܠ § 250. Of the manifold uses also of the preposition ܥܠ "upon" we only bring forward a few. It means in the intellectual sense "resting upon". Thus, often ܥܠ ܣܒܪܐ ܕ, ܥܠ ܣܒܪܗ "upon hope of", *i. e.* "in the hope of"; ܥܠ ܬܘܟܠܢܐ ܕܒܣܝܡܘܬܟ "in reliance upon thy benignity" Aphr. 492, 10; ܥܠ ܗܢܐ ܬܘܟܠܢܐ "in this confidence" John Eph. 359, 3. Similarly ܥܠ ܡܢܐ "why?"; ܥܠ ܗܢܐ "therefore" &c. Farther it denotes often the being that has been affected by anything pleasant or unpleasant: ܕܥܠ ܟܠ ܐܢܫ ܠܐ ܡܬܩܒܠ ὅτι πανταχοῦ ἀντιλέγεται Acts 28, 22; ܐܬܩܒܠ ܥܠ ܡܪܗ "was acceptable to his master" [Ov. 287, 23] Joseph 38, 1; ܚܒܝܒܢ ܥܠ ܒܥܠܝܗܝܢ "were beloved by their husbands" Isaac I, 244 v. 414; ܝܩܝܪܐ ܥܠܝܟܘܢ "is burdensome to you" Ov. 173, 27; ܪܚܝܡ ܥܠ, ܢܚܝܡ ܥܠ "beloved by" often;— ܕܚܝܠ ܥܠ ܥܠܡܐ "dreadful to the universe" Moes. II, 98 v. 336, and in like usage,—frequently; ܕܥܠܘܗܝ ܣܢܝܐ ܗܘܐ "who was odious to him" Ov. 161, 20; similarly ܕܥܠ ܐܢܫܐ ܡܬܚܫܒܝܢ ܗܘܘ ܟܐܢܐ "who were considered by men as righteous" Isaac II, 192 v. 633.— ܥܠ denotes the subject of speech or thinking &c.—"about" (= Latin "*de*"); ܡܛܠ is often similarly used. It occurs in data of measurement, in cases like ܥܠ ܐܬܪ ܬܪܝܢ ܡܝܠܝܢ ܕܢܒܝܐ "at a place, 2 miles from the prophet" Land II, 345, 9; ܕܐܫܬܟܚ ܥܠ ܐܬܪܐ ܩܪܝܒ ܠܡܕܝܢܬܐ "who found him-

(1) ܐܘ, in imitation of the Greek ἤ, sometimes takes the place of this phrase of comparison ܡܢ ܕ. Thus Matt. 11, 22 P. C. S.; 11, 24 P. C. S.; Mark 6, 11 P.; 10, 25 P. S.; Luke 10, 12 P. (C. S. ܡܢ ܕ); 10, 14 P. (C. S. ܡܢ ܕ); 15, 7 P. S. (C. and Aphr. 142, 9 ܡܢ without ܕ); 18, 25 P. C. S. So with a complete sentence ܐܘ instead of ܡܢ ܕ is found in Luke 16, 17 P. S.; 17, 2 S. (P. C. ܕ ܐܘ). Thus too in rare cases even in ancient original writings, *e. g.* Ov. 175, 22. Servile versions accordingly use this ܐܘ = ἤ even for the simple comparative ܡܢ, *e. g.* John 5, 1 Hark.; Is. 13, 12 Hex.

self three miles distant from the monastery" Sim. 359, 10; ܛܽܘܪܳܐ ܦܪܺܝܫ ܗܘܳܐ ܡܶܢ ܡܕܺܝܢ݈ܬܗܽܘܢ ܥܰܠ ܬܪܶܝܢ ܡ̈ܺܝܠܺܝܢ "the mountain was two miles distant from their town" Sim. 354 *inf.* (where ܥܰܠ might even have been wanting, § 243) &c.—ܥܰܠ ܚܕܳܐ ܙܒܰܢ "once" Bedjan, Mart. II, 609, 3; ܥܰܠ ܙܒ̈ܢܺܝܢ ܣܰܓܺܝ̈ܐܳܢ "many times" Jos. St. 50, 6.—ܐܺܝܬ ܠܳܗ̇ ܥܠܶܝܗ̇ ܫܛܺܝܦܬܳܐ ἔχουσα ἀλάβαστρον Matt. 26, 4; ܐܺܝܬ ܠܶܗ ܥܠܰܘܗ̱ܝ ܚܰܡܶܫ ܓܪ̈ܺܝܨܳܢ ἔχει πέντε ἄρτους John 6, 9; ܐܺܝܬ ܠܶܗ ܗ̱ܘܳܐ ܥܠܰܘܗ̱ܝ ܚܢܳܢܳܐ "he had grace in himself" Sim. 334, 4 &c.; ܕܺܝܘܳܐ ܐܺܝܬ ܠܳܟ ܥܠܰܝܟ δαιμόνιον ἔχεις John 8, 48, 52 S. (P. ܒܳܟ);—ܐܰܫܪܶܝܢ ܗ̱ܘܰܘ ܥܠܰܝܗܽܘܢ "upon whom (as a burden) they were quartered" Jos. St. 87, 16.—ܥܰܠ scarcely ever indicates the mere direction "to", but often on the other hand the hostile sense "against". (On ܥܰܠ ܕ "within" v. § 360.)

§ 251. The construction of the words ܒܶܝܬ, ܒܰܝܢܳܬ, ܒܶܝܢ has considerable variety. They may have a simple noun following, as in ܒܶܝܬ ܒ̈ܳܬܶܐ "between the houses" Ov. 212, 9; ܒܰܝܢܳܬ ܓܶܦ̈ܶܐ "between the wings" Moes. II, 146 v. 1081; ܡܶܢ ܒܰܝܢܳܬܗܽܘܢ, ܒܰܝܢܳܬܗܽܘܢ "among them" often: ܡܶܢ ܒܰܝܢܳܬ ܚܽܘܫܳܒܰܘܗ̱ܝ "in his thought" Aphr. 338, 2; ܒܶܝܢ ܚܰܝ̈ܠܰܘܳܬܳܐ "amongst the Powers" Spic. 12, 10 &c. But when various members are concerned, these may be connected by a ܘ merely, as in the Testament of Ephr. ܒܶܝܬ ܐܰܒܳܐ ܘܰܒܪܳܐ ܘܪܽܘܚܳܐ "between the Father, the Son, and the Spirit" (where Overbeck's text 147 *ult.* has ܠܰܒܪܳܐ ܠܪܽܘܚܳܐ); and thus frequently in the O. T., but no doubt a Hebraism. The usual practice is to mark the second member by ܠ, with or without ܘ. Moreover in this method there are several modifications, in which it is to be noticed that the most usual of the three forms of the prep. viz ܒܶܝܬ, cannot take a suffix directly but only through the interposition of ܠ. (1) ܒܶܝܬ ܪ̈ܽܘܗܡܳܝܶܐ ܠܦܳܪ̈ܣܳܝܶܐ "between the Romans and the Persians" Jos. St. 9, 4; ܒܶܝܬ ܡܰܘܬܳܐ ܠܚܰܝ̈ܶܐ "between life and death" ἡμιθανής Luke 10, 30 C. S.; ܒܶܝܢ ܓܰܒܪܳܐ ܠܐܰܢ݈ܬܬܳܐ "between the man and the woman" Matt. 19, 10; ܒܶܝܢܰܝ ܠܳܟ "between me and thee" Zingerle's Chrest. 411 v. 46 (Jac. Sar.); ܒܶܝܢܰܘܗ̱ܝ ܠܐܺܝܠܳܢܳܐ "between him and the tree" Aphr. 448, 6 &c.—ܒܶܝܬ ܠܶܗ ܠܐܰܒܽܘܗ̱ܝ "between him and his father" Ov. 400, 19; ܒܶܝܬ ܠܳܟ ܠܐܶܡܳܟ ܘܠܐܰܚܽܘܟ (Var. ܘܠܐܚܘܟ) "between thee, thy mother, and thy brother" Joseph 225 *ult.* (= Ov. 311, 21) &c. (2) ܒܶܝܬ ܥܶܠ̈ܳܝܶܐ ܘܰܠܬܰܚ̈ܬܳܝܶܐ "between the higher and the lower" Moes. II, 122, v. 724; ܒܶܝܬ ܫܶܢܬܳܐ ܘܰܠܡܶܬܬܥܺܝܪܽܘܬܳܐ "between sleeping and waking" Zingerle's

Chrest. 396 v. 7; ܒܝܢ ܐܪܐܣ ܘܟܐܘܢ "between Mars and Saturn" Spic. 17, 17; ܒܝܢܝ ܘܒܟ "between me and thee" 1 Kings 15, 19, and frequently; ܒܝܢܘܗܝ ܘܒܗ "by himself alone" Ov. 122, 26; ܒܝܢܝܗܘܢ ܘܠܒܝܬ ܩܒܘܬܐ "between them and the ark" Ephr. I, 294 F.—ܒܝܬ ܠܗ ܘܠܪܗܘܡܝܐ "between him and the Romans" Sim. 327 mid.; ܒܝܬ ܠܗ ܘܠܗܘܢ "between him and them" Ephr. I, 101 F &c. A modification of this method is met with in ܒܝܬ ܠܟ ܐܦ ܠܗ "between thee and him" ZDMG XXV, 339 v. 348 (with "also" for "and"). (3) More rarely with ܠܒܝܬ: ܒܝܬ ܪܚܒܥܡ ܠܒܝܬ ܝܪܒܥܡ "between Rehoboam and Jeroboam" 1 Kings 14, 30; ܒܝܬ ܡܝܐ ܕܠܥܠ ܡܢ ܪܩܝܥܐ ܠܒܝܬ ܡܝܐ ܕܬܚܬܝܗ "between the water above the firmament and the water under it" Aphr. 282, 13. (4) With repetition of ܒܝܬ: ܒܝܬ ܐܒܝܐ . . . ܘܒܝܬ ܝܪܒܥܡ "between Abia . . . and Jeroboam" 1 Kings 15, 6, and frequently in the O. T. (Hebraism).—Several other variations are not quite settled.

With regard to *meaning*, notice ܒܝܢܝܗܘܢ ܘܒܗ κατ' ἰδίαν "they with him apart" Matt. 17, 19 C. S.;(¹) ܒܝܢܘܗܝ ܘܒܗ ἐν ἑαυτῷ John 11, 38; so Ov. 122 v. 26 quoted above; ܒܝܢܘܗܝ ܠܢܦܫܗ "by himself" Mart. I, 243 mid.;—farther, ܥܣܪܝܢ ܕܝܢ ܘܚܡܫܐ ܒܝܬ ܓܒܪܐ ܠܢܫܐ "twenty five, however, between men and women" Mart. I, 137 *inf.*; ܒܝܢܬܢ ܓܝܪ ܬܪܝܢܢ ܠܡܢܘ ܚܪܫܐ "for which of us two is a magician?" Bedjan, Mart. II, 612, 14. For the comprising or grouping sense, when used with numerals, v. § 240 B.

Prepositional Phrases treated like Substantives.

§ 252. ܒܝܬ ܥܝܢܐ "that which is between the eyes" [τὰ μέτωπα], ܒܝܬ ܢܗܪܝܢ Μεσοποταμία &c. are treated altogether like substantives, *e. g.* ܥܠ ܒܝܬ ܥܝܢܘܗܝ "on his brow" Sim. 282 *inf.*; ܥܠ ܒܝܬ ܨܘܪܘܗܝ "on his neck" Bedjan, Mart. II, 229, 10 &c.—The expression ܡܣܬ ܬܚܬ ܪܫܗ in Ov. 185, 3 is of the very same character, and means "something sufficient under his head", or "something large enough for being under his head", *i. e.* "as a support for his head".

(¹) In Matt. 18, 15, even the Greek text has the Aramaic idiom *μεταξὺ σοῦ καὶ αὐτοῦ*; Syr. ܒܝܢܝܟ ܘܒܗ.

2. VERBS.

A. PERSON AND GENDER.

§ 253. Participles are connected with the finite Verb by this circumstance amongst others, that they may include the subject of the 3rd person within themselves: cf. ܘܟܠ ܕܥܒܕ "and all, that *he* does" (יעשה) Ps. 1, 3; ܗܘ ܡܢܗ ܕܟܠܐ "that which *he* withholds" Aphr. 6, 4; ܠܒܢܝܢܐ ܗܘ ܕܡܐ ܓܝܪ "for *it* is like a building" Aphr. 6, 12; ܡܬܬܣܝܡܐ "*it* is adopted" Aphr. 8 *paen.*; ܠܐ ܓܝܪ ܒܬܘܟܠܢܐ ܕܗܦܟܝܢ ܠܚܝܐ ܐܙܠܝܢ ܠܬܡܢ ܐܠܐ ܒܣܒܪܐ ܕܡܫܬܢܩܝܢ ܠܗܘܢ ܘܩܛܠܝܢ ܠܗܘܢ ܘܡܝܬܝܢ ܡܘܬܐ ܕܣܗܕܐ ܗܟܢ ܕܗܕܐ ܢܥܒܕܘܢ "for not in confidence that *they* would come back in life did they proceed thither, but in the expectation that *people* would torture them and kill them, and that *they* would die the death of Martyrs, were they emboldened to do this" Ov. 170, 2 (where special persons, Eusebius and Rabbūlā, form the subject of some of these participles, and the indefinite body "people" forms the subject of the others), and so is it frequently. A similar use is found in the case of the predicative adjective, § 314.

Subject of the 3rd Pers. not expressed.

§ 254. A. From cases like נפשנו קָצָה בלחם ܢܦܫܢ ܥܩܬ ܠܗ ܒܠܚܡܐ "our soul is weary of the bread" Num. 21, 5; תֵּקַע נפשי ממך ܬܦܪܘܩ ܢܦܫܝ ܡܢܟ "my soul turns in loathing from thee" Jer. 6, 8 (= Aphr. 402, 18); ܐܬܡܚܝܠ ܪܥܝܢܟ "thy mind despairs" Sim. 301, 5,—there are fashioned the so-called *Impersonal Forms*, by leaving out the Subject, at first obvious to thought, but afterwards growing obscure. In Syriac the Fem. predominates in these forms. Thus we have frequently ܟܪܝܬ ܠܝ، ܥܩܬ ܠܝ "I was grieved, I was distressed"; ܢܟܬܐ ܠܝ ܡܢ or ܢܟܬܐ ܠܝ ܒ "I was disgusted with (this or that)"; ܐܛܢܬ ܠܝ ܥܠ "I was zealous for"; ܫܢܬ ܠܗ "he was out of his mind"; ܐܠܨܐ ܠܝ ܡܕܡ "something was a necessity for me"; ܥܩܬ ܠܝ ܒ "I was vexed with", and many others. With Participles and other verbal Adjectives: ܕܡܬܡܚܠܐ ܠܗ "who is in despair" Aphr. 108, 12; ܠܐ ܗܘܬ ܥܩܬܐ ܠܢ "we had no vexation" Aphr. 392, 20; ܕܥܠ ܐܝܠܝܢ ܕܕܡܟܝܢ ܠܐ ܬܗܘܐ ܥܩܬܐ ܠܟܘܢ *περὶ τῶν κεκοιμημένων ἵνα μὴ λυπῆσθε* 1 Thess. 4, 13; ܡܬܟܐܒܐ ܗܘܬ ܠܗ ܘܥܩܬܐ ܗܘܬ ܠܗ "he was pained and grieved" Aphr. 161, 8; ܟܪܝܬܐ ܗܘܬ ܠܝ "I was sorry" (§ 118) frequently; ܠܐ ܐܬܚܡܬ ܠܟ "thou hast not been provoked to anger" Joseph

Impersonal Expression "It".

258, 4 (= Ov. 328, 25); ܐܬܚܡܬܬ ܒܗ "she was full of complaints" Ov. 155, 10, and thus frequently (as ܐܬܚܡܬ ܒܝ Joseph 206, 4 *ab inf.*) &c. Cf. farther ܠܟ ܠܡܫܘܚܘ ܠܐ ܬܐܬܐ "let it not come to thee (as an annoyance) to blot out" = "and be not concerned about blotting out" Isaac II, 348 v. 1858 (sprung from cases like ܠܐ ܬܐܬܐ ܠܟ ܒܠܒܟ ܗܕܐ ܡܠܬܐ "let not this thing come [as a vexation] into thy mind" = "take not this to heart" 2 Sam. 13, 20).—The original Subject is farther indicated by a personal pronoun in ܟܪܝܐ ܗܝ ܠܗ ܠܢܦܫܝ περίλυπός ἐστιν ἡ ψυχή μου Matt. 26, 38.

In other cases, however, the Masc. appears. Thus ܟܪܐ ܠܝ ܥܠ "something pained me"; ܟܪܐ ܗܘܐ ܠܗ ܫܪܝܪܐܝܬ ܥܠ ܐܝܠܝܢ ܕ "he mourned sincerely for those who" Ov. 180, 5; ܐܬܦܢܝ ܠܝ ܥܠ "I was eager for" (literally: "I had leisure for"); ܚܦܛ ܠܝ ܥܠ "I am zealous for"; ܪܘܝܚ ܠܝ "it is spacious for me", "I have freedom"; ܫܦܪ ܠܝ, ܒܐܫ ܠܝ, "it is pleasing to me",—"it is displeasing to me" &c. One says (ܥܩܬ?) ܥܩܬ ܠܝ and ܥܝܩܬ ܠܝ "I am offended", "I am vexed" (with ܒ and ܥܠ "about"), and along with these the personal form ܥܝܩܬ is also used.

B. In meteorological occurrences we have in the fem. ܢܗܪܬ, ܚܫܟܬ "it has become clear", "it has become dark", but also ܢܗܪ (m.) "it has become clear". So too ܥܕ ܥܕܟܐ ܕܢܓܗ ܗܘܐ "before it was yet making for daylight" Sim. 313 *inf.* (Lond. Cod. quite different), overagainst ܥܕ ܥܕܟܐ ܕܪܡܫ *ibid.* 306, 6 (Lond. Cod. merely ܥܕ ܪܡܫ) (cf. ܥܕ ܥܕܟܐ ܕܪܡܫ ܗܘܐ ܪܡܫܐ "before it was yet making for evening" *id.* 306, 4). Similarly ܡܩܪܒ ܗܘܐ ܠܡܚܫܟ "it is coming near the darkening", it is drawing toward nightfall" Luke 24, 29 C. S. Cases like ܐܡܛܪܬ "it rained" and ܕܬܡܛܪ "that it rain" James 5, 17 Hark. do not appear to occur in ancient original writings. Notice however ܐܝܟ ܗܘ ܕܛܠܐ ܫܡܝܢܝܐ ܢܛܦ ܗܘܐ[1] ܥܠܘܗܝ "as if it dropped heavenly dew upon him" Sim. 382, 3. Cf. farther ܩܪܝܪܐ ܗܘܬ ψῦχος ἦν "it was cold" John 18, 18; Aphr. 343, 10; ܥܕ ܚܫܘܟ σκοτίας ἔτι οὔσης John 20, 1.

C. When an indefinite "it" is comprised in a phrase it is generally expressed by the fem. sing.: ܐܠܐ ܐܢ ܫܦܝܪܐ ܘܠܐ ܢܦܩܐ ܠܡܠܟܘ "but if it is

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(1) The correct reading in Lond. Cod.; the printed Ed. gives ܗܘܐ.

possible, and is not burdensome to you" Ov. 173, 26; ܐܝܟ ܕܐܬܝܐ "as it comes", "any way" frequently; ܐܠܘ ܡܨܝܐ ܗܘܬ "if it had been possible" Ov. 201, 1; ܠܐ ܓܝܪ ܦܩܚܐ ܠܗ ܠܫܐܘܠ "for it does not suit Saul" Aphr. 342, 4; ܣܦܩܬ ܒܐܝܕܘܗܝ "it was possible for him", "he could" (literally "there was room in his hands"), *e. g.* ܘܠܐ ܠܡܬܟܬܫܘ ܣܦܩܬ ܒܐܝܕܝܗܘܢ "and they could not fight" Ov. 89 *ult.*, and even ܡܕܡ ܕܣܦܩܐ ܒܐܝܕܘܗܝ "whatever he can provide" Lev. 14, 30; ܡܕܡ ܕܣܦܩܐ ܗܘܐ ܒܐܝܕܘܗܝ "whatever he could" Jos. St. 23, 16, Note 2; and also with the phrase enclosed, ܡܢ ܣܦܩܐ ܒܐܝܕܝ ܕܐܥܒܕ "what can I do?" Kalilag and Damnag, 52, 16, and many like cases. Along with ܡܛܝܐ ܒܐܝܕܘܗܝ "it comes as far as his hands", ["it is within his reach"] "he can do it" Ov. 217, 15 &c., the masc. is found in ܡܛܐ ܒܐܝܕܘܗܝ Spic. 5, 13. The masculine occurs also in passive forms of expression like ܐܫܬܒܩ ܠܗ "it has been forgiven him" Aphr. 40, 8; ܐܝܟܢܐ ܕܐܫܬܦܪ ܠܗ ܡܕܡ ܗܘ "as it seemed good to that being" Spic. 12, 19; ܢܬܝܗܒ ܠܟܘܢ δοθήσεται ὑμῖν Matt. 7, 7; ܡܬܟܝܠܐ ܠܟܘܢ μετρήσεται ὑμῖν Matt. 7, 2. Cf. farther ܐܝܟ ܡܐ ܕܐܝܬܝܗ "how it is" Aphr. 31, 6; ܗܟܢܐ ܐܝܬܝܗ "thus is it" Aphr. 154, 8; ܘܠܐ ܐܝܬܝܗ ܢܘܟܪܝܬܐ "and it is not of foreign sort" Ephr. III, XXXIII mid.

The gender fluctuates also in those Verbal expressions in which a complete sentence with ܕ "that" takes the place of the Subject: ܓܕܫܐ ܕ "it happens, that" Aphr. 505, 15, and ܓܕܫ ܕ Ov. 63, 21; ܓܕܫܬ ܕ Aphr. 68, 12, aud frequently; ܟܬܝܒ ܕ and ܟܬܝܒܐ ܕ "it stands written, that" frequently; ܠܐ ܐܬܚܙܝܬ ܠܗ ܕ "it did not seem to him, that" Jos. St. 57, 16, but ܗܟܢܐ ܐܬܚܙܝ ܠܢ ... ܕ "it thus appeared (good) to us, that" Aphr. 304, 14; ܕܠܐ ܐܬܚܫܒ ܠܟ ܕ "that thou mightest not think, that" Jos. St. 34, 18; ܐܬܝܕܥܐ ܕ "it is well known, that" Ov. 63, 12, but ܝܕܝܥ ܕ *ibid.* 73, 1 and 4; ܐܬܐܡܪ ܕ and ܐܬܐܡܪܬ ܕ "it is said, that"; ܠܐ ܡܫܟܚܐ ܕ "it is impossible, that" Luke 17, 1; ܕܢܫܪܪ ܠܟ ܕ "that it may be to thee certain, that" Aphr. 168, 7; and thus frequently ܫܪܝܪܐ ܕ, ܫܪܝܪ ܕ; ܐܦܢ ܡܬܚܫܒܐ ܕ "although it be thought, that" Jos. St. 8, 2. It is always masculine, however, in ܦܐܐ ܕ, ܘܠܐ ܕ "it is fitting, that".

The masculine prevails in the case of the Inf. with ܠ, *e. g.* ܘܠܐ ܦܩܝܕ ܠܟ ܠܡܠܐܝܘ "and it is not enjoined thee to tire thyself out" Aphr. 230, 5; except in established phrases, as in ܣܦܩܬ ܒܐܝܕܘܗܝ (v. *supra*).—

Thus too the fem. is retained in verbs like ܥܩܬ ܠܝ ܕ, ܥܩܬ ܠܝ ܠ "I am vexed, that . . ." or "I am vexed to . . ."; ܪܓܝܓܬ ܠܝ, ܪܓܬ ܠܝ "I desire" ܕ "that", ܠ "to" (cf. ܗܕܐ ܪܓܬ ܠܝ ܕܐܙܠ ܠܐܘܪܫܠܡ "this I desire,—to go to Jerusalem" Ov. 164, 23).

D. In such cases pure Adjectives also are treated like Participles: ܠܐ ܡܦܝܣ ܠܗ ܕ "he is not convinced, that" Aphr. 498, 6, but ܠܐ ܡܦܝܣܐ ܠܗ ܕ *ibid.*, *ult.*, and frequently; ܦܩܚ ܠܡܐܠܦ "it is well to learn" Aphr. 446 *paen.*; ܦܘܩܕܢܘܗܝ . . . ܣܓܝܐܐ ܗܝ ܠܡܐܡܪ "his commands . . . to tell,—is too much" ("his injunctions . . . are too numerous to mention") Ov. 178, 16; ܥܠ ܚܪܝܦܘܬܐ . . . ܝܬܝܪܐ ܗܝ ܠܡܐܡܪ "to speak of the prudence . . . would be too much" Ov. 190, 24. But the masc. preponderates in such cases.

Compare with this section, § 201 *supra*.

B. TENSES AND MOODS.

PERFECT.

Tempus Historicum. § 255. The Perfect denotes past action; accordingly it is the tense of *Narration*, the proper *Tempus historicum*: every narration from the first verse of Genesis onward supplies examples in abundance.

Pure Perfect. § 256. It farther denotes the *completed result* (the *pure Perfect*): ܐܓܪܬܟ . . . ܩܒܠܬ "thy letter I have received" Aphr. 6, 1; ܬܘܒ ܡܪܢ ܐܡܪ ܗܟܢܐ ܐܡܪ ܠܬܠܡܝܕܘܗܝ "and so the Lord has farther said thus to his disciples" Aphr. 7 *ult.*; ܥܩܪܒܐ ܒܥܘܩܣܗ ܡܚܝܐ ܠܡܢ ܕܠܐ ܐܟܪܝܗ "the scorpion with its sting strikes him who has given it no offence" Spic. 7, 20 &c. Such a Perfect, expressing the result of a prior occurrence, has often for us the appearance of a Present: thus ܗܘܐ "has become" γέγονε often = "is" (but also "was"); ܠܐ ܗܘܐ "is not", *e. g.* Aphr. 84, 12, 19; 158, 20 &c.; ܪܓܬ ܠܝ "desire has come to me", "I desire"; ܥܩܬ ܠܝ ܒܚܝܝ "I am (become) weary of my life" Gen. 27, 46 (§ 254 A); ܝ̈ܕܥܢ "*novimus*, we know" Aphr. 497, 17; ܡܟܝܠ ܝܕܥܬ ܠܝ "now I know" Mart. I, 244, 8 &c. Yet upon the whole this use is not of frequent occurrence in Syriac; with ܝܕܥ in particular the more distinct active participle is employed in preference.

§ 257. The action which is expressed by the Perf. may have happened prior to an action already narrated (*Pluperfect*): ܘܥܒܶܕ ܠܶܗ ܨܶܒܝܳܢܶܗ ܒܟܽܠܡܶܕܶܡ ܕܦܰܩܶܕ ܠܶܗ "and he did according to his will in all that he had commanded him" Mart. I, 124, 9; ܗ̇ܝ ܕܢܣܰܒ "whom he had married" (ἐγάμησεν) Mark 6, 17 P. (S. ܕܢܣܒܗ̇ ܗܘܳܐ); ܣܒܰܪ ܗܘܳܐ ܕܥܪܰܩܘ ܠܗܘܢ ܐܰܣܺܝܪ̈ܶܐ νομίζων ἐκπεφευγέναι τοὺς δεσμίους Acts 16, 27. And just as little is expression given to the relative distinction of the tenses in cases in which we put the pluperfect first, *e. g.* in ܠܐܝܠܝܢ ܕܗܘ ܐܛܥܝ ܗܢܐ ܦܢܝ ܠܫܪܪܐ "those whom that one had led astray, he turned to the truth" Ov. 159, 14, or after ܡܶܢ ܕ "since" and similar conjunctions.

Pluperfect.

§ 258. The Perfect in certain cases stands also for the *Perfectum futuri*. This is specially common after the conditional conjunction of time—ܡܳܐ ܕ "when", "if",—where sometimes the principal clause is also furnished with a Perfect; ܡܳܐ ܕܓܙܰܪܢ "when we shall have circumcised ourselves" Gen. 34, 22; ܡܳܐ ܕܐܰܫܠܶܡ ܡܳܪܝܳܐ . . . ܐܕܘܫ "when the Lord shall have delivered up . . . I will thresh" Judges 8, 7; ܘܟܠ ܕܒܳܥܶܝܢ ܡܶܫܟܚܺܝܢ ܡܳܐ ܕܫܰܐܶܠܘ "and all who seek, find (at the last day), if they have asked" Aphr. 304, 9; ܡܳܐ ܕܩܳܡܘ ܗܳܦܟܺܝܢ ܠܗܘܢ ܠܫܝܘܠ "as soon as they have risen, they turn back (forthwith) to Sheol" Aphr. 433, 11. So is it with the statement of permanent conditions, or of actions continually repeated: ܡܳܐ ܕܗܰܝܡܶܢ ܪܚܶܡ "if he believes, he loves" Aphr. 7, 11; ܡܳܐ ܕܐܶܬܳܐ ܒܰܪܢܳܫܳܐ ܠܗܰܝܡܳܢܽܘܬܳܐ ܐܶܬܩܰܢ ܠܶܗ ܥܰܠ ܟܺܐܦܳܐ "when man draws near to faith, he establishes himself upon a rock" Aphr. 7, 2 &c. But in all these cases the Part. act. may stand after ܡܳܐ ܕ. In ܡܳܐ ܕܩܳܐܶܡ ܦܰܓܪܳܐ ܕܙܰܕܺܝܩܶܐ ܘܡܶܫܬܰܚܠܰܦ ܐܶܬܩܪܺܝ ܫܡܰܝܳܢܳܐ ܘܐܰܝܢܳܐ ܕܠܳܐ ܡܶܫܬܰܚܠܰܦ ܐܶܬܩܪܺܝ ܠܶܗ ܒܟܝܳܢܶܗ ܐܰܪܥܳܢܳܐ "when the body of the righteous rises and is changed, it is called heavenly, and that which is not changed, is called earthly, in accordance with its nature" Aphr. 157, 12, the Perfect is made choice of directly in the principal clause, and correspondingly in the parallel sentence, where ܐܰܝܟܳܐ ܕ appears for the temporal conjunction ܡܳܐ ܕ. Moreover ܡܳܐ ܕ may be used to introduce even the pure Past, *e. g.* ܡܳܐ ܕ . . . ܐܰܥܒܰܪܘ "when they had done away with" Aphr. 15, 1.

Future-Perfect. Perfect in Conditional Clauses.

The Perfect is used as a future Perfect in true conditional clauses also, although more rarely than with ܡܳܐ ܕ: ܐܶܢ ܓܶܝܪ ܥܒܰܕ κἂν μὲν ποιήσῃ

κάρπον Luke 13, 9; ܐܢ ܐܫܟܚܢ "*si potuerimus*", "if we can" Spic. 13, 2; ܐܠܐ ܥܠܬ ܠܐ ܡܫܪܐ ܐܢܐ ܠܟ "unless thou enter, I do not let thee go", that is, "thou must enter" Sim. 286 mid.; ܘܐܠܐ ܚܙܝܬܗ ܦܘܪܩܢܐ ܠܐ ܐܝܬ "unless I see him, there is no way out (of the difficulty)", that is, "nothing will do, except my seeing him" Jac. Sar. Alexander (Zeitschrift für Assyriologie VI, 368 v. 155); ܐܠܐ ܐܢ ܐܬܦܝܣܬ ܠܘܩܕܡ "unless I am first convinced" Spic. 2, 14. Cf. also Matt. 18, 15—17, where however C. and S. (like Aphr. 298, 4 *sqq.*) have in part the Impf. In the apodosis we meet thus with ܘܐܠܐ ܐܦܢܝܬܝܗܝ "and if not, thou restorest him" Jul. 217, 26.

In the same way the Perf. stands in sentences with ܐܘ—ܐܘ "either ... or"; "whether ... or whether": ܕܠܐ ܬܗܘܐ ܬܠܐܐ ܒܒܥܝܬܗ ܐܘ ܐܫܟܚܬܝܗܝ ܐܘ ܠܐ "that thou mayest not again have to weary thyself in seeking him, whether thou find him or not" Aphr. 144, 22; ܐܘ ܪܡܝ ܐܪܝܡ ܗܘܢܢ ܐܘ ܐܡܟ ܠܢ ܥܕ ܠܥܘܡܩܐ "he either greatly exalts our consideration, or he humiliates us to the very depth" Joseph 196 *ult.* [Ov. 296, 17]; ܒܥܠܕܒܒܐ ܐܙܠ ܐܢܐ ܠܘܬܗ ܐܘ ܢܩܛܠܢܝ ܐܘ ܐܩܛܠܝܘܗܝ "I go to meet him as a foe, whether he kill me, or I him" John Eph. 349, 13 (cf. Jul. 88, 21; Simeon of Bēth Arshām, 9, 14, and many others).

In Hypothetical Clauses.

§ 259. The Perfect is very extensively employed in hypothetical sentences like ܐܠܘ ܠܐ ܐܬܡܗܡܗܢ ܟܒܪ ܗܦܟܢ ܗܘܝܢ "if we had not delayed, we should already have returned" Gen. 43, 10 &c. (§ 375 A). With these are ranked cases like ܡܢ ܗܘ ܢܥܓܠ ܠܢ *τίς ἀποκυλίσει* "O that one would roll away!" Mark 16, 3; ܡܢܘ ܢܐܡܪ ܠܝ "O that one would say to me!" Sim. 301 *inf.*; ܡܢ ܗܘ ܢܚܘܝܟܘܢ ܚܛܗܝ ܘܪܩܝܬܘܢ ܒܝ ܒܐܦܝ ܟܠܟܘܢ "O that one would show you my sins, then would all of you spit in my face!" Ov. 140, 19; cf. Num. 11, 4; 2 Sam. 18, 33; Job 11, 5; 13, 5; 14, 13; ܐܡܬܝ ܗܘ ܗܘܐ ܪܡܫܐ "when might it indeed be evening?" = "would that it were evening at last!" Deut. 28, 67; cf. Ps. 41, 6; ܡܢ ܗܘ ܢܬܠ = מִי יִתֵּן frequently in the O. T. To this class also belong ܫܠܡܬ ܗܘ ܘܥܝܢ ܠܐ ܚܙܬܢܝ "then would I have been ended and no eye would have seen me" Job 10, 18; ܫܕܪܬܟ ܗܘ "then would I have sent thee" Gen. 31, 27; ܕܚܠܬܝ ܗܘ ... ܘܛܢܢܬܝ ܗܘܝ "then wouldest thou (f.) have been bound to be afraid ... and to be zealous" Aphr. 48, 10; thus even ܗܠܝܢ ܗܘ ܠܡܥܒܕܘ ܘܗܠܝܢ ܗܘ ܠܐ ܠܡܫܒܩܘ *ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα μὴ ἀφιέναι* Matt.

23, 23 C; Luke 11, 42 C. (S. and P. express themselves more clearly in both passages).—Thus the Perf. is often used after (ܕܝ) ܠܘ and ܐܠܘܗܝ ܕܝ "O if only!" "*Utinam!*".

ܗܘܐ Optative.

§ 260. The Perf. ܗܘܐ often stands before an Adj. or Part. to denote a Wish, an Advice, or a Command. Originally the Perf. was meant to indicate the accomplishment of the action as completely certain,—as good as already done. This occurs particularly in the 2nd pers. Thus often ܗܘܝܬ ܫܠܝܡ "farewell", ἔρρωσο; ܗܘܝܬ ܥܒܕ ܕܟܘܬܗ *ποίει ὁμοίως* Luke 10, 37; ܗܘܝܬܘܢ ܥܗܕܝܢ *μνημονεύετε* Hebr. 13, 7; ܫܩܘܠ ܛܥܢܐ ܘܗܘܝܬ ܠܐܛ ܠܝ ܐܢܬ "take pains (take thou the burden) and curse me" Sim. 316 *ult.*; ܐܠܐ ܚܠܦ ܗܕܐ ܗܘܝܬܘܢ ܐܡܝܢܝܢ ܒܨܘܡܐ "but instead of this, be ye assiduous in fasting" Ov. 174, 14; ܗܘܝܬ ܕܝܢ ܝܕܥ "but know" Philox. 570, 11; ܡܟܝܠ ܗܟܝܠ ܗܘܝܬ ܝܕܥ "know therefore" Aphr. 55, 18. So farther, Matt. 5, 25; Luke 13, 14; Mark 11, 25 S.; 13, 33 S.; 13, 35 S.; Eph. 6, 9 &c. In the 3rd pers.: ܠܐ ܗܘܘ ܕܝܢ ܩܫܝܫܐ ܥܨܝܢ "the priests are not to use force"; Ov. 215, 11 (where there are more cases, varied with ܢܗܘܘܢ); ܠܐ ܗܘܬ ܡܬܚܫܒܐ "let her be esteemed" Addai 44 *ult.*; ܠܐ ܗܘܐ ܡܡܠܝܢ ܒܢ *μὴ ἐκκακῶμεν* Gal. 6, 9; ܗܘܘ ܐܡܝܢܝܢ ܥܡܗܘܢ "they are to be constantly with them" Ov. 215, 11; ܗܘܘ ܡܩܒܠܝܢ ܥܕܠܝܐ "they must receive blame" Statuti della Scuola di Nisibi 25, 9.

ܗܘܐ Subjunctive.

§ 261. So also ܗܘܐ *with a participle following* is often placed in a dependent clause, to express an action merely purposed or aimed at: ܘܦܩܕ ܗܘܐ ... ܕܟܠܗܘܢ ܗܢܘܢ ܕ... ܠܐ ܗܘܘ ܒܝܬܝܢ ܒܡܛܠܬܗܘܢ ܐܠܐ ܚܡܫܐ ... ܢܛܘܪܐ ܗܢܘܢ ܗܘܘ ܒܝܬܝܢ ܒܫܘܪܐ "and gave charge ... that all those who ..., should not pass the night in their booths, but that five police-officers should pass the night on the wall", in the Document of 201 A. D. in the Chron. Ed. (ed. Hallier 147, 16), and so, frequently after ܨܒܐ; ܢܚܕܐ ܒܢ ܕܐܪܒܥܣܪ ܕܟܠ ܝܪܚ ܢܗܘܐ ܢܛܪܝܢ ܗܘܝܢ "let us take delight to observe the fourteenth day of every month" Aphr. 230, 1; ܨܒܝܢ ܗܘܘ ܕܗܘܘ ܫܩܠܝܢ ܠܗ "they wished to carry it [the Ark]" Aphr. 264, 6; ܠܐ ܢܫܒܩܘܢ ܠܒܢܬ ܩܝܡܐ ܕܚܕܐ ܚܕܐ ܗܘܝ ܐܬܝܢ ܠܥܕܬܐ "they shall not allow the deaconesses [daughters of the ordinance] to come singly to the church" Ov. 217, 9; ܕܗܘܘ ܡܬܬܣܝܡܝܢ ܒܗ "that they might be placed in it" Jos. St. 23, 14; ܘܡܦܝܣ ܠܗܘܢ ܕܗܘܘ ܥܒܕܝܢ "and induces them to

stand" Moes. II, 90 v. 233, and thus, often. By reason of ܗܘܐ being put first in such cases as the following, these cases also may be referred to this class, viz: ܥܝܕܗ ܗܘܐ . . . ܕܗܘܐ ܡܩܒܠ "it was his custom . . . to receive" Aphr. 391, 8 &c. Cf. farther ܘܗܘܐ ܡܙܗܪ ܠܗܘܢ ܕܒܟܠܥܕܢ ܢܨܠܘܢ ܘܠܐ ܗܘܐ ܡܬܡܐܢܝܢ ܠܗܘܢ (*πρὸς τὸ δεῖν*) *παντότε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν* Luke 18, 1 C. S., where P. has ܘܠܐ ܢܡܐܢ ܠܗܘܢ;—ܕܠܐ ܗܘܝܬ ܨܗܐ ܘܐܬܝܬ *ἵνα μὴ διψῶ μηδὲ διέρχωμαι* John 4, 15 C. S., where P. has ܕܠܐ ܬܘܒ ܐܨܗܐ ܘܠܐ ܗܘܝܬ ܐܬܐ;—ܕܠܐ ܗܘܝܬܘܢ ܡܬܪܢܝܢ *μὴ προμελετᾶν* Luke 21, 14 C. S., where P. has ܕܠܐ ܬܗܘܘܢ ܡܪ̈. The last examples show that in these cases the Impf. is interchangeable with the Perf. And, in fact, the Impf. is the more usual form.

Other dependent Perfects.

§ 262. The Perfect of course often stands dependently in still other circumstances, *e. g.* ܟܕ ܚܙܐ ܕܐܠܗܐ ܡܠܠ ܥܡܗ "when he saw that God had spoken to him" Aphr. 236, 19 &c. Frequently in these dependent clauses either the Perfect or the Imperfect may be employed, according as it is the notion of the *past occurrence* of, or that rather of the *sequence* of, the relatively later event, that is being specially emphasised. Thus after ܡܚܘ ܐܢܘܢ . . . ܥܕܡܐ ܕܚܫܒܘ ; ܥܕܡܐ ܕ "they struck them, . . . until they thought" Ov. 170, 7; ܥܕܡܐ ܕܐܬܐ "till there came" Aphr. 26, 6 (cf. the Impf. § 267). So in ܠܡܢܐ . . . ܟܪܝܐ ܗܘܐ ܠܗ . . . ܥܠ ܕܠܐ ܥܠ ܠܐܪܥܐ ܕܡܘܠܟܢܐ "why was he vexed that he did not enter into the land of promise?" Aphr. 161, 9, ܢܥܘܠ might also have been used. In ܦܩܕ ܕܝܢܐ ܕܐܨܛܠܒܘ ܐܢܘܢ "the judge gave orders to hang them" Anc. Doc. 102, 3, the Perfect plainly indicates that the order has been actually carried into execution; thus it is to some extent a compromise between the usual constructions ܦܩܕ ܕܢܨܛܠܒܘܢ (§ 261), and ܦܩܕ ܘܐܨܛܠܒܘ (§ 334).

Perfect with ܗܘܐ.

§ 263. The strengthening of the Perfect by means of an enclitic ܗܘܐ brings into still greater prominence the force of 'time gone by'; so that we may often translate this combination by the Pluperfect: ܕܐܡܪܬ ܗܘܝܬ ܠܟܘܢ "that I have told you" Spic. 18, 18; ܐܦܫܩܬ ܗܘܝܬ ܠܟ "I have explained to thee" Aphr. 172 *ult.*; ܟܕ ܐܬܝܠܕ ܗܘܐ "when he was born" Aphr. 180, 7; ܐܟܚܕܐ ܐܬܠܡܕܘ ܗܘܘ "they had been taught together" Ov. 162, 23; ܘܐܫܬܠܡܬ ܗܘܬ "and had been delivered up" (f.) Jos. St. 10, 2 &c. The ܗܘܐ is not absolutely necessary in any such cases, and it is often wanting

in cases exactly corresponding to those which have it and standing close beside them. It has become so much of an expletive that it is found not seldom in narrative proper: ܝܗܒܘ ܗܘܘ ܠܗ ܡܥܡܘܕܝܬܐ "they gave him baptism" Sim. 268; ܩܡ ܗܘܐ ܕܒܪܗ "he arose and took him with him" Ov. 169, 26, and thus often in the ancient document in the Chron. Edess., in Ephr., Jac. Sar. &c.

IMPERFECT.

§ 264. The Imperfect stands in complete contrast to the Perfect in cases like ܕܝܢܐ ܟܐܢܐ ܕܐܠܗܐ ܕܒܗ ܢܬܠ ܠܗ ܚܘܫܒܢܐ "the righteous judgment of God in which he will render account" Ov. 200, 13; ܠܐ ܢܗܘܐ ܬܘܒ ܛܘܦܢܐ "there will not again be a flood" Gen. 9, 11; "these three things I have explained to thee by letter" (ܟܬܒܬ ܒܐܓܪ̈ܬܝ): 'other matters' ܙܒܢ ܒܙܒܢ ܐܟܬܘܒ ܒܐܓܪ̈ܬܝ "I shall explain to thee by letter from time to time" Aphr. 319 concl. &c. **Future.**

§ 265. In conditional sentences the Impf. not seldom stands after ܐܢ, in which case it is the participle which appears for the most part in the apodosis: ܐܢ ܬܗܦܟ ܐܦܝܟ ܫܠܡܝܢ ܒܥܡܘܪ̈ܝܗ̇ "if thou turnest away thy countenance, the inhabitants thereof come to an end" Aphr. 493 *ult.*; ܐܢ ܕܝܢ ܢܬܓܕܫ ܘܢܦܘܩ ܒܫܪܪܐ ܢܗܘܐ ܡܬܥܩܪܐ ܠܗ̇ ܡܢ ܢܦܫܢ ܝܕܥܬܐ ܕܡܥܒܕܢܘܬܗ̇ "but if it happens that it proceeds actually from us, the knowledge of its operation is uprooted from our soul" Philox. 552, 20 &c. The Impf. is found in both clauses in ܐܢ ܢܡܠܠ ܢܚܣܪ "if we speak, we come short" Aphr. 496, 8; ܐܢ ܬܬܛܦܝܣܘܢ ܠܝ ܘܬܫܡܥܘܢܢܝ ܠܐ ܒܠܚܘܕ ܫܘܡܢܗ̇ ܕܐܪܥܐ ܬܐܟܠܘܢ ܐܠܐ ܐܦ ܛܘܒܬܗ ܕܫܡܝܐ ܬܐܪܬܘܢ "if ye will be persuaded by me and will hearken unto me, ye shall not only eat of the fat of the earth, but also inherit the blessedness of heaven" Ov. 174 *ult.* (paraphrased from Is. 1, 19) &c. In like manner with ܡܢ ܕ—: ܢܘ̈ܢܐ ܡܢ ܕܢܣܩܘܢ ܠܐܐܪ ܡܝܬܝܢ "fishes die, when they come up into the air" Aphr. 494, 9; ܘܐܦܠܐ ܡܢ ܕܢܩܘܡ ܐܢܫ ܥܠ ܛܘܪܐ ܪܡܐ ܕܬܡܛܐ ܥܝܢܗ ܩܘܪܒܐ ܘܪܘܚܩܐ "and not even when one stands on a high mountain, does his eye reach to everything far and near" Aphr. 199, 12 &c. But in these cases the Participle is, throughout, the more usual form (cf. § 271). **Imperfect in Conditional Sentences.**

Modal Colouring. § 266. For the simple statement of the momentary or the continuous Present the Impf. is not readily used: on the other hand it is common whenever any reference to the future, or the slightest modal colouring, appears, *e. g.* ܐܶܫܪܶܐ "I will begin" Spic. 13, 19; ܗܳܫܳܐ ܐ̱ܢܳܫ ܢܺܐܡܰܪ "now some one may say" Spic. 6, 21; ܐܶܝܟ ܐ̱ܢܳܫ ܢܺܐܡܰܪ "as one might say" "as if, for instance, one should say" frequently; ܡܰܢ ܠܳܐ ܢܶܬܕܡܰܪ "who would not wonder?" Anc. Doc. 103, 13; ܡܳܢܳܐ ܟܺܝ ܢܺܐܡܰܪ "what are we to say then?" Sim. 303 mid. (wanting in the London Cod.). The Impf. is precisely the proper form for a wish, request, summons, or command. Thus, for instance, ܬܺܐܡܰܪ ܠܝ "*dicas mihi*" Aphr. 313, 12 (mocking request); ܘܗܳܝܕܶܝܢ ܬܶܫܬܰܘܕܶܐ "and then may you promise" Aphr. 71, 21; ܢܩܰܘܶܐ "let us await" Aphr. 103, 4; ܢܡܰܟܶܟ ܗܳܟܺܝܠ ܢܰܦܫܰܢ "let us then humble ourselves" Aphr. 119, 5; ܢܩܰܒܶܠ "let him accept" Aphr. 86, 13; ܘܓܽܘܕܳܦܶܐ ܠܳܐ ܢܶܦܩܽܘܢ ܡܶܢ ܦܽܘܡܰܢ "and let not revilings come out of our mouth" Aphr. 105, 2; ܢܶܬܥܰܠܰܒ ܘܠܳܐ ܢܶܥܠܽܘܒ "let him suffer oppression, but not oppress" Aphr. 117, 9 &c.

The 2nd pers. of the Impf. with ܠܳܐ is the direct contrary of the Imperative: ܠܳܐ ܬܶܕܚܰܠ "fear thou not" &c. Without ܠܳܐ however the 2nd person of the Impf. is but seldom used with imperative force; the Impt. is the proper mood for this.

Dependent Imperfect. § 267. The Impf. is farther the tense of dependent, subordinate clauses pointing to the future, even though the principal clause may lie in the past: ܘܢܦܺܝܣܽܘܢܳܝܗ̱ܝ ܕܢܨܰܠܶܐ ܥܠܰܝܗܽܘܢ "and they will urge him to pray for them" Sim. 290 mid.; ܗܳܕܶܐ ܓܶܝܪ ܬܡܺܝܗܳܐ ܗ̱ܝ ܕܢܶܕܰܥ ܐ̱ܢܳܫ ܢܶܫܐܰܠ "for this is an admirable thing, that one should know how to ask questions" Spic. 1, 20; ܐܶܢ ܕܬܶܙܕܰܕܰܩ ܠܳܐ ܡܶܫܟܰܚ ܐܰܢ̱ܬ "if thou canst not justify thyself" Aphr. 270, 5; ܒܳܥܶܐ ܐ̱ܢܳܐ ܕܐܰܦܰܫܩܳܟ "I wish to explain to thee" Aphr. 345, 1; ܪܚܰܡܘ ܫܰܝܢܳܐ ܕܬܶܣܒܽܘܢ ܦܽܘܪܥܳܢܳܐ "love peace that ye may receive the reward" Aphr. 304, 17—ܒܥܳܐ ܕܢܶܩܛܽܘܠ ܢܰܦܫܶܗ ἤμελλεν ἑαυτὸν ἀναιρεῖν Acts 16, 27; ܡܳܪܕܳܟܰܝ ܡܠܰܟ ܕܬܶܨܽܘܡ ܐܶܣܬܺܝܪ "Mordecai advised that Esther should fast" Aphr. 414, 5; ܟܰܕ ܨܳܒܶܐ ܗ̱ܘܳܐ ܕܢܰܘܟܶܠ ܐܶܢܽܘܢ ܕܡܳܐ "while he wanted to give them blood to eat" Mart. I, 122, 6; ܫܰܪܺܝ ܕܢܶܩܪܽܘܒ "began to attack" Moes. II, 64, 1; ܠܳܐ ܓܶܝܪ ܦܩܺܝܕ ܠܗܽܘܢ . . . ܕܢܶܣܓܕܽܘܢ "for it is not commanded them . . . to worship" Anc. Doc. 43, 25; ܐܰܠܨܶܗ ܕܢܶܣܒ "he obliged

him to take" Ov. 167, 17; ܫܰܠܶܡ ܕܢܶܫܦܰܪ ܠܶܗ ܩܕܳܡ "he set himself to become agreeable to him" Mart. I, 122, 16, and thus in many other instances. So too after the words which mean "until, before, ere": ܢܘܚ ܐܢܬܬܐ ܠܐ ܢܣܒ ܥܕ ܩܕܡ ܕܢܡܠܠ ܥܡܗ ܐܠܗܐ "Noah did not take a wife until God had spoken to him" Aphr. 235 *ult.*; ܢܛܪ ܟܐܢܘܬܐ ܕܒܢܡܘܣܐ ܥܕ ܠܐ ܢܬܝܗܒ ܢܡܘܣܐ "he kept the righteousness which is in the law, before the law had yet been given" Aphr. 25, 5; ܥܕ ܠܐ ܢܙܕܩܦ ܝܗܒ ܕܡܗ "gave his blood before he was crucified" Aphr. 222, 5; ܕܡܠܟܘ ܒܐܪܥܐ ܕܐܕܘܡ ܡܢ ܩܕܡ ܕܢܡܠܟ ܡܠܟܐ ܠܒܢܝ ܐܝܣܪܝܠ "who reigned in the land of Edom before there reigned a king over the children of Israel" Gen. 36, 31; ܐܝܟ ܕܐܝܬܘܗܝ ܗܘܐ . . . ܡܢ ܩܕܡ ܕܠܐ ܢܠܒܫ ܓܘܫܡ "as it was, before he had yet taken a body" Ov. 198, 1 &c. Here the Perf. might stand in every case (§ 262), but the Impf. is more usual. Similarly ܡܢ ܥܕ ܠܐ ܢܥܘܠ "before we entered" Jul. 45, 2.—Cf. farther ܟܕ ܡܛܐ ܙܒܢܐ ܕܢܡܘܬ ܡܘܫܐ "when the time came for Moses to die" Aphr. 161, 7.

The Impf. appears with this sense, even when the dependence is not plainly expressed: ܠܐ ܝܕܥ ܐܢܐ ܐܒܢܐ "I do not know how to build" Sim. 271, 4; ܐܢ ܦܩܕܐ ܠܝ ܩܕܝܫܘܬܟ ܐܚܘܬ ܠܝܡܐ "if thy holiness commands me to go down to the sea" Sim. 336, 13; ܫܒܩܝܢ ܐܒܗܬ "leaves me in shame" ZDMG XXIX, 116 *ult.*; ܗܒ ܠܝ (ܡܝܐ) ܐܫܬܐ δός μοι πιεῖν John 4, 7 and 10; ܫܒܘܩܝܢܝ ܐܫܕܪ "let me send" ("grant me that I send") Jos. St. 76, 5; ܐܦܩ ܒܪܟ ܢܡܘܬ "bring out thy son (that) he may die" Judges 6, 30 (similarly Judges 20, 13); ܫܪܝ ܟܢܫܐ ܢܐܙܠܘܢ ܠܩܘܪܝܐ *ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες κ. τ. λ.* Matt. 14, 15 C. (P. ܕܢܐܙܠܘܢ), and often similarly used in the Gospels, especially in S. (Cf. on the one hand § 272, and on the other § 368).

§ 268. A. The combination of the Impf. with the Perf. ܗܘܐ appears sometimes in conditional clauses, to denote an action frequently repeated: ܐܢ ܐܢܫ ܢܐܡܪ ܗܘܐ "*si quis dicebat*" Land II, 97 *ult.*; ܘܐܢ ܝܬܝܪ ܡܢ ܥܣܪܝܢ ܢܣܒ ܗܘܐ "*et si plus quam viginti sumebat*" *ib.* 93 *ult.*, and so ܟܕ ܓܝܪ ܠܟܠ ܡܢ ܐܬܪ̈ܘܬܐ ܕܐܬܐ ܗܘܐ "for as often as he came to any place" *ib.* 251, 14; ܟܕ ܢܬܚܡܬ ܗܘܐ "whenever he was angry" Ov. 186, 21 &c. Similarly ܒܟܠ ܡܕܡ . . . ܕܢܬܒܥܐ ܗܘܐ "in every thing . . . which was required" Land II, 201, 7. For such cases the Part. with ܗܘܐ is far more

Imperfect with ܗܘܐ.

usual (§ 277). This combination is met with rather more frequently in hypothetical clauses like ܐܝܟܢܐ ܠܐ ܢܫܦܪ ܗܘܐ "how should he not have been handsome?" Joseph 38, Note 5 (Ov. 287, 26); ܢܪܚܡ ܗܘܐ "he would have had to love" Ov. 278, 15 (incorrect reading in Joseph 19, 3 ܡܪܚܡ); ܠܡܢܐ ܢܥܪܘܩ ܗܘܐ "why should he have fled?" Anc. Doc. 90, 22; ܡܢ ܐܥܒܕ ܗܘܝܬ "what should I have done?" ZDMG XXIX, 117 v. 235; ܡܢܘ ܕܢܚܙܐ ܗܘܐ "who would see?" Ephr. Nis. p. 64 v. 203; ܐܪܐ ܠܐ ܟܝ ܢܗܪ ܢܘܗܪܐ ܚܣܝܢ ܡܢ ܝܪ̈ܚܐ ܕܢܬܡܠܐ ܗܘܐ ܚܘܣܪܢܗ ܕܗܘ ܝܘܡܐ "is not then the light in one month stronger, in order that the loss of that day might be supplied?" Ov. 70, 17, and many like instances. Similarly ܡܢ ܟܝ ܢܣܦܩ ܗܘܐ "who could (can) then be sufficient?" Ephr. (Lamy) I, 175, 19; ܚܕ ܟܡܐ ܢܬܩܕܫܘܢ ܗܘܘ "how much more must they be sanctified" *ib. paen.*; ܚܕ ܟܡܐ . . . ܢܚܒܠ ܗܘܐ "how much more must . . . injure" *ib.* 205, 16.

B. But this combination is particularly common, in place of the simple Impf., in dependent clauses after Perfects: ܐܬܟܢܫܘ . . . ܐܝܟܢܐ ܕܠܐ ܢܫܟܚܘܢ ܗܘܘ ܠܚܡܐ ܠܡܐܟܠ συνέρχεται—ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν Mark 3, 20; ܐܚܝ ܐܢܘܢ ܕܢܬܬܙܝܥܘܢ ܗܘܘ "he gave them life that they might be moved" Moes. II, 104 v. 448; ܘܐܬܟܫܦܬ ܕܢܬܩܒܠܘܢ ܗܘܘ ܩܘܪ̈ܒܢܝܟܝ "and thou besoughtest that thine offerings might be accepted" Ephr. III, 254 D; ܠܐܕܡ ܗܘܐ ܕܬܬܝܗܒ ܗܘܬ ܕܢܛܪܝܗ "it [ܫܒܬܐ 'the sabbath'] would have had to be given to Adam, to keep it" Aphr. 234, 2; ܢܚ̈ܬܘܗܝ . . . ܡܝܬܝܢ ܗܘܘ ܕܠܣܓܝܐܐ ܡܢܗܘܢ ܒܘܪܟܬܐ . . . ܬܬܝܒܠ ܗܘܬ "his clothes they brought, in order that the blessing might be conveyed to a large number of them" Ov. 186, 26; ܘܐܦܠܐ . . . ܙܝܥ ܗܘܐ ܩܕܡ ܕܢܚܛܐ ܘܢܬܟܒܠ ܗܘܐ "nor even . . . was he alarmed before he fell into sin and was fettered" Ov. 81, 10 (line 8 has merely ܩܕܡ ܚܛܝ ܕܢܚܛܐ); ܙܪܡ ܗܘܐ ܕܢܒܥ ܗܘܐ ܠܗ "he would have had to make it gush out for him" Aphr. 314, 4 (where one MS. leaves out ܗܘܐ) ([1]); ܟܢ ܐܡܪ ܠܐ ܢܕܚܠ ܗܘܐ ܠܡܫܥܒܕܘܬܐ ܢܚܬܝܟܝ ܗܘܐ "should he not have been afraid (v. *supra* A) to reduce thee to slavery?" Joseph 15, Note 10 [Ov. 277, 2] &c. In all these cases the simple Impf. would be sufficient; and in fact it is much oftener met with, even in this application, than the construction with ܗܘܐ.

([1]) This tedious construction is rare with Aphraates.

PARTICIPLES.

§ 269. The *Active Participle*, when it forms the predicate, denotes, **Active Participle. Present.** as a Nominal form, first of all a condition, without reference to a definite time. Such a condition generally represents itself to us as a *present condition*; and in this respect the Active Participle is not distinguishable from any other predicative adjective: ܩܳܛܶܠ ܐ̱ܢܳܐ "killing (am) I" is exactly like ܙܰܕܺܝܩ ܐ̱ܢܳܐ "just (am) I". But its close connection with the finite verb gives the Participle a more verbal character, which is specially shown by the circumstance that the bare participial form can dispense altogether with the expression of the 3rd person as a subject (§ 253); it farther appears for the Impf. over a wide range, and becomes almost a tense, without, however, losing completely its Nominal character. Although its chief use is to express the Present, yet it is not a true Present; precisely where it has the appearance of being so, it might for the most part be taken as an Adjective proper.

The Active Participle thus denotes very frequently the continuing as well as the momentary Present, and in this meaning it almost entirely supplants the Impf. Examples abound: the following may illustrate the transition from the representation of quite constant conditions to a statement of what is momentary: ܐܰܪܝܳܐ ܓܶܝܪ ܒܟܝܳܢܶܗ ܐܳܟܶܠ ܗܽܘ ܒܶܣܪܳܐ "for the lion by its nature eats flesh (always)" Spic. 7, 14; ܡܚܰܒܶܠ ܢܰܦܫܶܗ ܐܰܝܢܳܐ ܕܰܡܩܰܒܶܠ ܫܽܘܚܕܳܐ ܘܕܣܳܢܶܐ ܠܡܶܣܰܒ ܫܽܘܚܕܳܐ ܚܳܝܶܐ "he ruins himself whoever accepts a bribe, but he who hates to take a bribe lives (יחיה)" Prov. 15, 27; ܡܶܚܕܳܐ ܓܶܝܪ ܕܫܳܡܥܺܝܢ ܪ̈ܚܡܰܘܗܝ ܫܡܶܗ ܚܰܒܺܝܒܳܐ ܕܪܰܒܘܽܠܳܐ ܡܶܬܚܰܡܰܡ ܚܽܘܒܶܗ ܒܠܶܒ̈ܘܳܬܗܽܘܢ ܘܪܳܬܚܺܝܢ ܥܽܘ̈ܒܰܝܗܽܘܢ "for as soon as his friends hear the dear name of Rabbūlā, love for him is inflamed in their hearts and their bosoms glow" Ov. 202, 12; ܐܳܦ ܗܳܫܳܐ ܡܩܰܒܶܠ ܐ̱ܢܳܐ ܦܽܘܩܕܳܢܶܗ "now also I receive his command" Ov. 172, 5; ܨܳܝܪܺܝܢ ܚ̱ܢܰܢ ... ܨܽܘܪܬܳܐ "we figure (for you herewith) the image" Ov. 159, 4 &c.

§ 270. The Participle stands plainly in direct antithesis to the past **Future** in ܠܡܶܠܬܶܗ ܕܰܐܠܳܗܳܐ ܠܳܐ ܐ̱ܢܳܫ ܡܛܳܐ ܐܰܘ ܡܳܛܶܐ ܠܣܰܘܟܶܗ "the word of God—no man has come, or comes, to the end of" Aphr. 101, 17. Thus the Part. often appears for *the Future*, whether it be that the condition is set be-

fore us in a more lively fashion as a Present, or that the construction suffices to relegate the indefinite statement of the condition to the Future. The Impf. in these cases might be more obvious, but the very possibility of exchanging the two here shows that neither is the Part. a proper Present, nor the Impf. a genuine Future. Cf. ܗܘܐ ܓܠܐ *φανερὸν γενήσεται* 1 Cor. 3, 13; ܡܓܠܝܐ *δηλώσει ib.* (Harkl. ܓܠܝܬܐ ܢܗܘܐ and ܢܒܝܢ); ܫܒܚܬ ܘܬܘܒ ܡܫܒܚ ܐܢܐ *ἐδόξασα καὶ πάλιν δοξάσω* John 12, 28; ܠܥܠܡ ܠܐ ܡܐܬ *οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα* John 11, 26 S. (P. ܠܐ ܢܡܘܬ ܠܥ'); ܚܪܒܬ ܐܘܪܫܠܡ ܘܬܘܒ ܠܐ ܡܬܥܡܪܐ ܠܥܠܡ "Jerusalem has been destroyed, and will never again be inhabited" Aphr. 483, 18 (and frequently thus with ܠܐ . . . ܠܥܠܡ); ܒܥܓܠ ܡܕܪܟ ܠܟ ܕܝܢܐ ܟܐܢܐ ܕܐܠܗܐ "speedily the righteous judgment of God overtakes thee" Mart. I, 125 *ult.*; ܒܫܘܠܡ ܫܬܐ ܐܠܦܝܢ ܫܢܝܢ ܡܫܬܪܐ ܥܠܡܐ "on the completion of six thousand years the world is dissolved" Aphr. 36, 20; ܘܗܝܕܝܢ ܡܣܩ ܐܢܐ "and then I bring up" Aphr. 72, 15; ܚܪܝܢܐ . . . ܩܐܡ ܕܐܝܟܢܐ ܩܝܡܝܢ ܡܝ̈ܬܐ ܘܒܐܝܢܐ ܦܓܪܐ ܐܬܝܢ "controversy . . . continues as to how the dead rise and in what body they will come" (where the Impf. without more ado exchanges with the Part.) Aphr. 154, 1; ܠܡܚܪ ܚܙܐ ܐܢܬ ܠܗ "to-morrow thou seest him" Ephr. III, XLIII mid.; ܐܝܠܝܢ ܕܡܢ ܒܬܪܢ ܐܬܝܢ "those who shall come after us" Jos. St. 80, 2; ܘܒܩܘܝܡܗ ܕܥܠܡܐ ܚܕܬܐ ܗܘ ܦܣܩܝܢ ܟܠܗܘܢ ܙܘܥ̈ܐ ܒܝ̈ܫܐ ܘܡܫܬܠܡܝܢ ܟܠܗܘܢ ܣܘܪ̈ܚܢܐ ܘܡ' "and on the establishment of that new world all bad movements cease, and all oppositions end" (farther participles follow) Spic. 21, 7 &c. With special frequency they occur in eschatological delineations, as in the 22nd chap. of Aphr. where the Impf. scarcely ever occurs.

In Conditional Clauses. § 271. Thus also the Part. appears very often in Conditional Sentenses, both in the protasis and the apodosis: ܘܐܢ ܐܦ ܠܢ ܫܦܪ ܡܫܬܘܝܢܢ ܥܡܟ "and if it also pleases us, then we come to an agreement with thee" Spic. 2, 4; ܐܢ ܓܝܪ ܫܩܠ ܐܢܬ ܡܝܐ ܡܢ ܝܡܐ ܠܐ ܡܬܝܕܥܐ ܚܣܝܪܘܬܗ "for if thou takest water out of the sea, the loss of it is not noticed" Aphr. 101, 9, and many others. Similarly in quasi-conditional sentences with ܟܕ: ܟܕ ܣܓܝ ܥܘܬܪܐ ܪܒܐ ܥܠܘܒܘܬܐ "when riches increase, avarice becomes great" Aphr. 267, 21 (cf. § 265).

In all such cases the Part. is neither an actual Future, nor an actual Present. So too in sentences like ܒܪܡ ܟܝ ܐܡܪ ܐܢܫ "but perhaps

some one may say" Jos. St. 5, 13; 42, 15, where the Impf. might stand quite as well.

§ 272. In a considerable number of instances the Part. stands for a Future action, instead of the Impf., even in dependent clauses: ܥܕ ܦܓܪܗ ܡܬܚܕܬ "till his body rise again" Ov. 208, 21; ܥܕܡܐ ܕܐܬܐ ܚܘܒܗ "until love for him come" Aphr. 39, 13; ܥܕܡܐ ܕܡܩܪܒܝܢ ܒܣܡܐ "till they should offer incense" Guidi, Sette Dormienti 24 v. 43; ܘܡܫܡܫ ܫܢܝܐ ܣܓܝܐܬܐ ܥܕ ܡܣܬܠܩ "and he ministered for many years till he was taken up" Aphr. 273, 2; ܣܡ ܠܘܬܗܘܢ ܡܫܟܢܐ ܘܡܗܝܡܢܐ ܩܘܐܕ ܒܪܗ ܥܕ ܡܫܕܪ ܠܗܘܢ "he placed with them as a pledge and hostage Kawādh his son till he should send (them) to them" Jos. St. 10, 17 and many like examples with ܥܕ, ܥܕܡܐ ܕ. — ܕܡܬܟܠܝܢ ܬܟܝܠܐܝܬ ܕܚܝܝܢ ܚܢܢ "that we confidently assume that we shall live" Aphr. 459, 18; ܗܒ ܠܝ ܡܗܝܡܢܐ ܕܠܐ ܢܩܦܝܢ ܐܢܬܘܢ ܒܬܪܝ "give me hostages that you will not come in pursuit of me" Jos. St. 61, 2: ܡܩܒܠ ܐܢܬ ܡܢܟܐ ܕܠܐ ܬܘܒ ܥܒܕ ܐܢܬ "dost thou engage, not again to do . . . ?" Sim. 292 *supr.*; ܟܕ ܣܒܪ ܕܡܗܦܟܝܢ ܠܗ ܩܢܝܢܗ ܕܥܘܠܐ "while he thought that they would restore to him his iniquitous possession" Mart. I, 127, 11; ܕܣܒܪܝܢ ܗܘܘ ܕܐܦ ܥܠ ܐܘܪܗܝ ܡܫܬܠܛܝܢ ܒܥܠܕܒܒܐ "who thought that the enemy would also seize upon Edessa (Orhāi)" Jos. St. 7, 18; ܘܠܐ ܝܕܥܘ ܘܐܪܓܫܘ ܣܟܠܐ ܕܟܪܝܘܬܐ ܘܬܘܬܐ ܒܥܓܠ ܡܕܪܟܐ ܠܗܘܢ "and the fools did not know and did not perceive that sorrow and regret would soon overtake them" Sim. 388 mid.; ܡܛܠ ܕܩܕܡ ܐܣܬܟܠ . . . ܕܐܝܠܐ ܒܝܫܬܐ ܚܒܠܐ ܓܕܫ ܠܗ "for he had come to understand beforehand, what grievous harm would befall" Ov. 197, 6; ܓܒܝܗ ܠܗ ܪܘܚܐ ܕܩܘܕܫܐ ܕܐܦ ܡܫܝܚܐ . . . ܡܢ ܙܪܥܗ ܡܬܝܠܕ "the Holy Spirit made choice of him (Noah) that from his seed even the Messiah should be born" Aphr. 236 *paen.*; ܕܐܫܬܘܕܝܘ ܕܡܬܦܢܝܢ ܠܘܬ ܐܠܗܐ "that they had promised to turn again unto God" Sim. 321 mid.; ܡܢ ܦܘܡܟ ܣܪܝܩܘܬܐ ܠܐ ܬܦܘܩ ܕܠܐ ܢܫܢܐ ܢܬܦܪܫ ܡܢܟ ܘܠܐ ܥܡܪ ܒܟ "let not vanity issue from thy mouth, lest He withdraw from thee and cease to dwell in thee" Aphr. 185, 20; ܕܠܡܐ ܟܕ ܐܬܐ ܪܫܐ ܠܝ "lest perhaps he find fault with me when he comes" Aphr. 340, 19; ܕܠܡܐ ܚܙܐ ܐܢܫ "whether perchance he saw any one"—Guidi, Sette Dormienti 27 v. 158, and many like cases. But still, the Impf. is far more usual in these cases.

In Dependent Clauses.

The Part. stands in like manner loosely as a consequence of a verb, especially an Imperative: ܫܒܘܩܘ ܛܠܝܐ ܐܬܝܢ ܠܘܬܝ *ἄφετε τὰ παιδία ἔρχεσθαι πρός με* Mark 10, 14: Matt. 19, 14; ܫܒܘܩ ܡܝܬܐ ܩܒܪܝܢ ܡܝܬܝܗܘܢ *ἄφετε τοὺς νέκρους θάψαι τοὺς ἑαυτῶν νέκρους* Matt. 8, 22, and frequently so in the N. T. with ܫܒܘܩ, ܫܒܘܩܘ; ܫܪܝ ܐܙܠ "let him go" Sim. 283 *inf.*; ܦܩܘܕ ܡܬܢܛܪܝܢ (S. ܢܛܪܝܢ) *κέλευσον ἀσφαλισθῆναι* Matt. 27, 64; ܦܩܘܕ ܩܛܠܝܢ ܠܝ "bid them kill me" Mart. I, 25 mid.; ܦܩܘܕ ܠܗ ܝܬܒ "bid him sit down" John van Tella (Kleyn) 51, 3; ܐܡܪ ܠܐܚܝ ܦܠܓ ܥܡܝ ܝܪܬܘܬܐ *εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν* Luke 12, 13; ܩܪܘ ܠܫܡܫܘܢ ܡܚܐܟ ܩܕܡܝܢ "call Samson, that he may dance before us" Judges 16, 25; ܩܘܡ ܢܦܩܝܢ ܒܝܬܝܢ "rise, that we may go forth and pass the night" Jos. St. 29, 11; ܒܚܕ ܡܢ ܓܘܒܐ ܕܒܡܕܒܪܐ ܪܡܘܗܝ ܛܒܥ ܒܚܡܬܐ "into one of the pits which are in the desert cast ye him, that he may sink in the mire" Joseph 29, 7 (Ov. 283, 11); ܐܘܒܠܘܗܝ ܠܐܒܘܗܝ ܐܬܐ ܘܚܙܐ "take him to his father, that he may come and see" Joseph 280, 13 &c. With other forms of the verb: ܠܐ ܬܫܒܩܝܗ ܢܦܩܐ "suffer her not to go out" Sir. 42, 11; ܕܠܐ ܬܫܒܘܩ ܠܦܓܪܐ ܡܬܚܒܠ "that it (f.) do not allow the body to be corrupted" Philox. 524, 11; ܢܫܒܘܩ ܚܛܐ ܪܒܝܐ "permit (subj.) the wheat to increase" Ov. 192, 20; ܫܒܩܬ ܐܢܘܢ ܐܙܠܝܢ "I allowed them to go" Sim. 328, 4; ܢܬܠ (S. ܢܐܟܠܘܢ) ܠܗܘܢ ܐܟܠܝܢ *δώσωμεν αὐτοῖς φαγεῖν* Mark 6, 37. (Cf. *supra* § 267).

Farther, notice ܐܣܝܐ ܕܝܕܥ ܗܘܐ ܡܐܣܐ ܟܐܒܐ "the physician, who was skilful in healing pains" Anc. Doc. 90, 23; ܠܐ ܪܥܝܐ ܛܝܒܘܬܐ ܡܩܒܠܐ ܠܬܝܒܐ "grace will not accept the penitent . . ." Aphr. 153, 15 (cf. 187, 10); ܡܥܕ ܝܗܒ "is accustomed to give" Philox. 473, 23, and frequently thus with ܡܥܕ; ܕܡܢܙܩܝܢ ܡܥܕ ܠܢ "who constantly injure us" Statuti della Scuola di Nisibi 13, 8, and frequently so with ܐܡܝܢ. With special frequency, however, the Part. is found with "can" and "begin"; ܠܐ ܡܫܟܚ ܒܪܐ ܥܒܕ *οὐ δύναται ὁ υἱὸς ποιεῖν* John 5, 19 (C. ܠܡܥܒܕ); ܡܫܟܚ ܐܠܨ "can constrain" Aphr. 491, 13; ܠܐ ܡܨܝܢ ܡܒܛܠܝܢ "(they) cannot bring to nought" Ov. 62, 21; ܫܪܝܘ ܡܠܩܛܝܢ *ἤρξαντο τίλλειν* Matt. 12, 1; ܫܪܝܘ ܓܙܪܝܢ "they began circumcising" Aphr. 210, 4; ܫܪܝܘ ܥܪܩܝܢ "they commenced fleeing away" Sim. 342 mid. &c. Compare also ܫܪܝܘ ܣܦܪܐ ܘܦܪܝܫܐ ܡܬܚܬܝܢ ܠܗ *ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς*

ἐνέχειν, Luke 11, 53 P., for which C. S. have ܫܪܝ ܡܬܚܠܛܝܢ ܗܘܐ ܠ' (cf. § 277 Concl.).

In like manner the Part. appears, connected however with ܘ, in ܗܳܕܶܐ ܚܰܘܳܐ ܘܡܶܬܛܦܺܝܣ ܐ̱ܢܳܐ ܡܶܢܳܟ "show me this, and then I shall be convinced by thee" Spic. 13, 6; ܢܺܐܙܰܠ ܚܰܕ ܡܶܢ ܡܺܝ̈ܬܶܐ ܠܘܳܬܗܽܘܢ ܘܬܳܝܒܺܝܢ "let one go to them from the dead, and they repent [= then they would repent]" Aphr. 384, 3; ܡܶܛܽܠ ܕܶܐܡܰܪܘ ܕܢܶܬܦܰܠܓܽܘܢ ܦܰܓܪ̈ܰܝܗܽܘܢ ܘܡܰܠܟܬܳܐ ܥܳܒܪܳܐ ܒܰܝܢܳܬ ܦܰܓܪ̈ܰܝܗܽܘܢ ܘܡܶܬܚܰܠܡܳܐ "because they had said that their bodies should be divided and that the queen should pass through the midst of their bodies, and then she would become well" Mart. I, 57 mid.

§ 273. Exceptionally the Part. denotes something on the point of happening in the past, in sentences like ܟܕ ܡܛܳܐ ܙܰܒܢܳܐ ܕܡܳܐܶܬ "when the time came for him to die" Aphr. 312, 6; ܠܐܰܬܪܳܐ ܕܡܩܰܒܶܠ ܚܽܘܝܳܒ ܕܺܝܢܳܐ ܐܰܘܒܠܽܘܗܝ "they led him away to where he was to suffer punishment" Mart. I, 246 mid. (a like case *ib. inf.*); ܝܰܘܡܳܐ ܕܡܶܬܦܬܰܚ ܒܶܗ ܬܰܪܥܳܐ ܪܚܺܝܩ ܗ̱ܘܳܐ "the day on which the door was to be opened was still distant" Sim. 363 mid. But the addition of ܗ̱ܘܳܐ is more usual in this case (§ 277).

Use of Part. in denoting what was on the point of happening in the Past.

§ 274. Narration scarcely ever employs the Active Participiple (as historical present) except in the case of ܐܳܡܰܪ; but this ܐܳܡܰܪ, ܐܳܡܪܳܐ, ܐܳܡܪܺܝܢ, or ܐܳܡܪܳܢ, "he or she said"; "they (m. or f.) said"—is very common. Thus ܥܢܰܘ ܘܳܐܡܪܺܝܢ καὶ ἀποκριθέντες εἶπαν Matt. 21, 27. and frequently: accordingly the form ܥܢܳܐ ܘܶܐܡܰܪ common in the N. T. must properly have been ܥܢܳܐ ܘܳܐܡܰܪ. Something different is the Part. in lively description of dreams, as in ܘܟܰܕ ܐܶܡܪܶܬ ... ܒܦܰܠܓܶܗ ܕܠܶܠܝܳܐ ܟܰܕ ܕܳܡܶܟ ܐ̱ܢܳܐ ܒܡܰܫܟܢܳܐ ܚܳܙܶܐ ܐ̱ܢܳܐ ܓܰܒܪܳܐ "and after I had said ... about midnight while I am sleeping in the tent, I see a man" Sim. 328 *supr.*, and thus frequently.

Historical Present.

§ 275. In brief subordinate clauses the Part. often stands (like adjectives of another kind), to denote a contemporary condition in the past, especially after ܟܕ: ܥܢܳܐ ... ܟܰܕ ܡܶܬܚܰܡܰܬ ἀποκριθεὶς ... ἀγανακτῶν Luke 13, 14; ܟܰܕ ܢܳܚܬܺܝܢ ... ܦܰܩܶܕ καταβαινόντων αὐτῶν ... ἐνετείλατο Matt. 17, 9; ܐܰܕܒܰܚ ܢܰܦܫܶܗ ܠܫܺܐܕܶܐ ܟܰܕ ܢܳܚܶܬ "he sacrificed himself to the demons, to wit, when he descended" Ov. 160, 15; ܘܟܰܕ ܩܳܐܶܡ ܒܗܰܝܟܠܳܐ ܚܙܳܐ "and while he stood in the temple, he saw" Ov. 163 *ult.*; ܠܘܽܥܕܶܗ ܕܡܰܘܬܳܐ ܪܗܶܛ ܟܰܕ ܚܳܕܶܐ "to meet death he ran with joy" Anc. Doc. 90 *paen.*; ܐܶܬܚܙܺܝܘ

Contemporary Condition in the Past.

ܡܬܩܪ̈ܒܢ ... ܩܛܪ̈ܓܐ ... ܥܠ ... ܟܕ ܐܡܪܝܢ "accusations were brought against a man, while they said" Mart. I, 123; ܟܕ ܗܘ ܡܡܠܠ "while he yet spake" Gen. 29, 9; Matt. 26, 47, and frequently thus, after ܟܕ "while yet". Cf. ܚܙܐ ܠܠܘܝ ... ܕܝܬܒ εἶδε Λευΐν ... καθήμενον Mark 2. 14; ܟܕ ܫܡܥ ܕܐܓܪ̈ܬܐ ܡܬܩܪ̈ܝܢ "and when he heard that the epistles were read" Sim. 269 *ad inf.* (*Cod. Lond.* 'ܡ ܟܕ ܫܡܥ); ܫܪܝܘ ܢܛܪܝܢ ܗܘܘ ... ܕܢܚܙܘܢ ܐܢ ܡܙܝܥ ܪ̈ܓܠܘܗܝ "they began to watch that they might see if he moved his feet" Sim. 275, 15 &c. Notice the contrast with the Perf. in ܟܕ ܚܙܬ ܠܝܗܘ ܕܐܡܠܟ ܘܐܬܐ "when she saw that Jehu had become king, and was coming" Aphr. 273, 9. In all these instances ܗܘܐ might have been added to the Part.

Modal Colouring. § 276. In several of the foregoing examples a beginning has been made in employing the Part. in room of the Impf., even in optative and other moods. Compare on this point rare cases like ܡܣܟܝܢܢ προσδοκῶμεν "have we to look for?" Matt. 11, 3; Luke 7, 19, 20; ܠܡܢܐ ܡܐܬ ܡܝܬ "why is he to die?" 1 Sam. 20, 32; ܠܡܢܐ ܡܝܬ ܐܢܬ "why wilt thou die?" Guidi, Sette Dorm. 22 v. 142 = 28 v. 168; ܐܝܟܢܐ ܫܒܩܝܢ ܠܟܘܢ "how are they to forgive you?" Aphr. 37, 12. Of course it is at the most merely the first approaches to a modal use of the Part. that can be discovered in these instances: modality itself still remains entirely with the Impf.

Active Participle with ܗܘܐ. § 277. The Part., properly expressing only a condition, is distinctly referred to the past by subjoining ܗܘܐ or, though not so frequently, by placing that word before it. Thus there arises a form expressing continuance or repetition in past time; ܥܒܕ ܗܘܐ is nearly = *faciebat.* The ܗܘܐ does not require to be repeated, when it refers to several participles: it may be altogether omitted, when the connection clearly attests the sphere of the past (§ 275). Farther, even the simple tense of past time, viz the Perfect, may appear instead of this combination, whenever the impression of continuance or repetition is not specially conveyed. Thus, in particular, we have almost invariably ܗܘܐ alone, instead of ܗܘܐ ܗܘܐ as *erat.* The combination is very common: ܡܩܪܒܝܢ ܗܘܘ προσέφερον Mark 10, 13 (S. ܩܪܒܘ); ܡܙܒܢܝܢ ܗܘܘ ἐπίπρασκον Acts 2, 45 (and in v. 47, farther instances); ܥܘܕܪܢܐ ܡܢܗ ܫܐܠܝܢ ܗܘܘ "*auxilium ab eo rogabant*" Mart. I, 122, 10; ܗܘܘ ܓܝܪ ܐܟܠܝܢ "*edebant enim*" Sim. 274 mid.; ܡܩܒܠܝܢ

ܗܘܳܐ ܢܽܘܪܳܐ ܘܣܳܐܶܡ "used to light a fire and place on it (incense)" Sim. 269, 9; ܟܰܕ ܡܦܰܩܺܝܢ ܗܘܰܘ ܩܰܕܡܳܝܳܐ ܕܡܺܝܬ ܘܡܶܚܕܳܐ ܕܗܦܰܟܘ ܗܘܰܘ ܡܫܰܟܚܺܝܢ ܗܘܰܘ ܐ̱ܚܪ̈ܢܐ "while they were bringing out the first who had died,—as soon as they turned round, they found others" Jos. St. 37, 17. Notice that the Part. here, along with ܟܰܕ, takes ܗܘܳܐ, though the simple Part. would have been sufficient (§ 275). It is somewhat different when a condition is entered upon suddenly: ܟܰܕ ܗܽܘ . . . ܡܦܺܝܣ ܗܘܳܐ ܠܶܗ . . . ܕܰܗܒܳܐ . . . ܐܶܫܬܰܕܰܪ "while he was still seeking to persuade him, the gold was (suddenly) sent" Jos. St. 35, 9. Similarly ܘܟܰܕ ܫܰܪܺܝܘ ܡܶܬܩܰܛܠܺܝܢ ܡܓܽܘܫܳܐ ܚܰܕ ܢܦܰܩ ܗܘܳܐ ܡܶܢ ܡܕܺܝܢ̱ܬܳܐ ܘܥܳܒܰܪ ܗܘܳܐ ܥܰܠ ܐܽܘܪܚܳܐ "and when they began to be put to death, a magician came (just then) from the city and passed by on the road" Mart. I, 94, 14.—The notion of continuance is more strongly impressed in ܘܗ̤ܘܰܘ ܟܰܕ ܡܶܬܚܰܪܝܺܢ ܥܰܡܶܗ ܡܶܢ ܨܰܦܪܳܐ ܘܥܕܰܡܳܐ ܠܫܳܥܬܳܐ ܬܫܰܥ "and they kept wrangling with him from daybreak till the ninth hour" Jos. St. 58, 20.

This combination farther denotes something on the point of happening in the past (without ܗܘܳܐ § 273): ܠܕܽܘܟܬ݂ܳܐ ܗܳܝ ܕܬܰܡܳܢ ܡܶܬܩܰܛܠܺܝܢ ܗܘܰܘ "to the place where they were to be put to death" Mart. I, 91, 3; 99, 1; ܟܰܕ ܡܛܳܐ ܝܰܘܡܳܐ ܕܗܘܳܐ ܗܘܳܐ ܒܶܗ ܡܰܦܩܳܢܶܗ ܕܡܰܠܟܳܐ "when the day arrived on which the departure of the king was to take place" Mart. I, 106 *inf.*; ܡܶܛܽܠ ܕܟܪܳܐ ܠܶܗ ܒܟܽܘܪܗܳܢܶܗ ܕܡܳܐܶܬ ܗܘܳܐ "why he grieved in his sickness that he was to die" Aphr. 468, 14 &c.—ܠܦܳܪܣ ܡܒܰܗܶܬ ܗܘܳܐ ܠܫܺܝܓܰܪ ܡܒܰܢܶܐ ܗܘܳܐ "he wanted to put Persia to shame and build up Singara" Ov. 9, 25.

It stands also hypothetically in ܠܡܳܢܳܐ ܥܳܪܶܩ ܗܘܳܐ ܐܳܣܝܳܐ "why should the physician flee?" Anc. Doc. 90, 23 (close beside ܢܶܥܪܽܘܩ ܗܘܳܐ § 268 A); ܨܳܒܶܐ ܗ̱ܘܺܝܬ "*vellem*" Mart, I, 167 mid.; ܠܘܺ ܕܳܚܶܠ ܗ̱ܘܰܝܬ "would that thou didst reverence" Mart. I, 26 *inf.*; ܘܐܰܝܢܳܐ ܡܰܪܟܰܒܬܳܐ ܣܳܦܩܳܐ ܗܘܳܐ "and what means of conveyance would be sufficient?" Moes. II, 112 v. 550; ܐܰܝܟܰܢ ܛܥ̈ܝܢܐ ܫܳܪܶܐ ܗ̱ܘܺܝܬ "how could I have undone the loads?" Joseph 229, 14 (Ov. 313, 24); ܠܳܐ ܡܶܫܟܰܚ ܗܘܳܐ "could he not have &c.?" Sim. 374, 7; ܐܰܝܟ ܕܡܣܰܝܒܰܪ ܗܘܳܐ ܠܗܽܘܢ ܓܰܒ ܗܘܳܐ ܠܗܽܘܢ "as if he were carrying them (his wars) on, in their interest" Jos. St. 9, 18; ܒܗܳܕܳܐ ܓܶܝܪ ܡܫܰܠܡܳܐ ܗܘܳܐ ܨܶܒܝܳܢܶܗ "for thereby his will would be fulfilled" Spic. 1, 9, and like cases. Thus too in clauses with ܐܶܠܽܘ "if" (§ 375 A).

Similarly also ܕܠܡܐ ܒܗܬ ܘܠܐ ܩܛܠ ܘܡܥܒܪ ܗܘܐ "perhaps he will be ashamed and will not put to death, and he (another subject) will take away" Mart. I, 124 mid., where at first the ܗܘܐ is wanting.

This combination stands in a dependent position;—amongst other instances,—in: ܟܕ ܡܬܟܪܝܢ ܗܘܘ ܥܠܘܗܝ ܟܠܗܘܢ ܕܡܐܬ ܗܘܐ "while all were grieved for him, that he was dying" Anc. Doc. 20, 14 = Addai 48, 8; ܪܡܙܘ ܩܕܝܫܐ ܕܠܐ ܡܕܒܚܝܢ ܗܘܘ "the holy men made a sign that they would not offer sacrifice" Anc. Doc. 103, 20 (line 25 has merely ܕܠܐ ܡܕܒܚܝܢ). And thus it sometimes stands, even when the dependence is not given expression to by ܕ (§ 272): ܘܫܪܝܘ ܐܘܦ ܒܥܝܢ ܗܘܘ ܡܢܗ "and they commenced to beg of him" Luke 24, 29 C. S. and even ܠܐ ܡܫܟܚܝܢ ܗܘܘ ܢܛܪܝܢ ܗܘܘ "they were not able to keep" Aphr. 15, 2; ܕܡܥܝܕܝܢ ܗܘܘ ܣܓܕܝܢ ܗܘܘ ܠܗ "which they had been accustomed to worship" Aphr. 312, 21; ܘܐܝܟܢܐ ܡܨܐ ܗܘܐ ܦܠܚ ܗܘܐ ܠܗ ܟܕ ܠܐ ܡܨܐ ܗܘܐ ܡܣܦܩ ܗܘܐ ܠܗ "and how could he have cultivated it when he could not summon up the needful strength" [*lit.* "when he could not suffice for it"] Ephr. I, 23 D &c. Here the tedious ܗܘܐ beside the dependent verb might throughout have been dispensed with.

Passive Participle. For the Perfect.

§ 278. A. *The Passive Participle* expresses the completion of an action, and stands as a predicate instead of the Perfect, just as the Active Participle does instead of the Imperfect: ܟܬܝܒ γέγραπται Matt. 2, 5, and often in the N. T. and elsewhere; ܒܗܘ ܚܐܪܘܬܐ ܕܝܗܝܒܐ ܠܗܘܢ ܡܢ ܐܠܗܐ "in that liberty which has been given them by God (= ܕܐܬܝܗܒܬ)" Spic. 13, 17; ܫܒܝܠ ܒܡܐܬܝܬܗ ܕܒܪܗ ܕܛܘܒܢܝܬܐ ܡܪܝܡ ܟܘܒܐ ܥܩܝܪܝܢ ܘܕܘܥܬܐ ܥܒܝܪܐ ܘܬܐܢܬܐ ܠܝܛܐ ܘܫ' "but now, through the coming of the son of the blessed Mary, the thorns have been uprooted, the sweat removed, the fig-tree cursed &c." Aphr. 113, 19; ܕܠܐ ܚܬܝܡܝܢ ܡܠܐ ܗܠܝܢ . . . ܘܠܐ ܡܬܚܬܡܝܢ "that these words have not been sealed and are not to be sealed" Aphr. 101, 5 (where the difference between the Passive Participle and the Reflexive Participle with the effect of the Active very clearly appears), and so in many instances. But what we have in all such cases is the true, result-announcing *Perfect*:—as a *narrative* tense this participle hardly ever appears.

B. With ܗܘܐ there is thus formed a kind of Pluperfect, *i. e.* the statement of a result reached already in the Past: ܡܛܝܒܝܢ ܗܘܘ "had been got ready" Ov. 172, 22; ܠܐ ܓܝܪ ܚܬܝܡܐ ܘܡܫܠܡܐ ܗܘܬ ܗܕܐ ܕܝܬܩܐ "for this testament had not been completed [lit. 'signed and sealed'] Aphr. 28, 8; ܕܒܗ ܛܡܝܪܐ ܗܘܬ ܒܘܪܟܬܐ "in which the blessing had been hidden" Aphr. 464, 15 &c.

§ 279. A. A favourite mode of employing this Part. includes mention of the agent introduced by ܠ (§ 247): ܥܒܝܕ ܠܝ "(has been) done by me" = "I have done". A logical object may stand with it as grammatical subject; but such may also be wanting, so that the form of the verb may be impersonal; thus it may be formed even with intransitive verbs: ܓܒܪܐ ܠܐ ܚܟܝܡ ܠܝ ἄνδρα οὐ γινώσκω Luke 1, 34; ܩܪܝܢ ܠܟ ܣܦܪ̈ܐ "hast thou read the books?" Spic. 13, 8; ܕܡܛܝܒܝܢ ܠܝ ܠܟ "whom I have prepared for thee" Mart. I, 182 *inf.*; ܐܢ ܛܘܪ̈ܐ ܒܨܝܢ ܐܢܘܢ ܠܗ ܢܗܪ̈ܘܬܐ ܒܙܝܙܢ ܠܗ ܘܡܥܡܩܐ ܕܝܡ̈ܡܐ ܡܫܚܝܢ ܠܗ ܘܩܘܛ̈ܢܐ ܕܥܒ̈ܐ ܘܕܡܥܪ̈ܐ ܒܚܢ ܐܢܘܢ ܘܒܨܐ ܐܢܘܢ "if by him the mountains have been searched, the rivers plundered, and the depths of the seas fathomed, and he has examined and searched the recesses of the thickets and of the caves" Ephr. II, 319 D (where the Active form continues what was expressed by the Passive); ܐܝܟܢܐ ܕܫܡܝܥ ܠܢ "as we have heard" Spic. 16, 22; ܠܐ ܩܝܡ ܠܝ ܩܕܡ ܪ̈ܘܪܒܢܐ "it has not been stood by me (= I have not stood) before great ones" Kalilag and Damnag 88, 8; ܩܝܡ ܠܗ "he stood" Hoffmann, Märtyrer 108, 973; ܡܗܠܟ ܠܝ "I have walked" Spic. 43, 7; ܘܒܙܘܘܓܐ ܠܐ ܦܓܝܥ ܠܝ "and I have had no experience of domestic ties" [lit. 'with marriage I have not met'] Ephr. (Lamy) II, 599, 8; ܥܡ ܪ̈ܗܘܡܝܐ ܢܟܠܐ ܠܐ ܗܘܐ ܠܢ "we have been engaged in no treacherous dealing with the Romans" ('it has been engaged by us in no treachery with &c.') Mart. I, 152, 9; ܫܪܝܪܐ ܘܬܪܝܨܐ ܗܘܐ ܠܝ "true and straightforward have I been" Mart. I, 27, 5. Cf. the troublesome sentence ܡܢ ܐܬܪ̈ܐ ܕܗܘܐ ܠܗ ܩܘܡ ܠܒܢܝ̈ܢܫܐ ܠܘܬ ܚܕ̈ܕܐ ܐܚܝܢܘܬܐ ܗܝ ܕܡܢ ܡܥܡܘܕܝܬܐ "from those quarters where the people had contracted any of that relationship with one another which comes from baptism" (*or* "where, for the people, that relationship &c. had come into existence" *or*, still more literally, "where, for the people, existence had been assumed by that relationship &c.") Jac. Edess. in Lagarde's *Reliq. Juris Syr.* 144, 14 &c.

With ܠ

B. With ܗ̱ܘܳܐ we get also a Pluperfect of this type: ܕܒܢܶܝܢ ܗ̱ܘܰܘ ܠܦܳܪ̈ܣܳܝܶܐ "which had been built by the Persians" Jos. St. 17, 9; ܠܳܐ ܩܪܶܝܢܳܐ ܗ̱ܘܳܐ ܠܶܗ . . . ܐܰܘ ܫܡܺܝܥܳܐ ܗ̱ܘܳܐ ܠܶܗ ܗܳܕܶܐ "had he then not read . . . or had he not heard,—this?" Mart. I, 127 *supr.*; ܠܳܐ ܓܶܝܪ ܟܬ̈ܳܒܶܐ ܫܡܺܝܥܺܝܢ ܗ̱ܘܰܘ ܠܶܗ "for the books had not been heard of by him" Sim. 269, 9 &c.

Active Use. § 280. Several participles of the form ܩܛܺܝܠ are used with an Active signification. This arises partly from the circumstance that the verbs concerned may be doubly transitive, and partly from the influence of the analogy of forms allied in meaning. Thus ܛܥܺܝܢ "laden with" = "bearing"; ܚܕܺܝܪ, ܚܰܕܺܝܪ "thrown round (*circumdatus*)" = "encircling (*circumdans*)"; ܐܰܚܺܝܕ, ܠܒܺܝܟ, ܐܚܺܝܕ "holding"; ܩܢܶܝܢ "possessing"; ܣܺܝܡ "having placed"; ܫܩܺܝܠ "carrying"; ܓܪܺܝܫ "dragging away"; ܕܒܺܝܪ "leading away"; ܢܓܺܝܕ "pulling away"; ܓܦܺܝܦ "holding embraced"; ܕܟܺܝܪ "remembering" (according to others ܕܟܺܝܪ); ܠܒܺܝܫ "clothed with" = "wearing"; ܐܣܺܝܪ "girt with"; ܣܐܺܝܢ "shod with"; ܣܡܺܝܟ "leant upon (ܥܠ)" = "supporting", and some others. The pretty frequent ܩܢܶܐ ([1]) "having acquired" = "possessing" (as contrasted with ܩܳܢܶܐ "acquiring") deserves particular attention. Some examples: ܣܡܺܝܟܺܝܢ ܠܳܗ̇ ܐܰܪܥܳܐ ܙܰܕ̈ܺܝܩܶܐ "the righteous support the earth" Aphr. 457, 8; ܢܶܫ̈ܶܐ ܕܶܝܢ ܫܩܺܝܠܳܢ ܗ̱ܘ̈ܝ ܡܰܝ̈ܳܐ "but women carried water" Jos. St. 60, 14; ܘܰܐܠܽܘ ܠܳܐ ܡܰܥܕܪܳܢܽܘܬܶܗ ܕܰܐܠܳܗܳܐ ܓܦܺܝܦܳܐ ܠܶܗ ܠܥܳܠܡܳܐ "and had not the protection of God embraced the world" Jos. St. 4, 14; ܣܡ̈ܝܳܐ ܐܳܬܶܝܢ ܗ̱ܘܰܘ ܟܰܕ ܕܒܺܝܪܺܝܢ ܠܗܽܘܢ "blind people who came, as they led them" Sim. 346 *ad inf.*; ܦܬܺܝܚܽܘܬ ܐܰܦ̈ܶܐ ܩܢܶܐ ܗ̱ܘܳܐ "candour [literally "openness of countenance"] he possessed" Anc. Doc. 90, 25; ܐܣܺܝܪ ܗ̱ܘܳܐ ܚܽܘܨܳܪܳܐ ܕܡܶܫܟܳܐ "he was girt with a girdle of a skin" Mark 1, 6, cf. Rev. 15, 6. Several examples are found in Philox., Epist. (Guidi) fol. 28 *b* &c. Cf. also ܟܢܺܝܫ ܡܰܝ̈ܳܐ, pl. ܟܢܺܝܫܰܝ ܡܰܝ̈ܳܐ "having gathered water" = "dropsical" Luke 14, 2; Land IV, 87, 9; Geoponici 95, 2 &c.

([1]) Just as this word is in a certain sense an Active Part. Perf., so also may the like be predicated of the Verbal Adjectives dealt with in § 118, *e. g.* ܐܳܬܶܐ "come", ܡܺܝܬ "dead, died"; ܝܬܺܝܒ "having seated oneself" = "sitting" &c. Similarly ܥܡܺܝܪ "dwelling", Part. Perf. of ܥܡܰܪ "to settle".

These words, however, may also be used in a true passive sense, *e. g.* ܫܩܝܠ "taken"; ܚܛܝܦ "pulled, torn away".

PARTICIPLES USED AS NOUNS.

§ 281. We disregard in this place such participles (Peal act.) as have become nouns completely, like ܪܚܡܐ "friend", ܪܥܝܐ "shepherd", ܬܒܝܠܬܐ and ܥܡܘܪܬܐ ἡ οἰκουμένη, ܩܝܡܬܐ "a pillar", ܦܪܚܬܐ "a bird", ܥܣܒܬܐ "herb", ܦܐܝܬܐ τὸ πρέπον &c. **As Pure Substantives.**

§ 282. A. The Part. Act. of the Peal may be employed in the Constr. State and with possessive suffixes, while the object is set in genitive connection, contrived sometimes by means of ܠ:—prepositions too may at times come after the Part. in the Constr. St. (§ 206): ܓܙܪ ܩܝܡܐ "he who concludes the covenants" Aphr. 214, 14; ܣܐܡ ܢܡܘܣܐ "lawgiver" frequently; ܐܟܠ ܠܚܡܝ "he who eats my bread" Ps. 41, 9; ܐܘ ܡܝܬ ܡܘܬܐ ܒܝܫܐ "O thou who diest an evil death!" Mart. I. 180 *inf.*; ܟܐܢܘܬܐ ܬܒܥܬ ܕܝܢܐ "Justice which demanded doom" Aphr. 462, 5; ܡܠܟܬ ܣܢܝܬܐ "she who gave hateful advice" Aphr. 110, 10; ܕܚܠܝ ܫܡܟ "those who fear thy name" Ps. 61, 5; ܪܚܡܝ ܟܣܦܐ "lovers of money,—covetous persons" Ov. 190, 2; ܐܟܠܝ ܒܣܪܐ ܐܢܘܢ "are flesh-eaters" Spic. 7, 15; ܐܟܠܢ ܥܣܒܐ ܐܢܝܢ "are grass-eaters (f.)" *ibid.* 16.—ܪܚܡ ܡܫܝܚܐ φιλόχριστος frequently; ܩܕܝܫܘܬܟ ܪܚܡܬ ܐܠܗܐ "thy God-loving holiness" Jos. St. 1, 1; ܬܩܥܝ ܒܩܪܢܬܐ "trumpeters" Aphr. 260, 4 = ܬܩܥܝ ܩܪܢܬܐ Aphr. 147, 13; ܡܕܒܪܝ ܠܐܒܕܢܐ "who lead to destruction" Aphr. 271 *ult.*; ܥܠܠܝ ܠܩܪܒܐ "those who rush into the fight" Aphr. 149, 18; ܒܢܝ ܥܠ ܚܠܐ ܒܢܝܢܐ "who build an edifice upon the sand" Aphr. 285, 9 (where the governing power continues notwithstanding the construct state, the object being placed at the end); ܪܚܡܝ ܒܟܠܡܕܡ ܡܫܝܚܐ "who love Christ in everything" John van Tella (Kleyn) 3, 8; 11, 9 (same form).—ܪܟܒܗ "his rider" Ps. 33, 17; ܕܚܠܘܗܝ "those who fear him" frequently; ܚܙܝܟ "those who see thee" Is. 14, 16 &c. The connection with suffixes is less frequent, it is true, and it is confined more to special words. **Act. Participle of the Peal. *Nomen agentis* of the Peal.**

Only a few of these Active Participles can farther be used attributively, *e. g.* ܪܘܚܐ ܛܥܝܬܐ "an erring spirit" Is. 19, 14; ܬܪܥܐ ܗܘ ܐܚܝܕܐ

"is a devouring fire" Deut. 4, 24; 9, 3; Heb. 12, 29; ܢܘܪܐ ܝܩܕܬܐ "a burning fire" Daniel 3, several times; ܦܬܟܪܐ ܚܟܝܡܐ ܘܡܕܓܠܐ "idols fashioned and false" Anc. Doc. 42, 22. Thus too ܣܟܠܐ, f. ܣܟܠܬܐ "foolish"; ܡܫܟܚܐ "sufficient", "dexterous"; ܝܐܝܐ "fitting".(1)

B. For all those uses in which the Participle but rarely appears, the *Nomen agentis* comes in: ܦܪܘܩܟ "thy redeemer" Ps. 35, 3; ܡܥܕܪܢܗ "his helper" Ps. 10, 14; ܫܠܘܚܗ "he who sent him" Aphr. 289, 8; ܬܪܣܝܘ ܠܐܟܘܠܬܟܘܢ "nourish ye that (f.) which devours you"(2) Mart. I, 194, 10 &c. Thus in particular, as independent substantive, and as attribute ܢܛܘܪܐ "watchman" &c.

Other Active Participles, and *Nomina Ag.*

§ 283. The Part. Act. of the other Verbal classes [Conjugations] is also employed in the constr. st. On the other hand it seldom appears with possessive suffixes: ܡܦܩ ܟܠ "he who produces everything" Ephr. (Lamy) II, 247, 3; ܡܒܛܠ ܠܘܛܬܗ "who makes his cursing ineffective" Aphr. 236 *ult.*; ܡܩܪܒ ܨܠܘܬܐ "who offers prayers" Aphr. 66, 17; ܡܠܚܐ ܡܦܪܕܐ ܠܡܣܩܘܬܐ "salt, that breaks up rottenness" Aphr. 485, 16; ܬܪܣܐ ܡܩܒܠܐ ܓܐܪܐ "the shield which intercepts the arrows" Aphr. 44, 2; ܡܩܒܠܝ ܟܣܦܐ "those who accept money" Aphr. 260, 16; ܡܚܘܝܢ ܝܘܬܪܢܐ "who exhibit a profit" Aphr. 287, 2; ܢܫܐ ... ܡܫܥܒܕܢܝܬܐ ܠܒܥܠܝܗܝܢ "women, who subjugate their husbands" Spic. 15, 19; ܚܫܐ ܡܚܝܠܐ ܡܫܥܒܕܝܢ ܓܢܒܪܐ ܬܚܝܬ ܢܝܪܐ ܩܫܝܐ ܕܣܘܢܩܢܗܘܢ "weak passions that yet subdue heroes under the hard yoke of the need of them" Ov. 182, 18.—ܡܥܓܠܝܢ ܠܥܡܗܘܢ ܒܥܓܠܐܝܬ "who urge on their people hurriedly" Mart. I, 16, 6; ܡܩܪܒܝܢ ܒܚܝܠܗܘܢ "those who fight vigorously (with all their might)" Moes. II, 75, 5; Mart. I, 159 mid.; ܡܚܝܠܝܢ ܒܫܘܒܗܪܐ "who are strong in pride" Aphr. 430 *ult.* (cf. Is. 13, 3); ܡܫܚܐ ܡܢܝܚ ܠܠܐܝܐ "oil, that revives the wearied ones" Ephr. (Lamy) II, 179, 4 &c.

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(1) Notice that Abstract Nouns in ܘܬܐ, Relative Adjectives in ܢܝ— and Adverbs in ܐܝܬ— can be formed from those Active Participles only which are also used as Adj. or Subst.

(2) Or ܠܐܟܠܬܟܘܢ without *a* (§ 145 F.)?

A very few of these Participles occur, besides, as attributive adjectives, and as substantives. Thus ܢܰܚ̈ܬܶܐ ܡܫܰܒܚ̈ܳܬܳܐ "splendid vestments" Anc. Doc. 42, 9, and elsewhere ܡܫܰܒܚܳܐ; frequently ܡܗܰܝܡܢܳܐ "faithful" (of which the fem. emph. state ܡܗܰܝܡܰܢܬܳܐ shows by the *a*, that it is no longer regarded as a Part. Act.; so is it too with ܡܶܝܢܶܩܬܳܐ "a wet nurse", and others which have become substantives).

Rem. Quite unique is the instance ܒ̈ܬܽܘܠܳܬܳܐ ܚܰܟ̈ܝܡܳܬܳܐ ܡܚܰܕ̈ܝܳܢܳܬܳܐ ܗ̈ܘܰܝ ܠܶܟܝ ܟܽܠ ܝܘܡ "the wise maidens gladdened thee daily" Ephr. III, 344 E, where in spite of the emph. st.,—in itself singular indeed in more respects than one, the power of governing remains. In prose it could be nothing but ܡܚܰܕ̈ܝܳܢ.

B. The *Nomen agentis* is, on the other hand, very extensively employed here: ܡܚܰܕܬܳܢܳܐ "the restorer" often; ܡܫܰܬܣܳܢ̈ܶܐ ܕܥܺܕ̈ܳܬܳܐ "founders of churches" Jul. 125, 27 (immediately beside ܘܡܩܺܝܡܳܢܰܝ̈ ܐܳܪܬܳܕܽܘܟܣܺܝܰܐ "and upholders of orthodoxy"); ܡܣܰܡܟܳܢܶܗ ܕܟܪܺܣܛܝܳܢܽܘܬܳܐ "upholder of Christianity" *ibid.* 126, 5; ܡܥܰܕܪ̈ܳܢܰܝ "my helpers" Ps. 3, 3; ܡܬܰܪܣܝܳܢܰܢ "who nourishes us" Ps. 84, 12; ܡܚܰܒܠܳܢܗܽܘܢ "he who destroys them" Aphr. 452, 13; ܡܚܰܒܠܳܢܺܝܬܶܗ "she who destroys him" Aphr. 47, 1; ܡܕܰܒܪ̈ܳܢܰܝܟܽܘܢ τῶν ἡγουμένων ὑμῶν Heb. 13, 7; ܡܫܬܰܡܥܳܢܶܝܗ̇ "those who are obedient to her" Aphr. 47, 2 &c. But the *Nomen Agentis* does not take the Constr. St. before the substantive expressing the object.(1) The *Nomina Ag.* of reflexives of passive meaning are on the whole used rather as adjectives in the sense of "capable of . . . ".

§ 284. Passive Participles are employed both as substantives and adjectives. They may be followed by a genitive as Subject or Object, and may even stand in the Construct State before prepositions; ܒܪ̈ܺܝܟܰܘܗܝ ܕܡܳܪܝܳܐ . . . ܠܺܝ̈ܛܰܘܗܝ "they that be blessed of the Lord . . . they that be cursed of him" Ps. 37, 22; ܡܠܰܦ̈ܝ ܩܪܳܒܳܐ "expert in war" Cantic. 3, 8; ܣܦܺܝ̈ܩܝ ܒܣܺܝ̈ܡܳܬܳܐ "who are weaned from pleasures" Aphr. 260, 8; ܚܣܺܝ̈ܪܝ ܒܽܘܨܳܐ ܘܡܨܰܒ̈ܬܝ ܕܗܳܒܳܐ "they who are girded about with byssus and adorned **Passive Participles.**

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(1) In ܡܫܰܬܣܳܢ̈ܶܐ ܕܥܺܕ̈ܳܬܳܐ ܘܡܩܺܝܡܳܢܰܝ̈ ܐܳܪܬܳܕܽܘܟܣܺܝܰܐ "founders of churches and upholders of orthodoxy" Jul. 125, 27 and ܡܣܰܡܟܳܢܶܗ ܕܟܪܺܣܛܝܳܢܽܘܬܳܐ "upholder of Christianity" *ibid.* 126, 5, the Constr. St. of the *nomen agentis* is plainly avoided.

with purple" Aphr. 261, 9; ܝܠܝܕ̈ܝ ܡܢ ܡ̈ܝܐ "those who are born of water" Aphr. 287, 16 &c. Farther ܡܠܦ̈ܝ ܐܠܗܐ "taught of God" Aphr. 293, 17; ܡܐ̈ܢܐ ܡܨܒܬ̈ܐ "garments adorned" Anc. Doc. 42, 9; ܨܠܘܬܐ ܡܫܡܥܬܐ "a prayer accepted (heard)" Aphr. 454, 19 &c. Other constructions, however, are preferred to this employment of the Pass. Part. as a Noun, except in the case of a few words.

Some of the participles mentioned in § 280 are of common occurrence in the Constr. St., *e. g.* ܫܩܝܠ̈ܝ ܢܝܪܐ "those, who bear the yoke" Aphr. 260, 20; ܐܚܝܕ̈ܝ ܩܠܝ̈ܕܐ "those who hold the keys" Aphr. 260, 7 &c.

IMPERATIVE.

Imperative. § 285. The Imperative mood cannot be used with a negative: ܩܛܘܠ "kill", but ܠܐ ܬܩܛܘܠ "do not kill" (§ 266).

We have one instance of a dependent Impt. in ܡܛܠ ܕܕܥ ܘܚܙܝ "for (properly "because") know and see" Mart. I, 160, 20. But this is at bottom an anacoluthon.

INFINITIVE.

Infinitive § 286. Where the Inf. is not the Object Absolute (on this point v. § 295), it must always have ܠ before *it*. This preposition gives to the Inf. the sense of direction, of purpose, &c.; ܫܪܝܘ ܗܘܘ ܠܡܡܠܠܘ ἤρξαντο λαλεῖν Acts 2, 4; ܟܕ ܐܬܝ̈ܢ ܗܘ̈ܝ ܠܡܨܠܝܘ "while they (f.) came to pray" Aphr. 112, 12; ܘܟܕ ܡܦܩܕܐ ܣܦܣܪܐ ܠܡܚܪܒܘ "and while the sword receives the command to destroy" Aphr. 451, 4; ܠܐ ܫܠܝܘ ܠܗܘܢ ܠܡܛܝܒܘ ܢܦܫܗܘܢ "they did not fail to make provision for themselves" Aphr. 452, 9; ܕܣܢܝܩܐ ܠܗ ܡ̈ܝܐ ܠܡܫܬܐ "which is in want of water to drink" Aphr. 199, 1; ܡܛܝܒ ܠܡܥܒܕ "*dispositus ad faciendum*", "*facturus*"; ܡܟܪܙ ܗܘܐ . . . ܠܡܬܟܠܝܘ "he cried out . . . , that they should abstain" Ov. 179, 17; ܫܘܐ ܗܘ ܠܡܬܩܒܠܘ "it is worthy to be received" Aphr. 103, 1 &c. This signification gradually passes over to that of the Object; thus after verbs like "to wish", "to be able" &c.: ܒܥܘ ܠܡܐܚܕܗ ζητοῦντες αὐτὸν κρατῆσαι Matt. 21, 46 P. S. (C. ܒܥܘ ܗܘܘ ܕܢܐܚܕܘܢܝܗܝ); ܠܐ ܡܫܟܚ ܠܡܬܐܣܝܘ "cannot be healed" Aphr. 136, 4 (line 8 ܠܐ ܡܫܟܚ ܕܢܬܐܣܐ);

ܐܝܟܢܐ ܡܨܐ ܐܢܐ ܠܡܕܥ "how can I know?" Ov. 163, 2; ܡܫܡܠܬܘܢ ܠܡܐܙܠ "ye have neglected to go" Jul. 123, 5; ܫܪܝ . . . ܠܡܒܢܐ "began to build" Jos. St. 24, 11; ܘܠܐ ܐܘܣܦ ܬܘܒ ܠܡܒܥܝܗ̇ "and no longer continued to seek her" Jul. 98, 11 &c.

Thus too the Inf. with ܠ, as a kind of epexegesis which specifies direction, represents even the Subject. Compare ܡܛܝܒܐ ܬܘܒ ܗܝ ܠܐܝܣܪܝܠ ܠܡܬܟܢܫܘ "it still remains appointed for Israel, to be brought together" Aphr. 359, 3; 367, 5 (ܐܦ ܥܬܝܕ ܬܘܒ ܠܗܘܢ ܕܢܬܟܢܫܘܢ 367, 11); ܠܝܬ ܠܗ ܬܘܒ ܠܐܝܣܪܝܠ ܠܡܬܟܢܫܘ "it is not possible for Israel yet to be brought together" Aphr. 359, 7; ܡܢܐ ܠܝ ܘܠܐ ܠܡܥܒܕ τί με δεῖ ποιεῖν Acts 16, 30, and many other instances. Cf. § 254 C.

In all these cases the Inf. with ܠ might be replaced by the finite verb with ܕ: Compare, besides the examples already given, ܡܫܟܚ ܠܡܪܚܡ ܘܠܡܒܪܟܘ ܘܠܡܡܠܠܘ ܫܪܝܪܬܐ ܘܕܢܨܠܐ ܕܛܒܬܐ "he is able to love, and to bless, and to speak the truth, and to pray for what is good" [last member of sentence being in finite form] Spic. 5, 11 &c. There are even rare instances of a blending of both constructions, namely ܕ and thereafter ܠ with the Inf.: ܕܡܫܟܚ ܐܠܗܐ ܕܡܢ ܗܠܝܢ ܟܐܦܐ ܠܡܩܡܘ ܒܢܝܐ ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα Luke 3, 8 C. (where P. merely has ܠܡܩܡܘ, and S. ܕ . . . ܢܩܝܡ); ܐܢ ܪܓܝܓ ܕܬܣܬܟܠ ܠܡܐܠܦ ܐܝܟ ܠܪܗܝܒܘܬܐ "if thou desirest to learn these things with diligence" Spic. 48, 16; ܐܡܪܚ ܗܘܐ ܕܗܕܐ ܪܫܥܘܬܐ ܒܚܕܒܫܒܐ ܠܡܥܒܕ "he dared to do this on the first day of the week" Apost. Apocr. 197 *ult.*[1]

Of necessity ܕ must be prefixed to ܠ when the Inf. depends on a farther preposition (almost always ܡܢ; cf. § 249 E): ܐܦܨܢܝ ܡܢ ܕܠܡܚܙܝܟ "deliver me from seeing thee" Mart. I, 126, 10; ܕܢܬܦܨܐ ܐܢܫ ܡܢ ܕܠܡܚܙܐ "that one is saved from observing" Aphr, 22, 18; ܕܩܠܝܠ ܗܘ ܠܡܥܒܕ ܛܒܬܐ ܡܢ ܕܠܡܬܢܛܪܘ ܡܢ ܒܝܫܬܐ "it is easier to do good than to keep from evil" Spic. 6, 10 &c. More frequent is the form ܠܐ ܫܠܝ ܗܘܐ . . . ܡܢ ܗܝ ܕܠܡܠܦܘ "he did not cease to teach" Ephr. III, XXXIII *ult.* (or the completely

(1) However little I am disposed to guarantee the integrity of the individual passages, the instances are so numerous, that the idiom must be recognised.

verbal form ܡܚܝܠ ܗܘ ܕܠܐ ܢܓܢܘܒ "too weak to keep from stealing Spic. 5, 7).

With ܐܝܬ or ܗܘܐ the Inf. denotes an Obligation, Necessity, or even Ability: ܐܝܬ ܠܝ ܠܡܐܡܪ "I have to say" frequently; ܐܢ ܢܗܘܐ ܠܡܡܬ ܥܡܟ κἂν δέῃ με σὺν σοὶ ἀποθανεῖν Matt. 26, 35; ܐܝܬ ܠܡܐܠܦܗ "must be learned" Ov. 63, 24; ܠܝܬ ܠܡܐܡܪ "cannot be told" Aphr. 496, 3 &c. Sometimes the Inf. with ܠ is sufficient of itself in such cases: ܒܗܕܐ ܓܝܪ ܠܡܬܕܡܪܘ ܐܝܬ ܒܗ ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν John 9, 30 S. (P. ܒܗܕܐ ܗܘ ܓܝܪ ܠܡܬܕܡܪܘ); ܠܐ ܠܡܬܕܡܪܘ ܥܠ ܓܢܒܐ ܕܡܬܬܚܕ "we need not wonder at him who is caught" Prov. 6, 30; ܠܡܬܗܪܘ ܕܝܢ ܘܠܡܬܕܡܪܘ ܒܗܢܐ ܣܒܐ "but we must feel amazement and wonder at this old man" Jul. 4, 10 (and frequently thus); ܠܡܚܕܐ ܗܟܝܠ ܘܠܡܬܦܨܚܘ "we must therefore rejoice and exult" Jul. 9, 7; ܐܝܟ ܚܠܡܐ ܠܡܫܬܪܝܘ ܐܢܘܢ "they must dissolve like a dream" Spic. 44, 1; ܠܐ ܠܡܡܛܐ ܠܪܘܡܗ "it is impossible to reach its height" Ephr. (Lamy) I, 645, Str. 15; ܟܡܐ ܠܝ ܠܡܟܬܒ ܦܘܩܕܢܐ "how many commands have I to write" *ibid.* 303, 11 &c.

In very rare instances a Subject is attached to the Inf. with ܠ, as if it were a finite verb, as in ܠܡܫܝܓܘ ܒܗ ܟܗܢܐ ܐܝܕܝܗܘܢ "that the priests may wash their hands therein" 2 Chr. 4, 6; cf. ܘܕܗܕܐ ܠܡܗܘܐ ܒܓܠܝܐ ܓܕܐ ܠܐ ܝܗܒ ܠܗ "and that this should happen publicly, fate did not grant him" Ov. 201, 2; ܐܚܐ ܠܡܣܓܕ ܠܟ ܥܣܩܐ ܗܝ "that the brethren should do homage to thee is a hard thing" Joseph 9, 6.

Rem. On the Inf. with Obj. v. § 293 *sq.*; on the Inf. Abs. § 295 *sqq.*

C. GOVERNMENT OF THE VERB.

Object expressed by the Personal Pronoun.

§ 287. Syriac has no thorough-going mode of designating the Object.[1] It is only in the case of the Personal Pronoun that the language possesses unequivocal Object-forms, and these are affixed to the finite

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(1) For the Hebrew את, the Targum has the corresponding יָת. This ancient Objective mark ܝܬ is found in the O. T. about a dozen times. That the word was still known in some measure to the Edessans at the time of translating the O. T. we may conclude, from its employment in the ancient Gnostic (Bardesanic?) Hymn

verb. Occasionally, however, this method of indicating the Object is exchanged for another,—that, namely, which is contrived by ܠ, followed by the Pron. Suff.—It is true it is a less exact method than the former, because it serves other purposes besides. Examples: ܢܫܢܩ ܠܢ "he may torture us" Joseph 204, 4 [Ov. 300, 12]; ܩܒܠ ܠܢ "has received us" *ibid.* 194, 13 [Ov. 295, 15]; ܙܟܝܬ ܠܗܘܢ "I have conquered them" Mart. II, 233, 1 (Jac. Sar.); ܥܪܩܘ ܠܝ "have escaped (3 pl.) me" Ephr. Nis. p. 62 v. 83 &c. We have the form set before the verb in ܘܠܝ ܝܩܪܬܘܢܝ "and me ye have honoured" Ov. 141, 17 (var. ܘܝܩܪܬܘܢܢܝ); ܘܠܟܘܢ ܥܒܕܬ ܓܢ̈ܒܐ "and I made you thieves" Joseph 220, 4 [Ov. 308, 17]; ܘܠܝ ܐܠܘܘ ܠܩܒܪܐ "and accompany me (to the grave)" Ov. 142, 23 (var. otherwise) &c. With the Participle, however, which does not take Object Suffixes, the personal pronoun as Object, is of necessity denoted by ܠ, when the combination proper to Nouns is not preferred (§ 281).

§ 288. A. The ܠ serves besides as a means of indicating a Definite Object. The Determination is more emphatic when the Object Suffix, answering to the Substantive, is, besides, added to the verb. In the latter case the ܠ may even be omitted. The personal pronoun may be still more emphasised (§ 225 B); or it may be construed like an independent noun. Typical cases may be given thus:— **Object designated by means of ܠ in the case of Determined Substantives.**

(a) Without Determination [Indefinite Object]: "he has built *a* house" ܒܢܐ ܒܝܬܐ or ܒܝܬܐ ܒܢܐ (there being no Object-sign).

(b) With Determination [Definite Object]: "he has built *the* house":

(1) ܒܢܐ ܒܝܬܐ or ܒܝܬܐ ܒܢܐ (without any Object-sign, just as in *a*).

(2) ܒܢܐ ܠܒܝܬܐ or ܠܒܝܬܐ ܒܢܐ.

(3) ܒܢܝܗ ܠܒܝܬܐ or ܠܒܝܬܐ ܒܢܝܗ.

(4) ܒܢܝܗ ܒܝܬܐ or ܒܝܬܐ ܒܢܝܗ.

In the case of the Part. taking the place of the finite Verb, ܠ with possessive suffix is used instead of the object-suffix; thus in our example ܒܢܐ ܠܗ is the regular equivalent of ܒܢܝܗ.

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in the Apost. Apocr. 279, 7 (ܕܒܪ ܝܬܝ "he took me"). It was completely obsolete in the 4th century. The reflexive use of ܝܬ (§ 223) is quite distinct from this.

A few examples may suffice for all these cases:

(a) ܘܐܣܪܝܢ ܡܘܒܠܐ ܝܩܝܪ̈ܬܐ δεσμεύουσιν δὲ φορτία βαρέα Matt. 23, 4; ܐܚܝ ܬܠܬܐ ܡ̈ܝܬܐ "he raised three dead persons to life" Aphr. 165, 14; ܒܠܚܘܕ ܢܓܝܪܘܬ ܪܘܚܐ ܘܡܣܝܒܪܢܘܬܐ ܩܢܝ "only acquire thou forbearance and patience" Sim. 270 *ad inf.*

(b) (1) ܕܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܟܬܒܐ ܘܠܐ ܚܝܠܗ ܕܐܠܗܐ μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ Matt. 22, 29; ܡܢ ܕܡܩܒܠ ܪܘܚܗ ܕܡܫܝܚܐ "he who receives the spirit of Christ" Aphr. 108, 3; ܠܐ ܚܙܘ ܢܘܗܪܗ "they have not seen his light" Aphr. 15, 13; ܢܨܒܬ ܒܪܢܫܗ ܓܘܝܐ "let him adorn his inner man" Aphr. 108, 4; ܠܢܨܝܒܝܢ ܠܝ ܡܗܦܟܬ "thou restorest Nisibis to me" Jos. St. 17, 3; ܩܘܪ̈ܝܗ ܙܒܢ ܐܢܝܢ "his villages he sold" Ov. 166, 14; ܐܓܪܬܟ ܚܒܝܒܝ ܩܒܠܬ "thy letter, (my) beloved, I have received" Aphr. 6, 1; ܗܠܝܢ ܪ̈ܘܚܝܢ ܬܠܬ ܕܡܝܐ ܐܚܝܕ ܗܘܐ "these three winds he held" Aphr. 93, 9.

(2) ܐܫܟܚܗ ܠܦܝܠܝܦܘܣ εὑρίσκει Φίλιππον John 1, 43; ܡܢ ܕܡܟܐܒ ܠܪܘܚܗ ܕܡܫܝܚܐ "he who grieves the spirit of Christ" Aphr. 108, 5; ܫܒܩܬܘܢ ܠܒܪܘܝܐ "ye have forsaken the Creator" Mart. I, 124 *inf.*; ܕܢܚܪܒ ܠܐܘܪܫܠܡ "that he may ruin Jerusalem" Aphr. 249, 16; ܘܝܘܚܢܢ ܚܙܐ ܠܫܡܝܐ ܟܕ ܦܬܝܚܝܢ "and John saw heaven opened" Aphr. 124, (immediately after ܐܠܝܐ ܦܬܚ ܫܡܝܐ "Elijah opened heaven"); ܘܠܐܡܪ̈ܐ ܕܥܢܟ ܢܟܣ ܐܢܬ "and the lambs of thy flock thou slayest" Mart. I, 125 mid. (and parallel to it ܘܠܥܪ̈ܒܐ ܕܥܢܟ ܡܘܒܕ ܐܢܬ "and the sheep of thy flock thou destroyest"); ܠܥܠܡܐ ܐܫܒܘܩ "the world will I forsake" Ov. 164, 22 &c. Compare ܠܗܘܢ ܕܝܠܗܘܢ ܐܟܠܬ ܫܠܗܒܝܬܐ "*them* the flame devoured" Aphr. 183, 19.

(3) ܕܒܪܘܗܝ ܠܝܫܘܥ ܠܦܪܛܘܪܝܢ παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτόριον Matt. 27, 27; ܘܚܕܪܘܗܝ ܠܒܝܬܗ ܘܐܣܪܘܗܝ ܠܗ "and they surrounded his house and took him prisoner" Mart. I, 123 (and then ܘܒܙܘ ܒܝܬܗ "and plundered his house"); ܩܒܠܘܗ ܠܓܙܘܪܬܐ "have received circumcision" Aphr. 210, 1; ܡܚܐ ܐܢܝܢ ܠܚܡܫܬܝܗܝܢ "smote all the five (f.)" Mart. I, 126 mid.; ܗܘ ܕܡܩܕܫ ܠܗ ܠܕܗܒܐ ὁ ἁγιάσας τὸν χρυσόν Matt. 23, 17; ܡܚܢܦ ܗܘܐ ܠܗܘܢ ܛܪܘܢܐ ܠܒ̈ܢܝ ܩܘܣܛܢܛܝܢܦܘܠܝܣ "the tyrant flattered the inhabitants of Constantinople" Jul. 99, 21; ܟܕ ܐܚܝܕܝܢ ܗܘܘ ܠܗ ܐܘܪ̈ܗܝܐ ܠܐܓܪܬܐ ܗܕܐ ܩܠܦܬܐ "the people of Edessa held this letter

in very great regard" Jul. 125, 18; ܐܝܙܒܠ ܪܕܦܬܗ ܠܐܠܝܐ "Jezebel persecuted Elijah" Aphr. 123, 18; ܘܠܟܠܗܘܢ ܛܟܣ̈ܐ ܕܢܫ̈ܐ ܡܙܗܪ ܗܘܐ ܠܗܘܢ "and he warned the whole of the female orders" Ov. 177, 7; ܘܐܦ ܠܟܗ̈ܢܐ ܦܩܕ ܐܢܘܢ "and he likewise commanded the priests" Aphr. 112, 13 &c. Cf. farther ܚܙܐܘܗܝ ܠܗ ܠܗܘ ܡܫܡܫܢܐ "they saw that deacon" Sim. 294, 4; ܕܢܣܒ ܐܢܘܢ ܠܗܘܢ ܠܗܠܝܢ "he took these" Jul. 72, 21 (a similar construction occurs often); ܐܟܠܬ ܐܢܘܢ ܠܗܘܢ "it (f.) devoured them" Aphr. 62, 7; ܘܐܦܪܘܩ ܡܢ ܡܘܬܐ ܠܬܠܬܝܟܘܢ "and I rescue from death all three of you" Mart. I, 56, 13; ܘܐܦ ܠܗܘܢ ܐܦܩ ܐܢܘܢ "he also brought them out" Mart. I, 32 mid., as also ܘܠܝ ܦܩܕ ܡܪܝܐ "and the Lord commanded me" Deut. 4, 14.

(4) ܫܒܩܗ̇ ܐܢܬܬܗ ܠܐܚܘܗܝ *ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ* Matt. 22, 25 P. (different in C. and S.); ܫܕܝܗܝ ܠܟܣܦܐ *ῥίψας τὰ ἀργύρια* Matt. 27, 5; ܫܕܝܬܗ ܠܥܦܪܗ "I threw the dust of it (m.) away" Deut. 9, 21; ܫܚܠܦ ܐܢܝܢ ܐܝ̈ܕܘܗܝ "changed his hands" Gen. 48, 14; ܟܕ ܐܦܩܗ̇ ܗܕܐ ܠܡܠܬܐ "when he uttered this word" Aphr. 420, 18; ܣܟܪܗ ܠܦܘܡܝ "closed my mouth" Ephr. Nis. p. 57 v. 73; ܕܢܣܒ ܐܢܝܢ ܠܦܠܓܘ̈ܬܐ ܗܠܝܢ ܟܠܗܝܢ "that he take all these parts" Ov. 71, 10; ܫܕܐ ܐܢܝܢ ܐܦ̈ܘܗܝ ܥܠ ܐܪܥܐ "cast his face upon the earth" Jul. 131, 3; ܘܠܚܟܘ ܠܕܡܗ ܟܠܒ̈ܐ "the dogs licked his blood" Aphr. 183, 16; ܟܠܗܘܢ ܪ̈ܗܒܘܢܐ ܫܡܠܝ ܗܘܐ ܒܢܦܫܗ ܐܢܘܢ "all pledges he had fulfilled in himself" Aphr. 459, 19; ܩܫܝܘܬܐ ܠܐ ܝܕܥܝܢ ܠܗ "stubbornness they know not" Aphr. 177 *ult.* &c. The fourth method, however, is far less frequently used than the others, at least when the object follows the verb, though it is still common enough.

The 3rd and 4th methods are combined in ܐܢܘܢ ܕܝܢ ܠܗܠܝܢ ܐܢܫ̈ܐ ܡܗܝܡ̈ܢܐ ܟܕ ... ܠܗܘܢ ܠܗܠܝܢ ܚܛܦ ܐܢܘܢ ܛܢܢܐ ܐܠܗܝܐ "but when a godlike zeal ... carried away these believing ones" Jul. 138, 1: we have here at the same time another instance of the drawling accumulation of demonstratives and personal pronouns, which occurs not seldom, though it is avoided by some writers.

B. In most cases complete uncertainty prevails as to the selection or rejection of a mark to indicate the object when definite, as several of the foregoing examples already show; cf. farther: ܐܫܟܚܘܗ̇ ܠܟܢܫܐ "they

have profaned the sabbath" Aphr. 242, 16, 18, by the side of ܫܪܘ ܫܒܬܐ "have put away the sabbath" *ibid.* 17 (twice); ὅτι κληρονομήσουσι τὴν γῆν Matt. 5, 5 ܕܗܢܘܢ ܢܐܪܬܘܢ ܠܐܪܥܐ S., ܢܐܪܬܘܢ ܐܪܥܐ C., ܕܗ̇ܢܘܢ ܢܐܪܬܘܢ ܐܪܥܐ P. (like Is. 60, 21), cf. Aphr. 41, 10; ἀνασείει τὸν λαόν Luke 23, 5 ܐܙܝܥ ܥܡܐ C. S., ܡܓܘܫ ܠܥܡܢ P. Still, it is usual to have some mark when the object designates a named *Person*; and cases like ܐܚܫܘܒ ܚܒܝܒ "shall I reckon Habib?" Anc. Doc. 87, 3 are comparatively rare. On the other hand, the object-mark is mostly omitted in the case of Common Nouns with reflex suffixes, *e. g.* ܠܐ ܡܫܝܓܝܢ ܐܝܕܝܗܘܢ οὐ νίπτονται τὰς χεῖρας Matt. 15, 2; ܫܒܩܘ ܡܨܝܕܬܗܘܢ ἀφέντες τὰ δίκτυα Mark 1, 18; ܫܩܘܠ ܥܪܣܟ ἆρον τὸν κράβατόν σου Mark 2, 9 *sq.*; ܦܪܣܘ ܓܦܝܗܘܢ ܘܐܪܝܡܘ ܪܝܫܝܗܘܢ "they spread out their wings and raised their heads" Sim. 272, 1; ܦܫܛ ܐܝܕܘܗܝ "he stretched out his hands" Aphr. 18, 17 (and then ܘܙܟܐ ܠܥܡܠܝܩ "and conquered Amalek", with ܠ, as being a proper name) &c., and thus, frequently ܢܦܫܗ "*se ipsum*" (compare ܘܣܢܐ ܢܦܫܗ ܘܐܚܒ ܠܐܠܗܐ "and hated himself and loved God" Ov. 168, 10), although cases like ܐܝܟܢܐ ܕܕܢ ܠܢܦܫܗ "for he judged himself" Ov. 171, 24 do occur.

C. Demonstratives and Interrogatives in the Objective case are sometimes furnished with ܠ, and sometimes not: ܚܙܝܬܘܢ ܗܠܝܢ ܟܠܗܝܢ βλέπετε ταῦτα πάντα Matt. 24, 2; ܗܠܝܢ ܦܘܩܕܢܐ ܩܒܠܢ "these commandments we have received" Aphr. 484, 14; ܚܙܘ . . . ܗܢܐ ܐܬܐ "saw (3rd pl.) this sign" Sim. 273 *inf.*; ܗܘ ܕ "*eum, qui*" Ov. 175, 26, but ܠܗܘ ܕ Aphr. 48, 2; ܟܕ ܫܡܥ ܗܕܐ "when he heard this" Jos. St. 55, 14; ܠܗܠܝܢ ܢܘܢܐ ܡܟܢܫܝܢ "these fishes they collect" Sim. 274, 1; ܠܐܝܠܝܢ ܕ "*eos, qui*" Ov. 211, 2 and elsewhere; ܐܝܠܝܢ ܕ *ibid.* 214, 7 and elsewhere. So too ܠܡܕܡ ܕ "that which" Aphr. 126, 20, and even ܣܝܡܘ ܩܕܡܝ ܠܡܕܡ ܐܚܝ ܕܢܕܪܬܘܢ "set before me, brethren, whatever ye have vowed" Ov. 141, 8, but ܡܕܡ ܕ (Object) Aphr. 145, 13, and thus usually. With ܟܠ (ܟܠܗܘܢ, ܟܠ ܕ &c.) ܠ preponderates, it is true, but on the other hand it may be wanting. It is peculiar that ܐܢܫ, ܐܢܫܝܢ "τὶς, τινὲς" and ܚܕ "*one*" are conceived of as determined. The first two forms when standing as Object, have ܠ throughout: ܠܐܢܫ ܠܐ ܚܙܘ οὐδένα εἶδον Matt. 17, 8; ܐܦܠܐ ܠܐܢܫ ܝܕܥ ܗܘܐ "he did not even know any one" Sim. 292, 1; and many like cases: ܠܐܢܫܝܢ Ov. 189 *ult.*; and with still stronger determination: ܡܚܝܢ ܒܗ ܠܐܢܫ "they

awaken some one" Moes. I, 103, 28;(1) cf. *ibid.* 102, 12.—ܢܟܫܠ ܠܚܕ ܣܟܐܢܕܠܝܣܗ ἕνα Matt. 18, 6; Luke 17, 2; ܟܕ ܚܙܐ ܠܚܕ ܡܢ ܒܢܝ ܐܬܪܗ "when he saw one of his fellow-countrymen" Mart. I, 12, 21; comp. Spic. 13, 26 and other passages (but Spic. 14, 25 ܡܢ ܕܩܛܠ ܚܕ ܡܢ ܗܠܝܢ "whoever kills one of these"); ܐܚܝ ܠܚܕܐ "revived the one (f.)" Mart. II, 237 *inf.* (Jac. Sar.); ܫܕܪ . . . ܠܡܪܙܒܢܐ ܚܕ "he sent a Marzbān (Satrap)" Jos. St. 17, 10; 65, 2 (but 64, 1 ܫܕܪ . . . ܡܪܙܒܢܐ ܚܕ); ܕܠܐ ܢܣܒܘܢ ܓܒܪܐ ܣܓܝܐܐ ܠܚܕܐ ܐܢܬܬܐ "that many men take not *one* wife" Spic. 17, 23 (but 16, 12 ܓܒܪܐ ܣܓܝܐܐ ܢܣܒܘܢ ܚܕܐ ܐܢܬܬܐ); ܐܩܝܡ ܠܚܕ ܚܕ ܡܢܗܘܢ "raised every single one of them" Aphr. 165, 16; ܠܚܕ ܚܕ ܡܢܗܘܢ ܥܬܪ ܠܚܕ ܚܕ ܡܢܗܘܢ "he endowed every single one of them" Ov. 166, 18. For ܚܙܘ ܓܒܪܐ ܕܐܘܟܡ "they saw a black man" Sim. 333, 6 *ab inf.* (the Lond. Cod. has ܚܙܘ ܓܒܪܐ ܚܕ ܕܐܘܟܡ ܗܘܐ). Thus ܠܟܠܢܫ "every one" John 2, 25; Ov. 179, 2 and frequently. ܐܚܪܝܢ too is treated like ܐܢܫ: ܠܐܚܪܝܢ ܠܐ ܡܢܝ "he nominated no other" Ephr. II, 554 F; cf. 555 B. So ܠܐܚܪܢܐ "*alios*" overagainst ܠܐܢܫܝܢ Ov. 190, 1.

ܣܓܝܐܐ (οἱ πολλοί), as an Object, also frequently takes ܠ, *e. g.* ܘܢܥܬܪ ܠܣܓܝܐܐ "and let us enrich many" Aphr. 105, 10, cf. 124, 17; 134, 12 &c.; also with substantive: ܘܩܛܠܘ ܠܣܓܝܐܐ ܦܪܣܝܐ "and they slew many Persians" Jos. St. 60, 13; still we find also ܚܪܒܘ ܡܢܗܘܢ ܣܓܝܐܐ "they destroyed many of them" Aphr. 242, 14.

§ 289. The ܠ of the Object may occur by the side of another ܠ [a true prep.]: ܫܕܪ ܐܠܗܐ ܠܒܪܗ ܠܥܠܡܐ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον John 3, 17; ܘܐܦܩܗ ܢܘܢܐ ܠܝܘܢܢ ܠܝܒܫܐ "the fish brought Jonah safe to dry land" Aphr. 66, 18; ܘܡܥܒܪܝܢ ܠܗ ܠܐܠܦܐ ܠܐܬܪܐ ܕܫܠܝܐ "and bring the ship to the place of quietness" Aphr. 458, 6; ܐܫܒܝ ܐܢܘܢ ܠܒܢܝ ܐܝܣܪܝܠ ܠܒܒܠ "led away the children of Israel captive to Babylon" Aphr. 36, 2; ܠܐ ܢܩܒܠܘܢ ܠܗܪܛܝܩܐ ܠܡܥܡܘܕܝܬܐ "they shall not admit heretics to baptism" Ov. 220, 19; ܕܢܥܒܕ ܐܦ ܠܐܪܝܢܐ ܡܫܥܒܕܐ ܠܐܘܪܬܐ "that he bring even the Arians into subjection to the

ܠ of the Object alongside of another ܠ.

(1) Cf. ܝܕܥܬܗ ܕܐܢܫ "one's knowledge" Ephr. (Lamy) I, 91, 9; ܚܒܝܒܐ ܠܗ ܠܐܢܫ "what is dear to one" Jul. 221, 6 (and thus frequently ܠܗ ܠܐܢܫ) where the determination by means of the personal suffix is clear.

truth of the exalted Trinity" Ov. 193, 13 &c. We have even as many as *three* ܠs, and these, besides, depending upon an Inf. with ܠ, in ܠܐ ܢܒܗܬ ܠܡܣܒ ܠܗ ܠܬܠܡܝܕܘܬܢ ܠܐܢܬܬܐ ܗܕܐ "we shall not be ashamed to take this woman under our instruction" Ov. 102, 15; cf. ܦܪܘܫܘ ܠܝ ܠܫܐܘܠ ܘܠܒܪܢܒܐ ܠܥܒܕܐ "ἀφορίσατε δή μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον" Acts 13, 2; and ܐܠܐ ܐܓܪܘ ܠܗܘܢ ܠܒܠܥܡ ܒܪ ܒܥܘܪ ܠܡܠܛ ܐܢܘܢ "but they hired them Balaam, the son of Beor, to curse them" Aphr. 213, 7. In ܘܥܝܕܝܢ ܒܡܫܘܚܕܘܬܗܘܢ ܒܗ ܩܪܝܢ ܗܘܘ "and were wont to call on him for help in their loneliness" Mart. I, 122, 9, ܒܗ is indispensable on account of the participle; while in ܕܠܗܘܢ ܢܩܪܒ ܠܫܡܫܬܗ ܕܡܫܝܚܐ "that he may bring them to the service of Christ" Ov. 175, 19, in spite of the second ܠ, ܠܗܘܢ occurs in an unusual fashion in room of ܐܢܘܢ. But of course, alongside of another ܠ, the ܠ of the Object is often wanting, *e. g.* ܘܝܗܒ ܠܗ ܗܘ ܓܒܪܐ ܗܘ ܫܒܛܐ "and that man gave him that staff" Sim. 272 *inf.* &c.

Double transitive Construction.

§ 290. Examples of double transitive construction: ܕܢܫܐܠܝܘܗܝ ܒܪܗ ܠܚܡܐ ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον Matt. 7, 9; ܘܐܣܐܢܘܗܝ ܡܣܢܐ καὶ (δότε) αὐτῷ ὑποδήματα Luke 15, 22; ܚܦܝܗ ܢܚܫܐ "he overlaid it with brass" ZDMG XXIX, 109 v. 27 (but v. 26 with prep. ܒܣܐܡܐ ܚܦܐ ܠܐܠܗܗ "overlaid his god with silver"); ܫܐܠܬܗ ܡ̈ܠܐ "I asked him of the words" Aphr. 395, 2; ܐܘܕܥܗ ܥܬܝܕ̈ܬܐ "he showed him the future" Sim. 371 *inf.*; ܐܛܥܢܗ ܐܘܠܨ̈ܢܐ ܩܫ̈ܝܐ "laid severe afflictions upon him" Sim. 337, 9; ܚܘܝ ܐܢܘܢ ܡܕܡ ܕ "he showed them, what" Aphr. 160, 18; ܡܣܢܐ ܠܢ ܐܣ̈ܘܬܐ "makes physicians hateful to us" Ephr. III, 658 F; ܠܡܪܗ ܚܘܝܢܝ "show me his Lord" Ov. 296, 2; ܘܐܫܠܚܘܢܝ ܠܙܗܝܘܬܐ "and they stripped me of the splendid apparel" Apost. Apocr. 274, 16 (Gnostic Hymn); ܐܥܒܪ ܐܢܘܢ ܝܘܪܕܢܢ ܘܐܘܪܬܗ ܠܗܘܢ "caused them to cross the Jordan, and gave it (the land) to them for a heritage" Aphr. 357, 8; ܘܡ̈ܝܐ ܠܨܗ̈ܝܐ ܐܫܩܝܬ "and it (faith) gave water to drink to those who were athirst" Aphr. 22, 6; ܐܘܪܬ ܐܪܥܐ ܠܒ̈ܢܝ ܐܝܣܪܝܠ "he caused the children of Israel to inherit the land" Aphr. 20, 4 &c. In several of these examples it is only from the context that one can judge which is the first, and which the second Object; ܡܣܢܐ ܠܢ ܐܣ̈ܘܬܐ might, for instance, mean also "makes us hateful to the physicians"; and ܠܡܪܗ ܚܘܝܢܝ might even

more readily suggest the conception "show me to his Lord". Moreover, keeping certain verbs out of view, we do not often, upon the whole, meet with such double transitive constructions, especially with two substantives. The theoretically possible employment of the Aphel as Causative of a transitive verb, which already has an object, is applied only within a limited range. It is doubtful whether both the Objects in a double transitive construction can receive ܠ.

§ 291. Apart from the participles treated of in § 280 (ܠܒܝܫܝܢ ܠܙܝܢܗ "they wear his armour" Aphr. 100, 17; ܬܫܒܘܚܬܐ ܠܒܝܫ ܐܢܬ "thou art clothed with glory" Aphr. 494, 12 &c.) the transitive construction of the Passive of a Double Transitive is very rare, and indeed wholly confined to certain verbs. Examples: ܢܬܟܣܘܢ ܣܩܐ "they shall cover themselves with sackcloth" Aphr. 49 *ult.*; ܐܬܦܪܥܬ ܒܝܫܘܬܟ "thou didst receive retribution for thy wickedness" 2 Sam. 16, 8, and, differently, ܐܬܦܪܥܘ ܕܝܢܐ ܟܐܢܐ "they received righteous judgment as a retribution" Aphr. 49, 3 (1) (but line 6 ܒܕܝܢܐ ܟܐܢܐ); ܚܡܬܐ ܪܒܬܐ ܐܬܡܠܝ "he was filled with great wrath" Mart. I, 18, 5; ܢܟܠܐ ܡܠܐ ܗܘܐ "he was full of cunning" Aphr. 61, 11 (and so, frequently, with ܐܬܡܠܝ and ܡܠܐ, but they are also often construed with ܒ). Cases like ܡܚܝܒ ܕܝܢܐ ܩܫܝܐ ܕܬܚܠܘܦܐ ܦܘܪܥܢܘܬܐ "he incurs [is condemned in] the severe punishment of retaliation" Spic. 14, 26 we have already noticed in § 243. (2)

§ 292. It must be kept in view here generally, that apart from the personal pronoun, Syriac has no clear mark or form for the Objective, nor even a clear notion of it, so that these Object-relations are at bottom treated always as mere adverbial adjuncts to the verb, whether with or without the preposition ܠ. This prep. as an objective sign, is of course distinguished from its other applications, by this circumstance amongst others, that it is bound to disappear, with transformation into the Passive. That the syntactical relation in ܡܠܟܐ ܡܫܬܠܡ ܠܐܒܪܗܡ is a different one

Passive with Object.

Character of Object-designation in Syriac.

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(1) ܦܪܥ "to pay", "to requite" is doubly transitive, cf. Gen. 50, 15; 2 Sam. 16, 8, 12 &c.

(2) The subtle distinctions, which Arabic Grammar makes between these cases and the proper Object-relation, have no significance for Syriac.

from that in ܐܡܪ ܫܡܥܘܢ ܠܐܒܪܗܡ might not indeed be demonstrated by means of translation into other tongues, but would be so by means of transposition into the Passive of "Simeon killed Abraham", "Simeon said to Abraham": the former would then read ܐܬܩܛܠ ܐ' ܡܢ ܫ', the latter ܐܬܐܡܪ ܠܐ' ܡܢ ܫ'. But in the case of many verbs undoubtedly transitive, the passive construction is quite unusual; and with several verbs there is a measure of uncertainty in distinguishing ܠ, as an objective sign, from ܠ, as a dative preposition.

INFINITIVE WITH OBJECT.

Verb-Construction.

§ 293. The Infinitive, just like the finite verb, may have an object subordinated to it. Thus *e. g.* ܠܡܩܛܠܢܝ "to kill me" Acts 26, 21, and frequently; ܠܡܡܬܘܬܗ "to put him to death" Anc. Doc. 89, 14; ܠܡܫܡܫܘܬܢܝ "to serve me" Ezek. 44, 13 &c. (cf. the forms with ܘܬܗ, ܘܬܢܝ § 191); besides cases like ܠܡܠܦܘ ܐܢܘܢ "to teach them" Ex. 24, 12; ܠܡܫܡܥ ܐܢܘܢ "to hear them" Ps. 34, 15 &c.

With other nouns, nearly all the cases noted in § 288 may be illustrated also by the Infinitive. It is rather a favourite practice to place the Object before the Inf. with ܠ.

(a) Without being determined: ܠܡܩܡܘ ܒܢܝܐ "ἐγεῖραι τέκνα" Matt. 3, 9; ܣܓܝܐܬܐ ܠܡܛܟܣܘ "to set in order many things" Jos. St. 31, 11 &c.

(b) Determined: (1) ܠܡܫܩܠ ܟܠܗ ܣܝܡܬܗ ܕܡܠܟܐ "to take the entire treasure of the king" Aphr. 199, 10; ܡܨܝܬ ܗܘ ܚܠܡܐ ܠܡܫܪܪܘ "thou canst make good the dreams" Joseph 31, 11 [Ov. 284, 16]; ܐܬܦܩܕܬ ܓܝܪ ܗܝ ܗܕܐ ܠܡܥܒܕ "I have been ordered to have this done" Jos. St. 3, 21; ܠܡܠܦܘ ܘܠܡܣܬܟܠܘ ܒܘܚܢܐ ܕܡ̈ܠܐ ܬܡܝܗܐ "to learn and understand the investigation of words is an admirable thing" Aphr. 446, 15.—(2) ܠܡܩܛܠܗ ܠܢܦܫܝ "to kill myself" Ps. 40, 14; ܠܡܪܥܝܘ ܠܥܡܗ "to tend his people [as a flock]" Aphr. 193, 6; ܡܫܟܚ ܐܢܬ ܠܡܣܬܟܠܘ ܠܡܠܬܗ ܕܡܪܢ "thou canst understand the saying of our Lord" Aphr. 71, 6; ܨܒܝܢ ܗܘܘ ܠܐܣܛܒܕ ܠܡܐܚܕ (ܠܡܐܚܕܘ =) "they wanted to keep fast hold of the Astabedh" ["general"] Jos. St. 89, 8.—(3) ܠܡܥܒܕܗ ܠܐܓܪܐ

"to curse the earth" Gen. 8, 21; ܠܡܒܙܙܘܬܗ ܠܒܪܢܫܐ "to despoil the man" Aphr. 130, 3; ܠܨܒܝܢܐ ܓܝܪ ܗܘ ܪܒܐ ܘܩܕܝܫܐ ܠܝܬ ܡܢ ܕܡܫܟܚ ܠܡܐܚܕܘܬܗ "*nam voluntatem illam magnam et sanctam non est quod possit retinere*" Spic. 20, 24.—(4) ܠܡܣܬܟܠܘܬܗ ܕܡܠܬܐ ܗܕܐ "to understand this word" Aphr. 70, 4.

§ 294. Together with these, there are cases in which the object clearly comes into genitive relation with the Inf. This can happen with personal pronouns only. Very rarely does it occur with the 1st sing.: ܠܡܕܟܝܘܬܝ "to make me clean" Matt. 8, 2 P.; Luke 5, 12 P.; in the former of which places C., and in the latter S., read ܠܡܕܟܝܘܬܢܝ. It is found rather more frequently with the 3rd pl.: ܠܡܘܩܕܘܬܗܘܢ "to burn them up" Ov. 126, 2 (instead of ܠܡܘܩܕܘ ܐܢܘܢ); ܠܡܫܠܡܘܬܗܘܢ "to deliver them up" Mart. I, 153, 15; ܠܡܒܛܠܘܬܗܝܢ "to render them (f.) ineffectual" John van Tella (Kleyn) 46, 12; ܠܡܥܒܕܘܬܗܝܢ "to make them (f.)" Aphr. 319, 5; ܠܡܢܛܪܘܬܗܝܢ "to preserve them (f.)" *ibid.* line 6. **Noun-Construction.**

INFINITIVE ABSOLUTE.

§ 295. The [indeterminate] general object,—the Inf. Abs.—is not of uncommon occurrence with Transitive and Intransitive, Active and Passive verbs. A definite object may also stand alongside of it. This Inf. serves to give more emphasis to the verb, by contrasting the action with some other one, or by giving expression to its intensity. Of course this emphasis has frequently become very trifling. Examples: ܕܡܒܢܐ ܒܢܐ "that he builds up" Aphr. 201, 5 (in antithesis to 'throwing down'); ܡܠܦܢܐ ܓܝܪ ܡܫܬܐܠܘ ܗܘ ܡܫܬܐܠܝܢ ܠܐ ܗܘܐ ܡܫܐܠܘ ܫܐܠܝܢ "for teachers are asked questions; they do not ask them" Spic. 1, 17; ܒܠܚܘܕ ܡܗܝܡܢܘ ܗܝܡܢ *μόνον πίστευε* Luke 8, 50 C. (= Aphr. 21, 1; P. S. without Inf.); ܐܦ ܟܕ ܙܟܘ ܙܟܝܢ "even when they are victorious" Jos. St. 15, 18; ܟܪܝܐ ܗܘܐ ܟܪܝܐ ܠܗ ܠܢܒܝܐ "the prophet was very sorry" Aphr. 453, 11; ܐܠܐ ܡܣܚܦܘ ܣܚܦܝܢ ܗܘܘ "but they destroyed (what he had built)" Aphr. 10, 20; ܡܗܦܟܘ ܡܗܦܟܝܢ ܠܗ "overthrow it" Aphr. 201, 6; ܘܟܕ ܡܬܬܙܝܥܐ ܙܝܥܝܢ "and while they are continually bestirring themselves" Aphr. 497, 7; ܘܡܚܙܐ ܠܐ ܚܙܐ ܗܘܐ ܠܐܢܫ "but *saw* no man" Sim. 304 mid.; ܡܣܒܪܐ ܠܡܣܒܪ ܣܒܪܗ **Placed before the Verb.**

"why hast thou then [so greatly] sinned?". Aphr. 270, 5; ܡܰܟܫܳܠܳܐ ܡܰܟܫܠܳܐ ܗ̱ܘܳܬ ܠܶܗ "was she then troublesome to him?" Joseph 293, 2. With the Part. pass.: ܡܶܩܛܰܠ ܩܛܺܝܠ "killed is he" Gen. 44, 28; ܡܶܛܪܰܦ ܛܪܺܝܦ ܝܰܘܣܶܦ "torn in pieces is Joseph" Gen. 37, 33; ܡܶܠܛܰܫ ܗ̱ܘ ܠܛܺܝܫ ܗ̱ܘܳܐ "was it (m.) then sharpened?" Mart. I, 126 mid.; ܠܳܐ ܚܙܳܐ ܚܳܙܶܐ ܗ̱ܘܳܐ ܠܶܗ ܨܽܘܪ ܡܶܕܶܡ *οὐχ ἑωράκει ποτὲ τὴν* Tῦρον Sachau, Ined. 2, 14 (§ 279) &c. Thus also with verbal Adjectives (§ 118) like ܕܥܳܪܽܘܩ ܥܳܪܶܩ "that he would have fled" Anc. Doc. 91, 3; ܕܰܫܬܳܩܽܘ ܫܳܬܩܺܝܢ ܗ̱ܘܰܝܬܽܘܢ "that you would altogether keep silence!" Job 13, 5. Similarly ܕܢܶܛܰܪ ܢܳܛܪܺܝܢ ܗ̱ܘܶܝܢ "that we keep good watch" Ephr. II, 401 B; ܘܰܡܟܪܰܗܘ ܠܳܐ ܟܪܺܝܗ "and is not sick" *Synodes* (Chabot) 28, 17, 22.

Placed after the Verb.

§ 296. Less frequently the Inf. Abs. stands *after* the verb, in which case the emphasis is even stronger: ܘܠܳܐ ܚܙܳܐ ܐܶܢܽܘܢ ܠܡܰܝܳܐ ܗܳܠܶܝܢ ܐܳܦܠܳܐ ܡܶܚܙܳܐ "and he did not see this water at all" Sim. 313, 12; ܕܺܝܠܳܟ ܕܬܺܐܡܰܪ ܡܶܐܡܰܪ "it is for thee to speak" Sim. 315 *ad inf.*; ܩܽܘܡ ܠܳܟ ܡܩܳܡ "arise!" Sim. 271, 6 (and such construction is frequently found in Sim.); ܦܪܰܚ ܡܶܦܪܰܚ "flew [swiftly]" Dan. 9, 21 (= Aphr. 370, 19); ܕܟܰܕ ܡܰܚܫܶܒ ܗ̱ܘܳܐ ܒܰܠܚܽܘܕ ܡܰܚܫܳܒܽܘ ܒܩܰܕܺܝܫܽܘܬܶܗ "then, as often as he merely *thought* on his sanctity" Ov. 189, 14; ܗܰܝܡܶܢ ܒܰܠܚܽܘܕ ܡܗܰܝܡܳܢܽܘ "only *believe*" Spic. 2, 13; ܦܩܽܘܕ ܡܰܠܟܳܐ ܒܰܠܚܽܘܕ ܦܽܘܩܳܕ "only give command, O king!" Joseph 117, 11.

Without Finite Verb.

§ 297. In very rare cases with the Inf. abs. the finite verb is left out altogether: ܘܰܠܦܰܘܠܳܘܣ ܒܙܒܰܢ ܡܶܐܣܰܪ ܘܒܙܒܰܢ ܡܶܪܓܰܡ "and sometimes they put Paul in bonds, and at other times they stoned him" Aphr. 300, 20.

Abstracts, of another form, taking the part of General Object.

§ 298. The Inf. Abs. cannot take either attribute, or numeral, or attributive relative-clause nor can it stand in the plural or genitive, or govern a genitive. If the general object requires a measure of determination of that kind, ([1]) then an Abstract, of another form, answering to the verb, must be chosen. This however is sometimes done even where

([1]) Syriac is commonly satisfied with a simple adverb of quality, *e. g.* ܠܳܐ ܩܰܫܝܳܐܺܝܬ ܒܗܽܘܢ ܐܶܬܥܰܕܰܠ "he did not find fault with them severely" Aphr. 261, 19, where also ܠܳܐ ܩܰܫܝܳܐ ܒܗܽܘܢ ܥܕܳܠܬܳܐ ܕܐܶܬܥܰܕܰܠ might have been used.

the Inf. Abs. might stand. Examples: ܐܬܬܙܝܥܬ ܐܢܛܝܘܟܝ ܙܘܥܐ ܪܒܐ "Antioch experienced a violent earthquake" Land III, 244, 18; ܡܝܬ ܡܘܬܐ ܒܝܫܐ ܘܡܟܐܒܢܐ "he died an evil and painful death" Sim. 333, 3 (a construction like this is common with ܡܝܬ); ܗܝܕܝܢ ܚܪܒܬ ܚܘܪܒܐ ܐܚܪܝܐ "then was it destroyed for the last time" Aphr. 399, 6; ܪܘܒܝܐ ܫܦܝܪܐ ܐܬܪܒܝ ܗܘܐ "he had been well brought up" Ephr. I, 110 E; ܗܐ ܒܘܪܟܬܐ ܒܪܟܬܟ "lo, I have blessed thee with a manifold blessing Joseph 297, 9; ܗܐ ܓܝܪ ܥܣܪܝܢ ܙܒܢܝܢ ܩܛܝܠ ܩܛܠܐ ܐܢܐ "for lo, I have twenty times been slain" Mart. I, 253 *ad inf.*; ܠܘ ܚܕ ܓܝܪ ܙܒܢ ܢܬܩܛܠ ܩܛܠܐ ܗܘ ܐܘ ܚܡܫܐ ܐܘ ܥܣܪܐ "for not once only shall he be put to death, or five times, or ten times" Mart. I, 246, 9; ([1]) ܕܢܓܙܪܘܢ ܠܒܐ ܕܟܐܦܐ ܓܙܘܪܬܐ ܕܠܐ ܒܐܝܕܝܢ "that they circumcise the heart of stone with the circumcision which is not [made] with hands" Ov. 125, 26; ܠܡܩܛܠܘ ܩܛܠܐ "to put to death" Spic. 17, 20 (where the Abstract is employed to keep two infinitives from coming together). An Abstract occurs alongside of the Inf. Abs. in ܡܡܬ ܡܐܬ ܐܢܬ ܡܘܬܐ ܒܝܫܐ "thou art suffering a sad death" Simeon of Bēth Arshām (Guidi) 9, 10 = Knōs, Chrest. 39. An abstract noun of allied meaning, but from a different root, appears in an exceptional way in ܡܐ ܕܕܡܟܝܢ ܫܟܝܒ ܐܢܫܐ ܗܢܐ ܫܢܬܐ "when men lie down in this sleep" Aphr. 170, 12; and ܕܕܡܟܘ ܫܢܬܐ "they fell asleep" Joseph 105, 11.

Such an Abstract noun may also be represented, where the connection is clear, by the relative ܕ referring thereto, or by a personal suffix: ܡܚܘܬܐ ܡܚܝܠܬܐ ܕܡܚܐ "the feeble reprimand which he employed" Aphr. 262, 5; ܩܛܠܐ ܒܝܫܐ ܕܩܛܠܝܢ ܐܢܫܐ ܠܐܚܝܗܘܢ "the wicked murders in which men destroy their brethren" Ov. 132, 14; ܒܘܪܟܬܐ ܕܒܪܟܬܢܝ "the blessings with which thou hast blessed me" Joseph 201 *ult.*—202, 1 [= Ov. 299, 9—10]; ܨܘܡܐ ܕܨܡܘ "the fast which they kept" Aphr. 49, 12, and frequently; and so ܨܡܘܗܝ "they kept it (the fast)" Aphr. 44, 5. Cf. farther—where the words are from different roots—ܣܟܠܘܬܐ ܕܐܣܟܠܘ ܒܟ "the offence, which they committed against thee" Sim. 295, 2.

([1]) A later recension for liturgical purposes substitutes a more convenient construction, with the preposition: ܠܘ ܚܕ ܙܒܢ ܩܛܠܐ ܒܡܬܩܛܠܢܘ *Offic. Sanctor. Maron. Hyemal.* (Romae 1656) p. 366*b* (cf. *Aestiv.* 74*b* *ult.*).

In ܐܬܢܓܕܘ ܐܪ̈ܒܥܝܢ ܐܪ̈ܒܥܝܢ "they received [were beaten with] forty each" Mart. I, 197 mid., the word "stripes" is left out, being understood. The instrument appears directly for the blow in ܘܡܚܝܢ ܠܗ ܡܐܐ ܫܒ̈ܛܝܢ "and they give him a hundred strokes" [*lit.* strike him (with) a hundred rods] Bedjan, Mart. II, 579, 8; ܡܚܝܗܝ ܠܬܡܢܬܥܣܪܐ ܡܚ̈ܘܢ ܒܣܦܣܪܐ "he gave him eighteen strokes with the sword" Bedjan, Mart. IV, 179, 18; ܡܚܝܗܝ ܚܕܐ ܒܣܦܣܪܐ "gave him one stroke with the sword" Guria et Shamona 24, 8, 11.

D. ܗܘܐ.

Separate and Enclitic Forms.

§ 299. The enclitic form ܗ̄ܘܐ (ܗܘܐ with the West-Syrians, ܗ݁ܘܐ with the East-Syrians)—contrasted with ܗܘܐ having ܗ sounded (ܗ݂ܘܐ with the West-Syrians, ܗ݂ܘܐ with the East-Syrians) (¹)—has the signification of "was" *after* a predicative Part., Adj., or Subst.: ܣܠܩ ܗ̄ܘܐ "ascended" Gen. 2, 6; ܚܕܝܐ ܗ̄ܘܝܬ "I rejoiced (f.)" Prov. 8, 30; ܚܟܝܡ ܗ̄ܘܐ "was cunning" Gen. 3, 1; ܗܘ̇ ܟܘܡܪܐ ܗ̄ܘܐ ܕܐܠܗܐ ܡܪܝܡܐ "he was a priest of the most high God" Gen. 14, 18 &c. So too ܒܪ ܡܐܐ ܗ̄ܘܐ ܫܢ̈ܝܢ "he was an hundred years old" Gen. 21, 5 &c. It occurs farther after ܐܝܬ, and, by way of adding emphasis, after the finite verb (§§ 263; 268): ܐܝܬܠܗܘܢ ܗ̄ܘܐ; ܟܬܒ ܗ̄ܘܐ; ܐܝܬܝܗ ܗ̄ܘܘ ܥܠܘܗܝ "had afflicted him" Job 42, 11; ܗܘܐ ܗ̄ܘܐ "*fuerat*" frequently, &c. Thus also ܠܐ ܗ̄ܘܐ with the meaning "not", having nothing of the force of a verb. (3.2 § B)

ܗܘܐ, when the ܗ is pronounced, remains always *before* its own predicate: ܡܛܠ ܕܗܘ̇ ܗܘܐ ܙܕܝܩ "for he was righteous" Job 32, 1; ܘܐܪܥܐ ܗܘܬ ܬܘܗ ܘܒܘܗ "and the earth was waste and empty" Gen. 1, 2; ܘܩܐܝܢ ܗܘܐ ܦܠܚ ܐܪܥܐ "and Cain was a tiller of the ground" Gen. 4, 2; ܘܝܘܣܦ ܗܘܐ ܒܡܨܪܝܢ "and Joseph was in Egypt" Ex. 1, 5; ܘܐܠܗܗ ܕܐܒܝ ܗܘܐ ܥܡܝ "and the God of my father was with me" Gen. 31, 5 &c. So with ܠܐ ܗܘܐ "is not" (verbal); ܠܒܟ ܓܝܪ ܠܐ ܗܘܐ ܬܪܝܨ ܩܕܡ ܐܠܗܐ ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ θεοῦ Acts 8, 21; ܠܐ ܗܘܝܬ ܪܚܡܗ ܕܩܣܪ οὐκ εἶ φίλος τοῦ Καίσαρος John 19, 12.—The ܗ is also pronounced when some other word comes in between the proper predicate and ܗܘܐ: ܠܥܠܡ ܚܝ ܗܘܐ

(¹) For the determination of this distinction, which is not set forth in the old MSS. we are entirely dependent upon Biblical tradition.

ܫܘܘܕܝܐ ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία Acts 2, 39; ܒܗ ܚܝܐ ܗܘܐ ἐν αὐτῷ ζωὴ ἦν John 1, 4.

ܗܘܐ seems also to stand after adverbs and adverbial qualifications, when these constitute the real predicate, *e. g.* ܕܥܡܟܘܢ ܗܘܝܬ "ὅτι μεθ' ὑμῶν ἤμην" John 16, 4; ܒܥܠܡܐ ܗܘܐ "ἐν τῷ κόσμῳ ἦν" John 1, 10; ܐܠܘ ܡܢ ܥܠܡܐ ܗܘܝܬܘܢ "εἰ ἐκ τοῦ κόσμου ἦτε" John 15, 19 (followed by ܐܠܐ ܠܐ ܗܘܝܬܘܢ ܡܢ ܥܠܡܐ with *h*, because it precedes the predicate) &c.:—but, throughout, ܗܘܐ with *h* has the meaning "became, happened" (ἐγένετο): ܥܠܡܐ ܒܐܝܕܗ ܗܘܐ "ὁ κόσμος δι' αὐτοῦ ἐγένετο" John 1, 10 (ܒܐܝܕܗ ܗܘܐ would mean "was in his hand"); ܚܢܢ ܡܢ ܙܢܝܘܬܐ ܠܐ ܗܘܝܢ "ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα" John 8, 41; ܗܠܝܢ ܒܒܝܬ ܥܢܝܐ ܗܘܝ ταῦτα ἐν Βηθανίᾳ ἐγένετο John 1, 28; ܐܝܠܝܢ ܕܠܘܬܗܘܢ ܗܘܬ ܡܠܬܐ ܕܐܠܗܐ πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο John 10, 35; ܘܚܫܘܟܐ ܗܘܐ "and there was darkness" Gen. 15, 17 &c.

After adverbs and adverbial expressions, a diverse understanding of the ܗܘܐ is often possible, and accordingly variations occasionally occur in such cases, either among analogous forms in the same tradition, or among different traditions.

§ 300. The Impf. ܢܗܘܐ is commonly placed before the Participle, to convey the sense of the Impf.,—either independently or dependently (after ܕ). This collocation is employed particularly to express *continued*, or *repeated actions*, or *actions determined by ordinance*: ܘܐܫܠܛܗ ܕܢܗܘܐ ܥܒܕ ܐܦ ܕܝܢܐ καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν John 5, 27; ܦܪܝܕܘܛܐ ܐܘ ܩܫܝܫܐ ܐܘ ܡܫܡܫܢܐ ܕܢܦܩ ܡܢ ܥܠܡܐ ܡܕܡ ܕܐܝܬ ܠܗ ܠܥܕܬܐ ܢܗܘܐ ܫܒܩ "a Visitor or Presbyter or Deacon, who quits the world, shall leave whatever he has to the church" Ov. 219, 24; ܦܩܕ ܓܝܪ ܠܝܗܘܕܝܐ ܕܠܐ ܢܗܘܘܢ ܓܙܪܝܢ "for he commanded the Jews that they should not circumcise themselves" Aphr. 95, 14; ܟܡܐ ܕܝܠܐ ܠܟܘܢ ܙܕܩ ܐܢܬܘܢ ܕܬܗܘܘܢ ܡܫܝܓܝܢ "how much the rather it befits you that you wash" John 13, 14 S., and essentially the same in Aphr. 227, 9 ὀφείλετε νίπτειν (where P. has ܘܐܠܨܝܢ ܠܡܫܝܓܘ); ܕܒܟܠ ܦܘܪܣ ܠܐ ܢܗܘܝܢ ܥܐܠܢ ܢܫܐ ܠܕܝܪܬܗܘܢ "that on no account should women enter into their convents" Ov. 210, 4 = 212, 4; and many instances to the like effect in these Canons, though alternating with the simple Impf. More rarely without ܕ: ܠܐ ܬܗܘܐ ܣܒܪ "think not" Mart. I, 218, 1; ܐܢ ܕܝܢ ܢܐܡܪ . . . ܘܢܗܘܐ . . . ܐܟܠ ܐܦ ܡܫܬܐ ἐὰν δὲ εἴπῃ . . . ἐσθίῃ δὲ καὶ

Forms of ܗܘܐ used for Emphasis and Modification.

πίνῃ Matt. 24, 48—49; and quite independently ܘܬܪ̈ܬܶܝܢ ܢܶܗ̈ܘܝܳܢ ܛܳܚ̈ܢܳܢ, literally following the text ἔσονται ἀλήθουσαι Matt. 24, 41. With the subject-pronoun attached to the participle, thus ܐܶܢ ܢܶܗܘܶܐ ܥܳܐܠܺܝܢܰܢ ܘܡܶܬܒܰܪ̈ܟܺܝܢܰܢ ܡܶܢܳܟ "if only we may enter and be blessed by thee" Sim. 308, 1; ܬܶܗܘܶܐ ܥܳܗܕܳܐ ܡܰܘܡܳܬܳܐ "thou shalt remember the oath" *ibid.* 323, 2. So too with Part. Pass.: ܐܢ̱ܬܘܿܢ ܕܶܝܢ ܬܶܗܘܽܘܢ ܡܦܰܩܳܝܢ ܠܒܰܪ ὑμᾶς δὲ [ὄψεσθε] ἐκβαλλομένους ἔξω Luke 13, 28; ܕܢܶܗܘܽܘܢ ܚܒܺܝܫܺܝܢ ܒܨܰܘܡܳܐ "that they are continually taken up with fasting" Ov. 177, 2; ܢܶܗܘܶܐ ܩܳܐܶܡ "stand" Spic. 17, 17; ܢܶܗܘܶܐ ܥܒܺܝܕ ܘܡܛܰܝܰܒ ܘܣܺܝܡ ܥܰܠ ܬܰܪܥܳܐ "it shall be made and prepared and placed at the door" Sim. 377, 8.

Rem. On ܗܘܳܐ with other verbal forms v. §§ 261; 263; 268; 277; 278 B.; 279 B.; cf. farther §§ 260; 324 E.; 338 C. On ܗܘܳܐ with the Inf. v. § 286, and with adverbs § 308.

E. ܐܺܝܬ.

Preliminary Observations.

§ 301. ܐܺܝܬ and its negative ܠܳܐ ܐܺܝܬ or ܠܰܝܬ (§ 199) are, in their syntax, essentially alike. In the matter of Tense, ܐܺܝܬ (as Noun) resembles the Part.; when it is strengthened by an enclitic ܗ̄ܘܳܐ, the resulting combination then answers to that of the Part. with ܗܘܳܐ; thus ܐܺܝܬ ܗ̄ܘܳܐ is nearly equal to "*erat*". This ܗ̄ܘܳܐ does not necessarily require to be inflected according to gender and number, seeing that ܐܺܝܬ is properly a masculine substantive in the sg.

With independent personal pronouns.

§ 302. Sometimes ܠܰܝܬ, and more rarely ܐܺܝܬ, is found with the independent personal pronoun following: ܘܠܰܝܬ ܐ̱ܢܳܐ "and I am no longer in being" Job 7, 21; ܠܰܝܬ ܐܶܢܽܘܢ "they are not there", "they are not in being" Jer. 10, 20; Ephr. II, 554 C.; III, 419 A.; Ephr. Nis. p. 62 v. 88; Jul. 177, 15; varied by ܠܳܐ ܐܺܝܬ ܐܶܢܽܘܢ οὐκ εἰσί Matt. 2, 18 C. (P. S. ܠܳܐ ܐܺܝܬܰܝܗܽܘܢ); ܠܰܝܬ ܐܶܢܽܘܢ ܕܢܺܐܬܽܘܢ "*non sunt qui veniant*" Ephr. III, 418 E; ܐܰܝܠܶܝܢ ܕܠܰܝܬ ܐܶܢܽܘܢ "those who are not in being" (set overagainst ܠܐܰܝܠܶܝܢ ܕܐܺܝܬܰܝܗܽܘܢ) Aphr. 274, 6; ܘܶܐܢ ܠܣܰܗܪܳܐ ܠܰܝܬ ܐܶܢܽܘܢ "and if for the moon they do not exist" Ov. 70, 3 (for which l. 1 ܠܰܝܬܰܝܗܽܘܢ ܠܶܗ); ܒܥܰܡܠܳܐ ܕܐ̱ܢܳܫܳܐ ܠܰܝܬ ܐܶܢܽܘܢ "in the trouble of man they are not [involved]". Ps. 73, 5. ܐܺܝܬ is a mere copula in the original passage ܕܐܺܝܬ ܐܶܢܽܘܢ ܟܪ̈ܺܣܛܝܳܢܶܐ "who are Christians" Land III. 258, 17 (so in ܐܺܝܬ ܐܶܢܽܘܢ ܡܦܰܪ̈ܢܣܳܢܰܘܗܝ "they are his agents" Land

III, 53, 26; and ܐܝܬ ܐܢܐ, ܐܝܬ ܐܢܬܝ Land III, 91, 17; 140, 17; 141, 12; 142, 1; but all these passages are translations from the Greek; and in the very same way we have ܠܝܬ ܐܢܐ ܡܕܡ "I am nothing" Land III, 281, 13; ܐܝܟܐ ܕܐܝܬ ܐܢܐ "where I am" *ibid.* 285, 7).

§ 303. Far more common is the combination of ܐܝܬ with possessive suffixes for the 1[st] and 2[nd] persons; while for the 3[rd] person ܐܝܬ is used either alone. or with the possessive suffix. The usage here, in some meanings, is made to follow strict rules; in others it varies. **With suffixes; and alone.**

ܐܝܬ in the sense of "exists", "is extant *or* at hand" appears most frequently by far without any suffix: ܒܟܠ ܥܕܬܐ ܕܐܝܬ "in every church that there is" Ov. 217, 4; ܘܠܝܬ ܗܘܐ ܡܝܐ (var. ܗܘܐ) "and there was no water there" Ex. 17, 1; ܐܢ ܠܝܬ ܙܕܝܩܐ "if there are no righteous persons" Aphr. 458, 9, ܐܝܬ ܕ "*est, qui*", "*sunt, qui*" frequently; ܐܝܬ ܐܝܟܐ "*est, ubi*" frequently; ܢܓܝܪܐ ܡܫܟܢܝܐ ܐܝܬ ܥܕܡܐ "it is long, till" Aphr. 33, 2 &c. But it occurs with the suffix also: ܥܘܩܣܗ ܐܝܬܘܗܝ "its sting still exists" Aphr. 135, 2; ܒܪܐ ܡܕܡ ܕܠܐ ܐܝܬܘܗܝ ܗܘܐ "he created what was not in being" Ephr. Nis. p. 55 v. 144; ܐܘ ܫܘܠܛܢ ܡܘܠܕܐ ܠܐ ܐܝܬܘܗܝ "or fate has no existence at all" Spic. 9, 9; ܗܝ ܕܐܦ ܠܐ ܐܝܬܝܗ ܗܘܬ ܡܢ ܩܕܝܡ "she, who did not even exist at all before" Ov. 203, 16; ܥܕ ܠܐ ܐܝܬܘܗܝ ܐܕܡ "when Adam did not yet exist" Aphr. 158, 11; ܠܟܠ ܡܢ ܕܐܝܬܘܗܝ ܡܫܬܟܚ "for every one who exists" Spic. 4, 15 &c.

The bare form predominates also with ܠ in the signification "belongs to", "is the property of": ܟܕ ܐܝܬ ܠܟ "when thou hast something" Prov. 3, 28; ܠܟܠ ܡܢ ܕܐܝܬ ܠܗ παντὶ τῷ ἔχοντι ("unto every one which hath") Luke 19, 26; ܕܐܝܬ ܠܗ ܟܦܪ ܘܕܠܝܬ ܠܗ ܡܬܟܬܫ ܠܡܩܢܐ "whoever has anything denies it. and whoever has nothing, struggles to get possession of something" Spic. 47, 2. In none of these three examples is there any definite subject. Compare ܠܗ ܐܝܬ ܥܡ ܕܝܢܐ "he has to do with the judge" Isaac II, 42. 104. Farther, ܠܐ ܕܐܝܬ ܠܗ ܘܡܘܒܕ ܠܗ ܡܫܟܚ ܠܗ ܘܠܐ ܕܠܝܬ ܠܗ ܘܪܗܛ ܒܬܪܗ ܡܕܪܟ ܠܗ "he. who has it (ܩܢܝܢܐ the possession) and loses it, does not find it again, and he. who has it not and runs after it. does not overtake it" Aphr. 356, 2; ܩܕܫܐ ܕܕܗܒܐ ܐܝܬ ܗܘܐ ܠܗܘܢ "they had golden ear-rings" Judges 8, 24; ܐܠܐ ܐܝܬ ܗܘܐ ܠܗ ܡܗܝܡܢܐ "but he had believing parents" Sim. 268; ܘܡܢܬܐ ܠܡܫܝܚܗ ܠܝܬ ܗܘܐ "and his

beauty was unbounded" Sim. 272, 13; ܕܐܝܬ ܗܘܳܬ ܠܶܗ ܒܪܰܬܳܐ "who had a daughter" Sim. 273, 12; ܠܟܠܗܶܝܢ ܐܘܠܨܢܐ ܐܝܬ ܐܣܘܳܬܳܐ "for all distresses there are remedies" Aphr. 135, 3 &c.

Very rarely occur cases like ܐܠܐ ܐܝܬܝܢ ܒܢ ܚܐܪܘܬܐ ܒܢܦܫܢ "but we have liberty in ourselves" Spic. 13, 4.

With other prepositions or adverbs likewise, the bare form ܐܝܬ appears freely, although ܐܝܬ with suffixes often occurs too, especially when it comes after the prepositional phrase. In such combinations the signification is indeed gradually passing into that of the pure copula: ܒܪܫܝܬ ܐܝܬܘܗܝ ܗܘܐ ܡܠܬܐ ἐν ἀρχῇ ἦν ὁ λόγος John 1, 1; ܒܟܠ ܐܬܪ ܓܝܪ ܘܒܟܠ ܥܡ ܐܝܬ ܥܬܝܪܐ ܘܡܣܟܢܐ "for in every land and among every people there are rich and poor" Spic. 18, 4; ܕܐܝܬ ܒܗ ܝܕܥܬܐ "in whom is knowledge" Spic. 3, 11; ܠܐ ܐܝܬ ܚܝܠܐ ܒܒܝܫܐ ܕܢܩܘܡ ܠܘܩܒܠ ܛܒܐ "there is no strength in the wicked man to stand against the good" Aphr. 182, 4; ܠܝܬ ܥܡܗܘܢ ܝܗܘܕܐ "Judas is not with them" Aphr. 65, 2; ܟܠܗ ܡܕܡ ܕܐܝܬ ܥܠܝ "all that is upon me" Spic. 3, 21; ܘܡܢ ܕܫܪܪܐ ܠܝܬ ܠܘܬܗ "and with whom is no truth" Aphr. 182, 13; ܐܝܬ ܐܦ "are there" Spic. 14, 1 &c.—ܛܢܦܐ ܕܚܛܗܐ ܕܒܩܘܪܝܐ ܐܝܬܘܗܝ "the filth of sin which is in the villages" Ov. 116, 7 (parallel to ܚܛܝܬܐ ܕܐܝܬ ܒܫܘܩܐ ܕܡܕܝܢܬܐ "the sin which is in the streets of the towns" line 6); ܟܠ (¹) ܚܘܒܐ ... ܐܝܬܝܗܘܢ ܒܝ "all faults ... are in me" Ov. 141, 4; ܐܠܗܐ ܒܗܘܢ ܐܝܬܘܗܝ ܗܘܐ "God was in them" Aphr. 70, 6; ܐܚܐ ܐܝܠܝܢ ܕܐܝܬܝܗܘܢ ܒܕܝܪܬܐ "the brethren who are in the convents" Ov. 213, 11 (alongside of ܕܝܪܝܐ ܕܐܝܬ ܒܐܬܪܘܬܗܘܢ "the monks who are in their districts" Ov. 216 *ult.*); ܗܝ ܕܐܝܬܝܗ ܒܓܘ ܝܡܐ "she, who is in the midst of the sea" Apost. Apocr. 274 *paen.* (Gnostic Hymn); ܥܠ ܪܫ ܪܡܬܐ ܓܝܪ ܐܝܬܝܗ ܚܟܡܬܐ "for upon the top of high places is Wisdom" Prov. 8, 2; ܡܢ ܐܝܠܝܢ ܕܥܡܗ ܐܝܬܝܗܘܢ ܗܘܘ "from those who were with him" Ov. 162, 14; ܐܠܘ ܒܟܠܙܒܢ ܠܘܬܗ ܐܝܬܘܗܝ ܗܘܐ "if it had been always with him" Aphr. 128, 3; ܕܫܪܝܗ ܠܝܬܘܗܝ ܠܘܬܢ "the solution of which is not with us" Ephr. III, 687 C. &c.

ܐܝܬ occurs constantly with the suffix, when it is merely the copula; thus in cases like ܠܐ ܐܝܬܘܗܝ ܗܕܐ ܐܠܐ ܐܢ ܚܙܝܬܗ ܕܥܒܕܐ "this is nothing else

(¹) Read thus.

save the sword of Gideon" Judges 7, 14; ܝܘܣܦ ܕܝܢ ܒܪ ܚܡܫܝܢ ܘܫܬ ܫܢܝܢ ܐܝܬܘܗܝ ܗܘܐ "Joseph was fifty-six years old" Aphr. 465, 11 (in the parallel passages merely ܗܘܐ); ܐܝܬܘܗܝ ܗܘܐ ܕܝܢ ܗܢܐ ܛܘܒܢܐ ܪܒܘܠܐ ܡܢ ܛܠܝܘܬܗ ܚܢܦܐ "but this blessed Rabbūlā was from his childhood a heathen [had been brought up as a heathen]" Ov. 160, 11; ܥܒܕܗ ܕܝܢ ܬܡܢ ܗܢܐ ܒܠܚܘܕ ܐܝܬܘܗܝ ܗܘܐ "his work there, however, was only this" Ov. 168, 15; ܘܓܘܗ̇ ܕܚܪܝܒ ܐܝܬܝܗ̇ ܐܘܪܫܠܡ "and her inward part, which is wasted, is Jerusalem" Aphr. 98, 9; ܘܒܢܝ ܫܝܢܐ ܐܝܬܝܗܘܢ ܐܚܘܗܝ ܕܡܫܝܚܐ "and the sons of peace are the brethren of Christ" Aphr. 305, 5 &c.

With suff. of the 1st and 2nd person: ܐܢܬܘܢ ܡܢ ܐܒܐ ܐܟܠܩܪܨܐ ܐܝܬܝܟܘܢ ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ John 8, 44; ܐܢ ܨܒܐ ܐܢܬ ܐܝܬܝܢ "if thou art willing, so are we" Aphr. 493, 18; ܥܕ ܐܝܬܝܢ ܒܥܠܡܐ "as long as we are still in the world" Ov. 195, 19; ܐܢܐ ܟܪܝܣܛܝܢܐ ܐܝܬܝ "I am a Christian" Moes. II, 73, 18; ܐܝܟ ܕܐܝܬܝ ܗܘܝܬ "as I was" ZDMG XXIX, 116 *paen.*; ܓܝ̈ܣܐ ܐܝܬܝܢ "we are robbers" Sim. 365 mid.; ܐܣܝܐ ܠܐ ܐܝܬܝܢ ܚܪ̈ܫܐ "we are no magicians" Mart. I, 182, 3; ܐܝܟ ܕܐܝܬܝܟ ܐܦ ܗܫܐ ܪܫܐ "as thou art now also the head" Jul. 18, 3; ܒܐܝܢܐ ܨܘܚܬܐ ܘܕܚܠܬܐ ܐܝܬܝܟܘܢ ܗܘܝܬܘܢ "in what anxiety and fear you were" Jul. 21, 15.

§ 304. Examples of the uninflected state of ܗܘܐ with ܐܝܬ: ܐܝܬ ܗܘܐ ܠܗ̇ ܐܡܬܐ "she had an handmaid" Gen. 16, 1 (Ceriani ܐܝܬ ܗܘܬ); ܐܚ̈ܐ ܕܝܢ ܠܐ ܐܝܬ ܗܘܐ ܕܥܡܪܝܢ ܬܡܢ "but there were no brethren, who dwelt there" Sim. 286 mid.; ܨܒܘ̈ܬܐ ܐܚܪ̈ܢܝܬܐ ܕܐܝܬ ܗܘܐ ܠܗ "other things which he had" Sim. 276, 7; ܘܒܓܘ ܢܘܪܐ ܐܝܬ ܗܘܐ ܕܡܘܬܐ ܕܐܪܒܥ ܚܝ̈ܘܢ ܘܐܪܒܥܐ ܐܦ̈ܐ ܐܝܬ ܗܘܐ ܠܚܕ ܚܕ "and in the midst of the fire was the form of four beasts, and every one had four faces" Moes. II, 98 v. 358; ܠܝܬ ܗܘܐ ܡܝ̈ܐ "there was no water" Aphr. 452, 13 (var. ܠܝܬ ܗܘܘ); ܠܩܘܛ̈ܐ ܘܡܣ̈ܟܢܐ ܘܐܟܣ̈ܢܝܐ ܕܐܝܬ ܗܘܐ ܬܡܢ "the gleaners, the poor and the strangers, who were there" Sim. 276 *inf.* Often too in translations from the Greek ܐܝܬܝܗܘܢ ܗܘܐ, ܐܝܬܝܗ̇ ܗܘܐ alongside of ܐܝܬܝܗ̇ ܗܘܬ, ܐܝܬܝܗܘܢ ܗܘܘ.

ܐܝܬ ܗܘܐ with Feminine and with Plural.

§ 305. That ܐܝܬ answers, as regards syntax, to the Part. (of ܗܘܐ), is shown also in constructions like ܥܕ ܠܐ ܐܝܬܝ ܓܒܠܬܢܝ "before I was in existence, thou didst fashion me" Ephr. III, 342 E; ܙܒܢ ܟܠܡܕܡ ܕܐܝܬ ܠܗ "he sold all that he had" Ov. 165, 24; ܝܠܦܘ . . . ܕܐܝܟܐ ܘܐܝܟܢ ܐܝܬܘܗܝ "they learned where and how he was" Ov. 169, 23; ܡܢ ܕܐܝܬܝ ܛܠܝܐ . . .

ܐܝܬ employed like a Participle; and with Forms of ܗܘܐ.

ܛܠܝܐ ܐܝܬܝ ܗܘܝܬ "when I was a boy, . . . I saw" Ov. 154, 10 (cf. § 275). Accordingly the word has been combined, like a participle, even with the Impf. of ܗܘܐ (§ 300): ܝܗܒ ܕܢܗܘܐ ܐܝܬ ܠܗ ܚܝܐ ܐܝܬ ܠܗ ἔδωκεν ζωὴν ἔχειν John 5, 26 C.; ܐܝܟ ܕܢܗܘܐ ܐܝܬܘܗܝ ܠܢ . . . ܛܘܦܣܐ "in order that he may be an en sample for us" Ov. 159, 7; ܕܠܐ ܢܗܘܐ ܐܝܬܘܗܝ "that he may not be" Ov. 62, 22; ܕܥܠ ܫܘܚܠܦܐ ܪܒܐ . . . ܢܗܘܐ ܐܝܬܝܗ ܡܠܬܐ "that the discourse may be about a great change" Jos. St. 92, 4; ܕܒܟܠܗܝܢ ܥܕܬܐ ܐܘܢܓܠܝܘܢ ܕܡܦܪܫܐ ܢܗܘܐ ܐܝܬ ܠܗ ܘܡܬܩܪܐ "that in all the churches there may be a Gospel in separate parts [*i. e.* a book of the Gospel arranged in the original order], and that it be read" Ov. 220, 4; ܝܗܒ ܠܢ ܕܢܗܘܐ ܐܝܬܝܢ . . . ܐܝܟ ܕܡܢܗ "gave to us that we should be, as it were, of him" Regulae Monasticae ed. Chabot (Accad. dei Lincei, Rend. 1898, 41, 15), and thus, frequently,—particularly in translations from the Greek. Jacob of Edessa has the word with a purely future signification (Epist. 13 ed. Wright p. 11, 7): ܐܠܗܐ ܕܐܝܬܘܗܝ ܗܘܐ ܘܐܝܬܘܗܝ ܘܐܝܬܘܗܝ ܢܗܘܐ ܠܥܠܡܝܢ "God, who was, and is, and shall be for ever" So even ܕܢܗܘܐ ܐܝܬ ܠܗܘܢ ܐܦ ܚܝܐ ܘܡܠܝܠܘܬܐ ܪܒܬܐ "so that they even had life and great reasoning power" Moes. II, 104 v. 444. With the Part.: ܠܝܛ ܗܘ ܪܥܝܢܐ ܕܗܘܐ ܐܝܬ "cursed is the opinion which exists" Ephr. III, LIII *ad inf.* One translator ventures even upon ܗܘܝ ܐܝܬܝܟ ἴσθι Lagarde, Reliq. 21, 23, 24.

ܐܝܬ with Infinitives and complete Clauses. § 306. On ܐܝܬ with the Inf. v. § 286. So too ܕܡܨܐ ܗܘܐ ܐܝܬ ܠܗ ܠܡܪܓܫ ܕܠܐ ܢܦܫܐ "which could feel without the soul" Moes. II, 92 v. 242; ܡܐܢܐ ܓܒܝܐ . . . ܐܝܬ ܠܗ ܕܢܗܘܐ ܡܢܗ "a chosen vessel shall he become [*lit.* is it to him that there be of him]" Sim. 278 *ad inf.*, where *Cod. Lond.* has merely ܗܘܐ ܡܢܗ; and thus frequently.

ܐܝܬ ܠ "to have". § 307. When translators put ܐܝܬ ܠ for ἔχειν (also ܐܝܬ ܠܗ for ἔχει "he is" [of circumstance or condition]), they sometimes furnish the object of ἔχειν in the Syriac with ܠ also: thus even ܠܝ ܕܝܢ ܠܐ ܒܟܠܙܒܢ ܐܝܬ ܠܟܘܢ ἐμὲ δὲ οὐ πάντοτε ἔχετε Matt. 26, 11 (S. is different); John 12, 8.

ܐܝܬ and ܗܘܐ with Adverbs of Quality. § 308. Sometimes ܐܝܬ,—and even ܗܘܐ,—is combined with adverbs of quality instead of adjectives: ܐܢ ܫܪܝܪܐܝܬ ܐܝܬܘܗܝ ܡܠܬܐ "if the word is true" Deut. 13, 14; and frequently in translations such as ܒܝܫܐܝܬ ܐܝܬܝܗܘܢ "they are in an evil case" Euseb. Theoph. 2, 84 (towards the

end), &c.—ܦܳܐܝܳܐܝܬ ܗܘܳܐ ܠܶܗ "it would be better for him" Ephr. in Zingerle's Chrest. 257, 8; ܘܠܳܐ ܗܘܳܐ ܣܪܺܝܩܳܐܝܬ ܗܘܳܬ ܡܶܐܬܺܝܬܶܗ "and his coming was not in vain" Aphr. 150, 15; ܘܗܦܰܟ ܗܘܳܐ ܒܺܝܫܳܐܝܬ ܠܚܰܪܬܳܐ "and it went badly with them in the end" Aphr. 293, 5; ܣܰܓܺܝܐܳܐܝܬ ܡܪܰܕܝܳܢ ܗܘܰܝ "our chastenings were manifold" Jos. St. 4, 14.

§ 308b. A very rare construction and one pronounced by BA no. 650 to be old and rude, is ܐܝܬ ܠ = simple ܐܝܬ: ܘܐܺܝܬܰܝܗ̇ ܠܟܬܺܝܒܬܳܐ ܗܳܟܰܢܳܐ "and the writing is thus" Land III, 327, 24; ܐܶܢ ܡܶܢ ܙܰܒܢܳܐ ܕܫܠܺܝܚܶܐ ܐܺܝܬ ܠܳܗ̇ ܠܗܳܕܶܐ ܢܛܽܘܪܬܳܐ "whether this observance comes from the time of the Apostles" Jac. Ed. in Lagarde, *Rel. Jur. Syr.* 144, 4. Cf. BB p. 151, 4. ܐܝܬ ܠ = simple ܐܝܬ.

II. THE SENTENCE.

1. THE SIMPLE SENTENCE.

A. THE SIMPLE SENTENCE IN GENERAL.

§ 309. The Nominal sentence,—that is, the sentence which has a Substantive, an Adjective, or an Adverbial expression as a predicate,—is not very sharply distinguished in Syriac from the Verbal sentence. The Participle,—becoming a pure Verbal form, but yet betraying its Nominal origin—, which is widely employed as a predicate, and ܐܝܬ which in like manner comes near to the Verb, mark stages of transition from the Nominal sentence to the Verbal sentence; while on the other hand sentences with the Substantive verb ܗܘܐ can scarcely be regarded as truly Verbal sentences. Farther the inner constructions severally of Nominal and Verbal sentences in Syriac do not greatly differ. Nominal Sentence. Verbal Sentence.

§ 310. A Nominal predicate, when set beside a Subject—without a copula—may form a sentence, just like a verb: ܚܽܘܒܳܐ ܪܰܚܺܝܩ ܡܶܢ ܫܽܘܒܗܳܪܳܐ "love (is) far removed from vainglory" Aphr. 256, 14 (v. farther examples, with Predicative Adjective § 204 A, and with Participle § 269 *sqq.*); ܚܽܘܒܳܐ ܢܽܘܗܪܳܐ "love is light" Aphr. 257, 22; ܗܳܢܳܐ ܡܫܺܝܚ ܒܪܰܡܢܳܐ Copula wanting.

ܕܠܘܩܒܠ ܝܗ̈ܘܕܝܐ "this is the Apology against the Jews" Aphr. 331, 14; ܛܒܐ ܫܡܟ "the Good Being is thy name" Aphr. 493, 10; ܒܗ ܚܘܒܐ "in it is love" Aphr. 297, 7; ܘܒܗܕܐ ܠܐ ܚܛܗܐ ܐܦܠܐ ܙܕܝܩܘܬܐ "and in this there is neither sin nor righteousness" Aphr. 308, 3; ܡܢ ܪܘܚܟ ܒܢ "there is in us of thy spirit" Aphr. 488, 11 &c. It is but rarely that a copula is wanting, in longer sentences, as in ܬܘܒ ܕܝܢ ܗܕܐ ܡܠܬܐ ܕܐܡܪ ܦܪܘܩܢ ܕܒܗ ܬܠܝܢ ܢܡܘܣܐ ܘܢܒܝ̈ܐ ܫܦܝܪܐ ܘܛܒܐ ܘܡܝܬܪܐ "and farther this utterance,—of the which our Redeemer declared that upon it hang the Law and the Prophets,—is beautiful, good and excellent" Aphr. 30, 1 &c. But the omission, not merely of every copula, but even of the tense-marking ܗܘܐ, is very common in short subordinate sentences, like ܟܕ ܙܕ̈ܝܩܐ ܒܓܘܗ "while there are just persons within it" Aphr. 457, 16; ܟܕ ܡܬܥܩܪܐ ܘܡܫܬܩܠܐ ܡܢܗܘܢ ܓܦܬܐ "while the vine was torn out and taken from them" Aphr. 463, 5; ܟܕ ܪܒ ܩܕܡܝܟ ܡܪܕܢ "while our wickedness before thee was great" Aphr. 488 *ult.*; ܘܐܝܬܝ ܦܣܝܠܬܐ ܚܕܐ ܪܒܬܐ ܕܫܦܝܐ ܛܒ ܘܫܦܝܪܐ "and brought one great hewn stone, which was well polished and beautiful" Sim. 271, 7; ܟܕ ܥܕܟܝܠ ܡܣ̈ܟܢܐ ܒܡܢܕܪܐ "while these poor people were still in the Mandra" Sim. 312 mid. &c. (cf. §§ 275; 305). Wherever the past is involved, ܗܘܐ (ܗܘܬ, ܗܘܘ) might also stand here. Thus in ܐܠܐ ܗܘܐ ܠܗ ܐܚ ܐܚܪܢܐ ܕܫܡܗ ܫܡܫܝ "but he had another brother, whose name was Shemshai" Sim. 268 *ult.*, the *Cod. Lond.* has ܕܫܡܗ ܗܘܐ ܡܪܝ ܫ'.

Pronoun of the 3rd pers. as Copula.

§ 311. Apart from sentences of the last kind [§ 310], the employment of a copula is far more usual. First of all, the 3rd pers. pron. serves as such, being really a reference indicating or recalling the subject. For ܐܠܗܐ ܙܕܝܩ "God is righteous", there is often said ܐܠܗܐ ܙܕܝܩ ܗܘ or ܙܕܝܩ ܗܘ ܐܠܗܐ. Thus ܪܒ ܗܘ ܚܛܗܗ "great is his sin" Aphr. 45, 10 (l. 8 ܠܐ ܙܥܘܪ ܚܛܗܗ, without ܗܘ); ܙܝܢܗ ܡܚܝܠ ܗܘ ܡܢ ܕܝܠܢ "his weapon is weaker than ours" Aphr. 137, 21; ܪܥܝܢܗ ܗܘ ܟܠܗ ܥܡܗ "his whole heart is with him" Ov. 278, 26; ܩܕܝܡ ܗܘ ܡܘܠܟܢܐ "older is the promise", and ܩܕܝܡܐ ܗܝ ܡܠܬܐ "older is the word" Aphr. 27, more than once; ܐܢ ܚܣܕܐ ܗܘ ܠܟ ܕ "if it is a disgrace to thee, that" Ov. 162, 8; ܐܒܘܢ ܕܝܠܢ ܐܒܪܗܡ ܗܘ ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι John 8, 39; ܕܣܓܝܐܝܢ ܐܢܘܢ ܒܪ̈ܘܝܘܗܝ "that his creators are many" Aphr. 51, 7; ܗܠܝܢ ܓܒܪ̈ܐ ܐܢܘܢ ܘܢܫ̈ܐ "these are the men and women" Sim. 271 *ad inf.*; ܗܕ̈ܡܘܗܝ ܐܢܘܢ ܚܢܢ

ܙܕ̈ܝܩܐ ܘܬܪ̈ܝܨܐ ܡܠܚܗ̇ ܕܐܪܥܐ "for the just and the upright are the salt of the earth" Aphr. 457, 5; ܡܢ ܐܢܘܢ ܗܠܝܢ "who are these?" Sim. 271 mid.; ܡܢܐ ܗܟܝܠ ܗܢܐ "what then is this?" Aphr. 13, 12; and frequently ܡܢܘ "who is?"; ܡܢܘ "what is?"; ܗܢܘ "this is" &c. It occurs, though rarely, with the Part., as in ܒܟܠܙܒܢ ܡܫܬܟܚܝܢ ܐܢܘܢ ܙܕ̈ܝܩܐ ܘܬܪ̈ܝܨܐ ܥܠ ܐܪܥܐ "the just and the upright are always found on the earth" Aphr. 455, 11; 457, 2; ܣܦܩܝܢ ܐܢܝܢ ܗܠܝܢ ܡܪ̈ܕܘܬܐ "these chastenings are sufficient" Jos. 5, 16.

§ 312. A. When the subject is a personal pronoun, it is sufficient to set it down once; and in fact it stands oftenest as an enclitic after the most important word in the predicate: ܙܟܐ ܐܢܐ "I am innocent" Job 33, 9; ܥܡܟ ܚܢܢ "we are thy people" Aphr. 488, 9; ܢܛܘܪܗ ܐܢܐ ܠܡ ܕܐܚܝ "am I then my brother's keeper?" Gen. 4, 9; ܐܢ ܚܟܝܡ ܐܢܬ "if thou art wise" Prov. 9, 12; ܕܐܘ ܐܠܗܐ ܐܢܬ . . . ܐܘ ܒܪܗ ܐܢܬ ܕܐܠܗܐ "that thou art either God, or the son of God" Addai 3 *ult.*; ܒ̈ܢܘܗܝ ܐܢܬܘܢ ܕܩܐܝܢ "ye are the sons of Cain" Aphr. 331, 9; ܐܚܝ ܗܘ "he is my brother" Gen. 20, 5; ܕܒܪܗ ܗܘ ܕܐܠܗܐ "that he is the Son of God" Ov. 163, 12; ܝܩܝܪܐ ܗܝ "she is precious" Prov. 3, 15; ܐܝܠܢܐ ܗܝ ܕܚ̈ܝܐ "she is a tree of life" Prov. 3, 18; ܕܬܠܡ̈ܝܕܐ ܐܢܘܢ ܕܡܫܝܚܐ "that they are the disciples of Christ" Ov. 177, 4 &c. For 1st and 2nd Pers. cf. the Participial forms, § 64.

Personal Pronoun as Subject.

In the case of two Participles, the Subject pronoun does not need to be repeated, *e. g.* ܐܙܠܘ ܐܫܬܥܘ ܐܢܬܘܢ ܕܫܡܥܝܢ ܘܚܙܝܢ ἃ ἀκούετε καὶ βλέπετε Matt. 11, 4 P. (C. ܡܕܡ ܕܚܙܝܬܘܢ ܐܢܬܘܢ ܘܡܕܡ ܕܫܡܥܬܘܢ ܐܢܬܘܢ); ܛܒ ܐܢܬ ܡܬܚܡܬ ܘܡܬܟܥܣ "thou art exceeding angry and wrathful" Jesussabran (Chabot) 554, 11; ܡܢܝ ܡܕܡ ܠܐ ܡܩܒܠܝܢ ܐܢܬܘܢ ܘܐܙܠܝܢ "from me you receive nothing, and depart" John. Eph. 399, 15.

B. It is far less common for the pronoun of the 1st and 2nd person to stand alone at the commencement. A certain emphasis is usually conveyed in that arrangement: ܟܕ ܐܢܐ ܥܘܠܐ ܙܥܘܪܐ "when I was still but a little boy" Apost. Apocr. 274, 9 (Gnostic Hymn); ܟܕ ܐܢܬ ܪܡ ܘܫܒܗܪܐ ܘܡܬܪܘܪܒܢܐ "whilst thou art uplifted, vainglorious and proud" Aphr. 270, 8; similarly ll. 10, 11; ܐܢܬ ܓܝܪ ܡܣܟܐ ܘܡܣܒܪ "for thou art waiting and hoping" Aphr. 341, 6; ܕܐܢܬܘܢ ܫܡܥܝܢ ἃ ἀκούετε Luke 10, 24 P. S. (C. ܕܫ' ܐܢܬܘܢ) immediately after ܕܐܢܬܘܢ ܚܙܝܢ ἃ ὑμεῖς βλέπετε; ܠܐ ܗܘܐ ܓܝܪ ܐܢܬܘܢ ܡܡܠܠܝܢ οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες Matt. 10, 20 P. S.;

ܠܐ ܐܢܬܘܢ ܐܡܪܝܢ οὐχ ὑμεῖς λέγετε (a question) John 4, 35 P. S. (C. ܐܢܬܘܢ (ܐܡܪܝܢ ܐܢܬܘܢ); ܠܐ ܓܝܪ ܐܢܬܘܢ ܥܐܠܝܢ ὑμεῖς γὰρ οὐκ εἰσέρχεσθε Matt. 23, 14 C. S. (P. ܥܐܠܝܢ ܐܢܬܘܢ); ܐܝܕܐ ܕܐܢܬܘܢ ܠܐ ܝܕܥܝܢ ܠܗ ἣν ὑμεῖς οὐκ οἴδατε John 4, 32 C. (P. S. ܐܝܕܐ ܕܐܢܬܘܢ ܠܐ ܝܕܥܝܢ ܐܢܬܘܢ); ܘܝܕܥܬܐ ܘܣܘܟܠܐ ܐܢܐ ܩܢܐ "and I acquire knowledge and understanding" Prov. 8, 12 &c. So in S. farther, Matt. 13, 17; Luke 22, 29 and 70; Luke 10, 24. With the 3rd pers. this is more frequent: ܘܗ̄ܝ ܡܫܘܪܐ "and she leaped" Sim. 273 *inf.* (*Cod. Lond.* adds ܗܘܬ) &c.

C. The personal pronoun as Subject is very commonly placed at the beginning, and then repeated enclitically before or after the leading word in the predicate, so that this second form constitutes the copula: ܐܢܐ ܐܢܐ ܡܪܝܐ "I am the Lord", occurring often; ܘܐܢܐ ܥܦܪܐ ܐܢܐ ܘܩܛܡܐ "and I am dust and ashes" Gen. 18, 27; ܐܢܐ ܐܟܘܬܟ ܐܢܐ "I am as thou" Job 33, 6; ܐܢܐ ܐܢܐ ܡܫܝܚܐ ἐγώ εἰμι ὁ Χριστός Matt. 24, 5; ܚܢܢ ܚܢܢ ܒ̈ܢܝ ܐܒܪܗܡ "we are the sons of Abraham" Aphr. 331, 5 (l. 15 ܚܢܢ ܐܢܘܢ ܒ̈ܢܝ ܐܒܪܗܡ); ܐܢܬ ܓܝܪ ܣܢܚܪܝܒ ܢܪܓܐ ܐܢܬ ܒܐܝ̈ܕܝ ܕܦܣܩ ܘܡܣܪܐ ܐܢܬ ܒܐܝ̈ܕܝ ܕܢܣܪ "surely thou, Sennacherib, art an axe in the hands of him who hews, and a saw in the hands of him who saws therewith" Aphr. 82, 2 (l. 4 ܘܫܒܛܐ ܐܝܬܝܟ ܕܡܚܘܬܐ "and art a rod for striking with"); ܐܢܬ ܡܢ ܐܢܬ "σὺ τίς εἶ" John 1, 19; ܠܡܐ ܐܢܬ ܪܒ ܐܢܬ ܡܢ ܐܒܘܢ "μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν" John 8, 53 &c. In particular this use is often found with the Part. as in ܐܢܐ ܟܬܒ ܐܢܐ &c. So ܐܢܐ ܐܢܐ ἐγώ εἰμι "it is I" Matt. 14, 27, and elsewhere. So too when the pronoun of the 3rd person stands for the subject, the same word is frequently subjoined as the copula, and in fact the two are often directly combined: ܗܘܝܘ ܪܝܫ ܟܠܗܝܢ ܒܪ̈ܝܬܐ "he is the chief of all created things" Job 40, 19; ܗ̄ܝ ܗ̄ܝ (or ܗ̄ܝܝ) ܐܢܬܬܐ "she is the woman" Gen. 24, 44; ܕܗܘܝܘ ܡܫܝܚܐ ὅτι αὐτός εστιν ὁ Χριστός Matt. 16, 20; cf. John 4, 29.

D. But the pronoun of the 3rd person often appears too in the enclitic form as a copula with the 1st and 2nd persons as Subject: ܐܢܐ ܗܘ ܒܪܟ "I am thy son" Gen. 27, 18; ܐܢܬ ܗܘ ܣܒܪܝ "thou art my hope" Job 31, 24; ܐܢܬܝ ܗ̄ܝ ܬܘܟܠܢܝ "thou (f.) art my confidence" *ibid.*; ܐܢܬ ܗܘ ܡܫܝܚܐ σὺ εἶ ὁ Χριστός Matt. 16, 16 (cf. 26, 63); ܚܢܢ ܐܢܘܢ ܥܡܗ ܕܐܠܗܐ "we are the people of God" Aphr. 331, 4 and 15 (cf. *supra* C);

ܐܢܬܘܢ ܐܢܘܢ ܡܠܚܗ ܕܐܪܥܐ ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς Matt. 5, 13; ܐܢܬܘܢ ܐܢܘܢ ܟܐܦܐ ܕܚܩܠܐ "ye are the stones of the field" Ov. 115, 12, and thus frequently ܐܢܬܘܢ ܐܢܘܢ Aphr. 286 *sq.*

§ 313. The Copula may farther be expressed by ܐܝܬ with suffix (§ 303), while ܗܘܐ does not represent a proper copula, seeing that it is always an actual Tense form. But in all these cases the language has a wide choice among various modes of expression. Instead of the two forms cited in § 312 C for "we are the sons of Abraham", viz:—ܚܢܢ ܒܢܝ ܐܒܪܗܡ and ܚܢܢ ܐܢܢ ܒ' ܐ', the sentence might also have run thus: ܚܢܢ ܐܝܬܝܢ ܒ' ܐ' or ܚܢܢ ܒ' ܐ' ܚܢܢ or merely ܚܢܢ ܒ' ܐ' or,—slightly emphasing the subject,—ܒ' ܐ' ܚܢܢ. **ܐܝܬ as Copula.—Wide choice in expressing the Copula.**

§ 314. The omission of the subject, when it may be understood from the connection, takes place not only with Participles, which pass over to the category of verbs (§ 253), but in certain cases also with Adjectives Thus in particular, in short accessory clauses, *e. g.*: ܕܣܢܝܩܝܢ ܠܗܘܢ "who are in need" ("to whom it is insufficient") Ov. 217, 14; ܡܐ ܕܚܝܒ "what he was due" Matt. 18, 30; ܦܫ ܟܕ ܚܪܫ διέμενε κωφός Luke 1, 22; ܟܕ ܒܛܢܐ οὔσῃ ἐγκύῳ Luke 2, 5; ܘܟܕ ܥܬܝܕ ܕܢܥܘܠ ܠܗ ܚܙܐ "and when he was on the point of entering, he saw" Sim. 271 mid. (and frequently thus with ܟܕ) &c. Farther in short sentences, rhetorically pointed with ܘ: ܕܐܬܩܛܠܘ ܟܬܒܬ ܠܟ ܘܫܪܝܪܐ ܕܐܬܪܓܡܘ ܐܘܕܥܬ ܠܟ ܘܡܗܝܡܢܘܬܐ "of those who were killed I have written to thee, and (it is) true [on the Fem. v. § 254 C]; those who were stoned I have signified to thee, and (it is) to be relied upon" Mart. I, 120, 9; ܡܚܐܘܗܝ ܘܦܨܝܚ ܢܓܕܘܗܝ ܘܫܒܝܚ ܣܪܩܘܗܝ ܘܒܣܝܡ "they struck him, and (he was) cheerful, lashed him, and (he was) proud, lacerated him and (he was) pleased" Moes. II, 56 v. 124; ܡܣܪܩܐ ܒܓܒܘܗܝ ܢܓܕܐ ܒܚܨܗ ܘܒܨܝܪܝܢ ܠܗ "lacerating combs (were) in his sides, lashes on his back, and (they were) trifling to him" *ibid.* 57 v. 175; ܘܣܢܝܩ ܠܘܬ ܙܕܩܬܐ "and (he is) in need of alms" Aphr. 8 *ult.*; ܘܠܪܚܡܬ ܟܣܦܐ ܒܨܝܪܬܐ "and for avarice (that is) but little" Aphr. 268, 5 (where there are additional examples). Farther ܡܫܬܠܝܢ ܓܙܝܪ ܘܥܘܪܠܝܢ "for they are circumcised and uncircumcised" Aphr. 204, 4 (where the Part. influences the Adj.);—ܐܠܐ ܒܡܕܡ ܫܠܝܛܝܢ ܘܒܡܕܡ ܠܐ ܫܠܝܛܝܢ "but over some things they have power, and over others none" Spic. 9, 23; cf. 10, 22. **Subject wanting.**

Time-range of the Nominal Sentence. § 315. The Nominal sentence in itself denotes a state of being, and accordingly, first of all, it represents the continuous present (§ 269). By the context, however, it may often become plain that the state or condition concerns the past, *i. e.*, is contemporaneous with the time of the principal clause. Thus *e. g.* ܡܦܝܣ ܗܘܳܐ ܠܗܘܢ ܕܒܟܠܡܕܶܡ . . . ܢܚܘܘܢ . . . ܕܬܰܠܡܺܝܕܶܐ ܐܢܽܘܢ ܕܡܫܺܝܚܳܐ "he urged them to show in every thing that they were (*are*) disciples of Christ" Ov. 177, 3; ܟܠ ܡܐ ܕܐܝܬ ܠܗ πάντα ὅσα εἶχεν Matt. 13, 46; ܚܙܐ . . . ܥܡܐ . . . ܕܣܟܐ ܠܝܬ ܠܗ "he saw the people, that had no limit" Sim. 271; ܟܕ ܬܡܢ ܐܢܘܢ ܐܬܡܠܝܘ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν . . . Luke 2, 6. Cf. on this use in the case of the Part. § 275, in which case, however, it occurs far oftener. In particular, the indication of past time is often wanting in short Relative clauses, of which the predicate is an Adverbial qualification (§ 355).— Sometimes, though but rarely, a Nominal clause is employed to delineate in a lively manner a past condition, just as in the example given in the foregoing section ܗܕܝܐ ܟܝܢܗܘܢ ܘܓ' &c.

Separation of the Subj. from the Pred. by means of ܘ. § 316. The separation of the Subject from the Predicate by means of ܘ, in short successive clauses, is a purely rhetorical device, exemplified in ܚܕܘܬܐ ܘܥܪܩܬ ܦܨܝܚܘܬܐ ܘܐܬܥܛܠܬ ܫܠܡܐ ܘܐܬܛܪܕ ܫܠܝܐ ܘܐܬܕܚܝ ܥܘܕܪܢܐ ܘܠܝܬ ܡܥܕܪܢܘܬܐ ܘܠܐ ܩܪܝܒ ܘܓ' "Joy, it was fled; cheerfulness, it was removed; peace, it was chased away; quietness, it was driven off; help, there was none; assistance, it was not near &c." (eight more clauses of the same kind follow) Mart. I, 12 *ult.*, and in ܪ̈ܓܠܐ ܘܦܣܝܩܢ ܒ̈ܘܪܟܐ ܘܡܬܓܕܡܢ ܕܪ̈ܥܐ ܘܡܬܢܬܫܝܢ ܚܠ̈ܨܐ ܘܦܣܝܩܢ "the feet, they are struck off; knees, they are cut away; arms, they are torn out; haunches, they are struck off" Mart. I, 255 mid.

NOMINATIVE ABSOLUTE.

Nominative Absolute. § 317. It is not uncommon by way of emphasis to place a noun first, and leave its proper grammatical reference to be cleared up by a personal pronoun which comes after, and which answers to it. Of this class are constructions like ܒܝܬܐ ܒܢܝܗܝ "the house, he built it" (§ 288); on this also rests the employment of ܗܘ as copula together with other devices described in § 311 *sq.* In particular, we have in this class cases

like ܢܘܗܪܐ ܢܨܝܚܐ ܗܘܝܘ ܡܫܝܚܐ "the clear light,—*that* is Christ" Aphr. 14, 10; ܫܬܐܤܬܐ ܐܝܟ ܗܝ ܗܘ ܫܘܪܝܗ ܕܟܠܗ ܒܢܝܢܐ "the foundation,—*that* is the beginning of the whole building" Aphr. 7, 2 &c. But a like course is followed also in the most diverse grammatical relations ([1]): ܠܗܠܝܢ ܟܠܗܘܢ ܕܟܝܘܬܗܘܢ ܗܘܬ ܠܗܘܢ ܨܘܡܐ ܡܫܡܠܝܐ "to all these their purity was a complete fast" Aphr. 45, 17; ܗܕܐ ܡܕܝܢܬܐ ܪܒܬܐ ܣܡ ܫܬܐܤܝܗ̇ ܡܠܟܐ ܕܐܬܘܪ "of this great city the king of Assyria laid the foundations" Moes. II, 63 *inf.*; ܗܫܐ ܕܝܢ ܩܪ̈ܢܬܗ ܕܕܟܪܐ ([2]) ܡܬܒܪ̈ܢ ܐܢܝܢ "now the ram's horns are broken" Aphr. 83, 20; ܒܨܠܘܬܗ ܓܝܪ ܕܝܥܩܘܒ ܐܬܬܪܫܡ ܒܗ ܐܪܙܐ ܕ "for in Jacob's prayer the mystery was prefigured, of . . . " Aphr. 63, 17; ܩܘܪܒܢܗ ܓܝܪ ܕܗܒܝܠ ܡܛܠ ܗܝܡܢܘܬܗ ܐܬܩܒܠ ܩܘܪܒܢܗ "for Abel's offering was accepted for the sake of his faith" Aphr. 18, 4; ܡܢ ܕܠܐ ܒܗܬ ܗܘܐ ܡܚܘܬܗ ܡܬܐܣܝܐ "and whoever is not ashamed,—his wound is healed (= ܘܡܚܘܬܗ ܡܬܐܣܝܐ ܕܡܢ ܕܠܐ ܒܗܬ ܗܘܐ) Aphr. 136, 3; ܘܐܝܠܝܢ ܕܚܦܝܛܝܢ ܘܡܬܩܪܒܝܢ ܠܘܬܗ ܢܛܦ ܪܝܚܗ ܠܐܕ̈ܢܝܗܘܢ ܟܣܝ̈ܬܐ "and those who press on and approach him, into their secret ears his savour distills" Aphr. 449, 15; ܒܟܠܗ ܗܘ ܠܒܘܫܐ ܕܥܛܝܦ ܗܘܐ ܥܠ ܦܓܪܗ . . . ܐܬܚܙܝ . . . ܓܘܢܐ ܚܕ ܝܚܝܕܝܐ "on all that garment, which was wrapped about his body . . . appeared . . . only one single colour" Ov. 165, 7, and frequently thus with longer or shorter relative sentences: ܐܢܐ ܗܕܐ ܐܝܬ ܠܝ ܠܡܐܡܪ "I have this to say" Aphr. 486, 5; ܡܢ ܕܥܠܝܢܢ ܪܡܐܝܬ . . . ܟܠܗ ܥܡܐ ܠܢ ܚܐܪ ܘܡܬܕܒܪ ܒܢ "since we stand high, the whole people look to us, and let themselves be guided by us" Ov. 173, 11 &c. With Demonstrative pronoun: ܥܪܒܐ ܕܐܒܕ ܡܢ ܟܠܗ ܓܙܪܐ ܗܘ ܗܘ ܟܪܝܘܬܐ ܥܠܘܗܝ ܠܪܥܝܐ "the sheep which has been lost out of all the flock,—about it the shepherd has anxiety" Aphr. 142, 10.

CONCORDANCE OF THE PARTS OF THE SENTENCE.

§ 318. The words ܩܘܪ̈ܝܐ "villages", ܚܡܪ̈ܐ "asses", and ܐܢܫܐ when it signifies "men", are regarded as true plurals and are always construed with plural forms. The collective nouns denoting animals vary. Thus

Collectives as Sing. and Plur.

([1]) In short sentences, however, it is comparatively rare.

([2]) Read thus.

ܥܢܐ "small cattle" is sometimes sing., sometimes plur., cf. ܐܬܒܕܪܘ ܥܢܝ "my sheep were scattered" Mart. I, 47, 9 (followed by a number of other verbs in the sing.), along with ܡܫܚܢ ܗܘܐ ܥܢܗ ܕܢܣܓܘܢ "put his sheep in heat, that they might multiply" *ibid.* 46, 5 &c. It is exactly the same with ܒܥܝܪܐ "larger cattle": sing. in Ov. 93, 19; pl. in Ov. 79, 18 *sq.* Others, like ܒܩܪܐ "a herd", ܪܚܫܐ "vermin" are wholly or preponderatingly singular.

The collective nouns which denote persons, are at first construed as singular; yet they may also be treated as plural, and so may other words which only in a transferred meaning denote a collection of persons, like ܐܪܥܐ "a land", ܡܕܝܢܬܐ "a city": their attributive adjuncts remain, however, in the sing. Examples:—ܚܙܐ ܥܡܐ "the people saw" Ex. 32, 1; ܕܢܬܟܬܒܘܢ ܟܠܗ ܐܪܥܐ ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην Luke 2, 1 S. (P. ܕܢܬܟܬܒ ܟܠܗ ܥܡܐ); ܫܒܗܪܝܢ ܒܗ ܘܡܫܬܒܗܪܝܢ ܒܗ ܥܡܐ ܝܗܘܕܝܐ "the people of the Jews are proud of it, and glory in it" Aphr. 231, 12 [pl.], along with ܕܐܝܟܐ ܡܫܬܒܗܪ ܣܪܝܩ ܥܡܐ ܕܐܝܣܪܝܠ "in which in vain the people of Israel glory" [sg.] *id.* 242, 4; ܥܡܐ ܣܟܠܐ ܕܠܐ ܩܒܠܘ . . . ܥܩܪ ܘܒܕܪ ܐܢܘܢ "the foolish [sg.] people, who had not received [pl.] . . . he uprooted and dispersed" Aphr. 184, 3 (and construed frequently thus, as sing. and as pl. [in the same sentence]); ܘܚܕܪܘܗܝ ܟܠܗ ܩܠܝܪܘܣ "and the clergy surrounded him" Ephr. III, XLIII *inf.* [pl.] (usually sing.); ܐܬܘ ܓܝܪ ܟܠܗ ܐܪܥܐ ܗܝ "for all that land came" Sim. 322, 12; ܡܚܘ ܟܠܗ ܥܡܐ ܗܘ ܕܬܡܢ ܗܘܐ ܩܥܐ "all the people ('tout le monde'), who were there, cried out" Sim. 383, 13 (*Cod. Lond.* ܡܠܐ ܟܠܗ ܥܡܐ); ܟܕ ܟܠܗ ܡܕܝܢܬܐ . . . ܝܬܒܝܢ ܗܘܘ "when the whole city . . . was sitting there" Land II, 55, 18; ܫܪܟܐ ܕܫܪܟܘ ܡܢ ܟܢܘܫܬܐ ܛܘܒܢܝܬܐ ܕܬܠܬܐ ܐܠܦܝܢ ܐܬܟܠܠܘ "what were left [*reliquiae*] of the blessed band of the three thousand were crowned (suffered martyrdom)" Moes. II, 71, 30; and many other instances. Even ܚܕܐ ܡܢ ܬܠܬ ܡܢܝܬܐ ܕܥܡܘܪܝܗ "a third part (f. sg.) of her inhabitants" Jul. 38, 25—is treated as a pl. masc. In the greater number of such cases, a plural, following in the Genitive, or a ܟܠܗܘܢ, ܟܠܗܝܢ, placed in apposition, tends to effect a plural construction, but yet the influence is not quite obligatory, cf. ܗܢܐ ܟܠܗ ܚܝܠܐ ܕܠܐ ܡܢܝܢܐ ܚܕܪܘܗ "all this host without number surrounded it [Edessa]" Jos. St. 60, 6 (contrasted with ܚܝܠܐ ܕܪܗܘܡܝܐ

ܕܚܝܠܗܘܢ ܐܬܒܕܪܘ ܗܘܘ ܕܗܘܐ ܥܡܗܘܢ "the army of the Romans, which was with them, had dispersed themselves" Jos. St. 47, 20).

ܣܘܓܐܐ ܕ with a plural genitive is perhaps always construed as plural, *e. g.* ܣܘܓܐܐ ܕܪ̈ܗܘܡܝܐ ܥܡܪܝܢ ܗܘܘ ܬܡܢ "a large number of Romans (*i. e.* soldiers) lived there" Sim. 273 mid. (contrasted with ܣܘܓܐܐ ܕܥܡܐ ܐܬܥܙܥ ܗܘܐ ܘܐܬܕܘܕ "the great mass of the people [Sing. Gen.] was alarmed and terrified" Sim. 357 mid., and ܐܙܠ ܣܘܓܐܗ̇ ܕܡܕܝܢܬܐ "the great body of the town marched along" Land II, 388, 6, where the Genitive determines the number and gender). Similarly ܝܬܝܪ ܗܘܘ . . . ܐܒܕܘ ܡܢ ܬܪܝܢ ܐܠܦܝܢ ܕܒܢܝܢܫܐ "more than two thousand men perished" Chron. Edess. (Hallier) 146, 5 (Document of 201); ܣܘܓܐܐ ܕܐܢܫܘܬܐ ܕܡܕܝܢܬܐ ܦܫܘ ܥܡܗ ܠܘܬܗ "the most of the people of the town remained with him" Addai 31, 8.—ܟܠ with plural is construed as pl. only. With these are joined cases like ܟܠ ܡܢ ܕܐܡܪܘ ܘܐܡܪܝܢ Assemani I, 357 (Simeon of Bēth Arshām); ܟܠ ܡܢ ܕܐܬܘ "all who have come" *ibid.*, and frequently thus; but the sing. is more usual here, and it occurs even in that passage.

§ 319. Even when the plural subject is resolved into its parts by means of ܚܕ ܚܕ (§ 242, cf. § 351), it may be construed as pl., and that even when it is itself omitted: ܗܠܝܢ ܥܣܪܐ ܟܬܒܘܢܝܢ ܕܟܬܒܬ ܠܟ ܚܕ ܡܢ ܚܕ ܢܣܒܝܢ "these ten little books which I have written thee take from one another" [*i. e.* "are written in continuation"—"form a series"] Aphr. 200, 15; ܚܕ ܠܚܕ ܒܙܝܢ "they plunder each other" Ov. 119, 16; ܕܫܢܝܢ ܚܕ ܡܢ ܚܕ "which are different from one another" Spic. 17, 19; ܘܐܠܘ ܚܕܐ ܚܕܐ ܡܬܟܬܒܢ ܗܘܝ̈ ἅτινα ἐὰν γράφηται καθ᾽ ἕν John 21, 25: ܦܫܘ ܐܠܐ ܚܕ ܚܕ ܒܐܘܪܚܗܘܢ ܕܝܠܗ "but they adhered to their several ways" Ov. 160, 21; ܚܕ ܚܕ ܡܢ ܐܒܗ̈ܝܢ ܡܟܝܟܐ ܡܟܝܟܝܢ ܗܘܘ "all our ancestors were humble" Aphr. 188, 17; ܘܗܠܝܢ ܫܒܥܐ ܡܢ ܚܕ ܚܕ ܫܘܠܛܢܐ ܐܝܬ ܠܗܘܢ ܥܠ ܦܘܠܓܐ "and these seven [planets] have each of them power [severally] over the divisions" Spic. 18, 9 &c. (But also in the sg.: ܚܕ ܚܕ ܡܢܗܘܢ ܐܝܟ ܡܐ ܕܦܩܝܕܐ ܠܗ̇ ܡܫܡܠܐ ܪܥܝܢܗ ܒܥܓܠ "each of them, as has been ordered it (f.), quickly carries out his wish" Aphr. 281, 14, cf. Aphr. 438, 13; Ov. 176, 27). Similarly ܘܟܠ ܨܒܘ ܚܕ ܠܘܩܒܠ ܚܕ ܩܝܡܝܢ "and all things stand opposed to each other" Aphr. 303 *ult.*—And thus even a simple ܚܕ ܡܢ, ܚܕ ܡܢ with a plural following, is frequently construed in negative

Plur. in Phrases with ܚܕ.

sentences as a plural: ܘܒܝܢܝܗܘܢ ܕܗܠܝܢ ܚܕܐ ܡܢ ܗܠܝܢ ܠܐ ܗܘ̈ܝܢ "and among these there is no single one of them" Spic. 14, 5; ܘܚܕܐ ܡܢܗܝܢ ܠܐ ܟܬܪ̈ܢ ܨܒܝܢܗ "and no one of them resists his will" Aphr. 284, 4; ܕܠܐ ܢܚܙܐ ܚܕ ܡܢ ܓܒܪ̈ܐ ܗܠܝܢ ... ܐܪܥܐ "that no one of these men ... shall see the land" Deut. 1, 35 &c. Farther examples: Philipp. 4, 15; Philox. 543, 26; Apoc. Baruch 83 (fol. 551 *c ult.*); John van Tella (Kleyn) 50, 18; Euseb. Ch. Hist. 260, 4 *ab inf.* (But sing. *e. g.* in ܚܕܐ ܡܢܗܝܢ ... ܠܐ ܬܦܘܩ "and let none (f.) of them go out" Ov. 177, 11). Similarly in a conditional clause: ܐܢ ܫܪܝܪܐ ܠܟ ܚܕܐ ܡܢ ܬܫܥܝܬܗ ܕܚܕ ܡܢ ܐܠܗ̈ܝܟ "if any one of the stories about one of thy gods is true for thee" Anc. Doc. 55, 2; ܐܢ ܢܫܒܝܢܗ ܚܕ ܡܢ ܒܣܝ̈ܡܘܬܗ ܕܥܠܡܐ ܗܢܐ "if one of the joys of this world takes him captive" John van Tella 31, 1 (var. ܢܫܒܝܘܗܝ). Except in Negative, and Conditional clauses, I know of the occurrence of this construction only in ܬܐܬܐ ܚܕܐ ܡܢ ܥܠܝܡ̈ܬܐ "one of the maidens may come" Land III, 36, 18, and in ܠܡܢܐ ܚܕܐ ܡܢ ܗܠܝܢ ܥܠܝܡ̈ܬܐ ܢܫܝ̈ܓܢ ܪ̈ܓܠܝܟܝ "why should one of these maids wash thy feet?" *ibid.* line 19, which sentences are translated from the Greek.

In the same fashion as with ܚܕ ܚܕ, we have also ܡܩܘܒܠܝܢ ܘܫܝܢܐ ܚܕ ܠܘܬ ܚܕ ܗܘ "they are opposed, but peaceful, the one toward the other" Moes. II, 84 v. 127; ܘܢܩܝܦܝܢ ܗܘܘ ܚܕ ܠܚܕ "and they were attached to one another" Moes. II, 100 v. 371.

Prep. with Substantive as subject. § 320. In the rather uncommon case, in which a substantive, dependent upon a preposition, has the position of subject, it is construed according to its gender and number. Thus in ܘܡܢ ܪܘܚܗ ܕܡܫܝܚܐ ܐܦ ܝܘܡܢܐ ܐܫܬܦܟ ܥܠ ܟܠ ܒܣܪ "and farther there is poured out today of the spirit of Christ upon all flesh" Aphr. 122, 18; ܐܦܢ ܡܕܡ ܡܢ ܡ̈ܠܐ ܠܐ ܫܠܡ̈ܢ ܠܕܡܡܠܠܢܐ ܐܚܪܢܐ "even should some of the words not agree with those of another speaker" Aphr. 441, 12. So also ܘܡܢ ܥܝ̈ܢܝܗܘܢ ܢܦܩܝܢ ܗܘܘ ܐܝܟ ܕܡܘܬܐ ܕܒܪ̈ܩܐ ܩܠܝ̈ܠܐ "and from their eyes there darted as it were quick flashes of lightning" Sim. 271 *paen.*; ܕܥܡܗ ܓܝܪ ܕܡܟܐ ܗܘܐ ܒܥܪܣܐ ܕܡܘܬܐ ܕܐܢܬܬܐ "for with him there was sleeping in bed the likeness of a woman" Sim. 292 mid.; ܢܚܬ ܐܝܟ ܕܡܘܬܐ ܕܒܪܩܐ "something like a flash of lightning shot down" Mart. I, 73, 6.

§ 321. In other cases the verb agrees throughout with the subject. In particular a plural subject requires a plural verb.[1] It is no real exception to this rule that ܐܝܬ ܗܘܐ may stand even with a fem. or pl. (§ 304), for the properly-nominal character of the sg. m. ܐܝܬ "existence" still operates here. On the other hand there is an exception in the construction, occurring occasionally, of the uninflected passive Participle with ܠ indicating the agent, in conjunction with a feminine or plural subject. In this case the language has begun to conceive the form ܥܒܝܕ ܠܝ (§ 279) as quite equivalent to an active verb "I have made". Thus: ܘܥܘܢܝ̈ܬܐ ܘܡܕܪ̈ܫܐ ܥܒܝܕ ܠܗ "and hymns and psalms he made" Jos. St. 52, 1 (immediately after ܕܡܐܡܪ̈ܐ ܣܓܝ̈ܐܐ ܣܝܡܝܢ ܠܗ "by whom many poems had been composed"); ܫܡܝܥ ܠܝ ܗܕܐ "I have heard this" Kalilag and Damnag 10, 16; 15, 23; ܥܒܝܕ ܠܢ ܕܝܐܬܝܩܐ ܥܡ ܫܝܘܠ ܘܥܡ ܡܘܬܐ ܠܢ ܣܘܢܬܝ̈ܩܐ ἐποιήσαμεν διαθήκην μετὰ τοῦ Ἅιδου καὶ μετὰ τοῦ θανάτου συνθήκας [Is. 28, 15] Jac. Ed. in Wright's Catalogue 28 *ab inf.*, and often thus in Jac. Ed. But here too agreement is far more usual. Of like construction is ܘܥܠܝܗ ܗܘܐ ܡܟܬܒܢܘ̈ܬܐ ܝܘܢܝ̈ܬܐ "and on it were Greek characters" Jos. St. 66, 10; ܐܝܟܐ ܕܟܬܝܒ ܗܘܐ ܘܣܝܡ ܗܘܐ ܣܘܥܪ̈ܢܐ "where the things had been consigned to writings and deposited" (Ps.-Eusebius) de Stella 1, 18; ܘܥܠܝܗܝܢ ܗܘܐ ܟܬܝܒܢ ܡܟܬܒܢܘ̈ܬܐ ܟܘܡܪܝ̈ܬܐ "and upon them were written hieratic characters" Ephr. II, 145 A (Jac. Ed.?).

Verb in the Sing. with Subj. in the Plur.

Rem. The Singular-construction ܒܗ ܚܝ̈ܐ ܗܘܐ ἐν αὐτῷ ζωὴ ἦν John 1, 4 (but different in C. after another division of the sentence) must rest upon a dogmatic caprice, like the masculine use of ܡܠܬܐ, when it signifies "Logos".[2]

Rem. On the Gender of Compounds cf. § 142.

§ 321[b]. ܒܪ ܫܥܬܗ, literally "son of his moment" has wholly stiffened into an adverb and stands unchanged with the fem., with the pl.,

ܒܪ ܫܥܬܗ &c.

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(1) Of course orthographical inadvertencies of author, copyist or even editor,—when, for instance, ܡܠܟ stands for the similarly-pronounced ܡܠܟܘ,—can form no ground for questioning this rule.

(2) Thus ܗܘܝܘ ܚܝ̈ܐ "is life" Joseph 304, 8 is perhaps correct. Philoxenus (Budge II, CV, 11) ventures upon ܚܕ ܚܝܐ "one life".

and even with the 1st and 2nd Persons: ܘܐܝܟܢܐ ܒܪ ܫܥܬܗ ܐܬܐܣܝܬ *καὶ ὡς ἰάθη παραχρῆμα* (*ἡ γυνή*) Luke 8, 47 C. S. (P. ܡܚܕܐ), cf. v. 55; ܘܗܦܟܘ ܐܦ ܒܪ ܫܥܬܗ ܟܕ ܚܙܐܘܗ ܥܪܩܘ "but they withdrew, as soon as they saw it" 2 Macc. 14, 44; ܒܪ ܫܥܬܗ ܣܚܝ ܘܟܚܠ ܥܝܢܝܗܝܢ "they (the women) forthwith washed themselves and painted their eyes" Ezek. 23, 40; ܘܒܪ ܫܥܬܗ ܫܕܪܬ ܠܘܬܟ *ἐξαυτῆς οὖν ἔπεμψα πρός σε* Acts 10, 33; ܒܪ ܫܥܬܗ ܙܠ "set forth immediately" Clem. 9, 18 &c. It is the same with ܒܪ ܝܘܡܗ: ܒܪ ܝܘܡܗ ܗܒ ܠܗ ܐܓܪܗ "the same day give him the hire" Deut. 24, 15; ܒܪ ܝܘܡܗ . . . ܐܬܝܢ "we came the same day" Clem. 146, 32; ܘܒܪ ܝܘܡܗ . . . ܫܩܠܘܗ̇ "they took her away the same day" John Eph. 222, 15.— So also ܗܠܟܘ ܒܪ ܒܣܬܪܐܝܬ "they went backward" Gen. 9, 23:

Gender and Number of a Group of Nouns coupled with ܘ or a like Conjunction.

§ 322. When two or more nouns, connected by means of ܘ or a like conjunction, combine to form one member of a proposition, then, as regards concord, various cases become possible. If the members of the combination are all plural and of the same gender, naturally the connection is construed in accordance therewith. But when there are differences in gender and number, it is sometimes the position, sometimes the assumed importance of one or more of the members, that determines the case. Besides, when several singulars are combined, they are sometimes treated as a singular, sometimes as a plural.

Singular: ܦܫ ܐܪܥܢ ܘܡܕܝܢܬܢ "our land and our city remained" Jos. St. 31, 3; ܘܠܐ ܦܪܝܫ ܬܡܢ ܕܟܪܐ ܘܢܩܒܬܐ "male and female are not discriminated there" Aphr. 429, 1; ܘܟܝܠܐ ܡܠܝܐ ܘܡܢܝܢܐ "and measure and number are full" Spic. 12, 18; ܗܝܕܝܢ ܢܦܩ ܢܘܚ ܘܒܢܘܗܝ "then went forth Noah and his sons" Aphr. 477, 9; ܗܘ ܘܙܪܥܗ ܐܬܒܪܟ "he and his seed were blessed" Aphr. 328, 16: ܗܝ ܗܘ ܘܒܝܬ ܐܒܘܗ̇ ܢܣܒܬ ܝܪܬܘܬܐ "she and her father's house received an inheritance" Aphr. 329, 3 (and often thus, when there is a *principal person* concerned); ܡܢ ܟܝܢܐ ܗܘ̣ܐ ܡܘܠܕܐ ܘܒ̈ܢܝܐ "procreation and children are from nature" Spic. 11, 20; ܒܐܝܢܐ ܬܓܡܐ ܐܘ ܛܟܣܐ "in which troop or order?" Ephr. III, 245 D; ܘܐܡܬܝ ܕܗܘܐ ܙܘܥܐ ܘܟܦܢܐ ܘܡܘܬܢܐ ܘܩܪܒܐ "and when there was earthquake, famine, pestilence and war" Jos. St. 1, 4; ܠܐ ܣܠܩܐ ܒܠܒܗܘܢ ܚܡܬܐ ܘܛܢܦܘܬܐ "there did not rise in their heart wrath or impurity" Aphr. 428, 6; ܕܒܥܓܠ ܒܥܘܬܐ ܘܛܠܐ ܚܕܘܬܐ ܒܠܒܗܘܢ "that quickly grief

and regret of soul overtake them" Sim. 388, 14; ܕܐܝܟ ܗܘ ܪܝܚܐ ܘܐܝܟ ܗܘ ܚܠܝܘܬܐ ܒܥܠܡܐ ܠܐ ܡܫܟܚܐ ܕܬܬܡܠܠ "that such a savour and such a sweetness cannot be set forth in the world" Sim. 272 *ad inf.*; ܟܡܐ ܝܬܝܪܐܝܬ ܢܩܝܦܘܬܐ ܕܚܙܘܗ . . . ܘܡܡܠܠܗ ܪܓܝܓܐ ܕܥܡܗܘܢ ܠܟܠ ܛܒܢ ܢܓܕܬ ܗܘܬ ܐܢܘܢ "how much more must near association with his look, and his charming converse with them, have incited them to all that is good" Ov. 199, 14.

Plural: ܘܡܡܠܠܝܢ ܗܘܘ ܗܘ ܘܗܢܘܢ "and he and they spoke" Sim. 340 mid.; ܗܦܟܘ(1) ܠܗܘܢ ܠܬܡܢ ܦܛܪܝܩܝܣ ܘܗܘܦܛܝܣ "Patricius and Hypatius returned thither" Jos. St. 54, 3; ܪܚܡܬ ܟܣܦܐ ܕܝܢ ܐܘ ܪܓܬ ܩܢܝܢܐ ܗܠܝܢ ܕܢܘܟܪܝܢ ܠܗܕܒܪܢ ܐܦܠܐ ܫܡܗܝܗܘܢ ܢܬܩܪܘܢ "but avarice and covetousness [*lit.* 'love of money or longing after possessions'], the which are alien to our course of life, shall not even be named" Ov. 174, 11; ܐܘܪܝܬܐ ܘܢܒܝܐ ܒܨܝܪܝܢ ܐܢܘܢ "the Law and the Prophets are too little" Aphr. 24, 3; ܕܐܡܗܬܐ ܐܘ ܕܥܒܕܐ ܥܠܡܝܐ "of maid-servants or men-servants out of the laity" Ov. 174, 1; ܕܒܘܪܐ ܘܒܪܩ ܗܘܘ ܡܕܒܪܢܐ "Deborah and Barak were leaders" Aphr. 481, 12; ܚܛܬܐ ܘܬܒܢܐ ܚܠܝܛܝܢ ܐܚܕܕܐ "wheat (f.) and straw are mixed together" Aphr. 152, 10; ܘܡܙܡܘܪܐ ܘܬܫܒܚܬܐ ܪܘܚܢܝܬܐ ܡܫܬܡܫܢ ܗܘܝ "and psalms and spiritual songs were brought into service" Sim. 392 mid. (Cod. Lond. ܡܫܬܡܫܝܢ ܗܘܘ).—ܡܟܣܐ ܘܙܢܝܬܐ ܩܕܡܝܢ ܠܟܘܢ P. C. (ܢܩܕܡܘܢܟܘܢ S.) *οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς* Matt. 21, 31, cf. 32; ܝܘܣܦ ܘܡܪܝܡ ܡܟܝܪܬܗ ܬܪܝܗܘܢ "Joseph and Mary his betrothed, both—" Aphr. 472, 20; ܒܢܝ ܩܝܡܐ ܐܘ ܒܢܬ ܩܝܡܐ ܐܝܠܝܢ ܕܢܦܠܝܢ ܡܢ ܕܪܓܗܘܢ ܠܕܝܪܬܐ ܫܕܪܘ ܐܢܘܢ "those under vows, of either sex [*lit.* 'sons of the covenant or daughters of the covenant'], who have fallen from their grade, send ye into convents" Ov. 218, 19; ܥܒܕܘܗܝ ܓܝܪ ܘܡܠܘܗܝ . . . ܠܟܠܢܫ ܡܘܬܪܢ ܗܘܝ "for his works and words (f.) were profitable to every one" Ov. 178, 22; ܘܒܥܡܪܐ ܘܩܢܝܐ ܘܣܢܝܐ ܫܠܝܛܐ ܒܗܘܢ ܢܘܪܐ ܘܡܬܐܟܠܝܢ "and the fire gains the mastery over the grass, reeds and brushwood, and they are consumed" Aphr. 16, 12; ܕܗܒܐ ܘܣܐܡܐ ܘܟܐܦܐ ܝܩܝܪܬܐ ܕܒܢܝܢܐ ܣܠܩ ܒܗܘܢ "gold and silver and precious stones, with which the building rises" Aphr. 16, 13 (where the two masculine singulars preponderate over the plural feminine) &c.

(1) Write the verb thus in accordance with ܠܗܘܢ.

Cf. farther ܠܟ ܢܦܫܐ ܩܥܝܐ ܘܦܓܪܐ ܕܬܚܘܣ ܐܢܘܢ ܟܡܐ ܕܩܝܡܝܢ "soul calls to thee and body, that thou shouldst take pity upon them, so long as they endure" Quotation in Barh. gr. 2, 15 *ult.* (where at first the member standing at the beginning exercises its influence, but afterwards, in the pl., the m. predominates). The case is the same as with ܘ, in ܘܟܠܗܝܢ ܪ̈ܓܝܓܬܐ ܥܡ ܟܠܗܘܢ ܝܩܕܢ ܕܚܛܝܬܐ ܟܘ̈ܒܝܗ ܒܗ "all the lusts, together with all the briars of sin, are burned up therein" Ov. 164, 13.

The different Persons (1st, 2nd, 3rd) when bound together.

§ 323. In ranking together nouns of different persons, the 1st preponderates over the 2nd and 3rd, and the 2nd over the 3rd: ܐܢܐ ܡܪܟ ܘܐܢܬ ܪܒܝܬܐ(1) ܝܕܥܝܢܢ "I, thy lord, and thou, the steward, know [1st pl.]" Ov. 303, 13; ܘܩܡܢ ܐܢܐ ܘܗܘ "and we rose up, I and he" Jos. St. 29, 13, cf. line 10; ܐܢܐ ܘܡܠܟܘܬܝ ܡܢܩܝܢ ܐܢܢ "I, with my kingdom, am free from guilt" Jul. 70, 12; ܐܢܬ ܘܡܠܟܘܬܟ ܡܢܩܝܢ ܐܢܬܘܢ *ibid.* 132, 10; ܐܢܬ ܘܒܝܬ ܐܒܘܟ ܬܫܡܫܘܢ "thou and thy father's house shall serve [2nd pl.] Aphr. 272, 10. The exception ܠܐ ܡܠܟܟ ܘܠܐ ܦܘܩܕܢܗ ܘܠܐ ܐܢܬ ܘܠܐ ܫܘܠܛܢܟ ܘܐܦܠܐ ܫ̈ܢܕܝܢ ܡܫܟܚܝܢ ܦܪܫܢ ܠܢ "neither thy king nor his command, neither thou nor thy power, nor even our chastisements, are able to separate us" Mart. I, 155, 8,—has nothing remarkable in it, seeing that the 2nd person in this case is put between two 3rd persons.

ARRANGEMENT OF WORDS.

Position of the Subj. and Pred.

§ 324. A. The relative arrangement of the principal parts of the sentence is very free. The Subject in the Verbal sentence,—just as in the Nominal sentence, stands sometimes before, sometimes after the Predicate; and sometimes its parts are even broken up or inverted by parts of the predicate.(2) It is of course granted that in purely Verbal sentences, particularly in simple narration, the Predicate stands more

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(1) = ܪܒ ܒܝܬܐ.

(2) How freely words may be arranged in Syriac, is well demonstrated by comparing passages of Syriac with Arabic translations of them. The Arab in that case is continually *obliged* to alter the arrangement of the words, while the Syrian in almost every instance might have *chosen* that arrangement which is absolutely *binding* upon the Arab.

frequently before the subject; but this is by no means a fast rule,—apart even from the fact that, if a new subject of importance appears, or if the subject has to be brought emphatically into notice, it is more usual to place the subject first. Also in sentences with the participle, the predicate perhaps stands oftener before, than after, the subject. But in purely Nominal sentences the reverse is the case. Still even the predicative adjective very often goes first, particularly in short secondary sentences with ܟܕ. It is farther to be noticed that, in the most diverse kinds of sentences, demonstrative pronouns are commonly placed at the beginning. In none of these cases do absolutely unbending rules prevail; and a Syriac sentence can scarcely be imagined, in which the position of the subject, relative to the predicate, might not be altered, without offending against grammar. Even the rhetorical effect might in most cases be preserved though the order were changed, perhaps by adding or omitting an expletive word like ܗܘ. The diversity of arrangement in sentences standing close together has often indeed a rhetorical purpose; but not seldom the same thing has been brought about quite unconsciously. Instances of all forms of arrangement might be adduced in abundance. It will suffice, however, to illustrate merely the leading cases by supporting-passages, confronting them with one another.

B. *Verbal Sentences*, *Perf.*: ܐܡܪ ܠܗ ܗܘ ܛܘܒܢܐ ܡܪܝ ܫܡܥܘܢ "the blessed St. Simeon said to him" Sim. 271, 13, immediately following ܗܘ ܕܝܢ ܛܘܒܢܐ ܡܪܝ ܫܡܥܘܢ ܐܡܪ ܠܗ *ibid.* 1, 3 (where, however, Cod. Lond. reads ܘܐܡܪ ܠܗ ܗܘ ܛ‍); ܐܠܘ ܢܦܫܐ ܫܒܩܬ ܠܦܓܪܐ "if the soul abandoned the body" Moes. II, 90 v. 221, beside ܐܠܘ ܚܝܠܗ ܫܒܩ ܠܒܪܝܬܐ "if his power abandoned creation" *ibid.* v. 222; ܘܚܝܠܗ ܕܐܠܗܐ ܐܬܓܠܝ "and the power of God appeared" Aphr. 25, 1, beside ܐܬܓܠܝ ܚܝܠܗ ܕܐܠܗܐ line 4, cf. line 6; ܘܗܘ ܕܢܡܘܣܐ ܠܐ ܐܬܣܝܡ ܠܗ "and he, on whom the law had not been imposed" Aphr. 25, 9, close to ܘܥܠ ܟܐܢܘܬܗܘܢ ܠܐ ܐܬܣܝܡ ܢܡܘܣܐ "and on their righteousness the law was not imposed" l. 22; ܚܪܒ ܠܗ ܡܩܕܫܢ ܘܒܝܬ ܨܠܘܬܢ ܨܕܐ "destroyed is our sanctuary, and our house of prayer is laid waste" Aphr. 491, 1.—*Imperfect*: ܨܒܐ ܡܪܝܐ ܕܒܐܝܕܝܟ ܢܫܬܒܚ ܫܡܗ "for it pleased the Lord that by thee his name should be glorified" [*lit.* "the Lord willed that by thy hands &c."] Sim. 270 mid.,

close beside ܕܥܠ ܐܝܕܟ ܢܬܩܝܡܘܢ ܢܡܘ̈ܣܐ ܘܦܘܩܕܢ̈ܐ ܕܥܕܬܐ ܩܕܝܫܬܐ "that by thy hand the laws and ordinances of the holy Church be maintained"; ܘܢܪܬܚ ܪܥܝܢܗ ܒܪܘܚܐ ܕܐܠܗܗ ܘܬܒܝܐܝܘܗܝ ܨܠܘܬܗ ܒܝܚܝܕܝܘܬܗ "and let his mind glow in the spirit of his God, and let his praying comfort him in his loneliness" Ov. 185, 12.—*Participle*: ܕܥܘ . . . ܕܫܬܐܣܘܗܝ ܕܒܢܝܢܐ ܟܐܦ̈ܐ ܣܝܡܢ ܗܘ ܫܬܐܣ̈ܐ ܘܗܝܕܝܢ ܥܠ ܟܐܦ̈ܐ ܣܠܩ ܟܠܗ ܒܢܝܢܐ "know . . . that upon the foundations of the building the stones are laid, and then upon the stones the whole building rises" Aphr. 6, 14 (and quite similar in 7, 1); ܗܠܝܢ ܟܠܗܝܢ ܬܒ̈ܥܐ ܠܗ̇ ܗܝ ܗܝܡܢܘܬܐ "all these things faith demands" Aphr. 9, 10, alongside of ܘܗܠܝܢ ܥܒ̈ܕܐ ܡܬܒܥܝܢ ܒܗ ܠܡܠܟܐ ܡܫܝܚܐ "and these works are required for the king Christ" l. 12 (where the logical parallelism is set above the grammatical, as often happens); ܚܪܝܒܝܢ ܟܗܢܝܢ ܘܪܫܢ ܡܟܣܐ "destroyed are our priests, and our head is veiled" Aphr. 491, 1.—That the verb may also stand a long way after the subject, is shown by cases like ܝܘܒܝܢܘܣ ܗܘ ܕܐܡܠܟ ܒܬܪܗ ܥܠ ܪ̈ܗܘܡܝܐ ܫܝܢܐ ܝܬܝܪ ܡܢ ܟܠܡܕܡ ܪܚܡ "Jovian, who was Roman Emperor after him, preferred peace to everything else" Jos. St. 8, 17.

C. *Nominal Sentences*: ܫܡܝܐ ܙܥܘܪܐ ܘܡܠܝܐ ܡܢܟ "heaven is small and filled with thee" Moes. II, 80 v. 75, beside ܙܥܘܪ ܠܟ ܥܠܡܐ ܘܠܐ ܣܦܩܝܢ ܠܟ ܐܬܪ̈ܘܬܐ "small for thee is the world, and the parts of the earth are not sufficient for thee" v. 77; ܫܡܫܐ ܡܝܬܪ ܡܢ ܣܗܪܐ ܘܪܒ ܣܗܪܐ ܡܢ ܟܘܟܒ̈ܐ ܕܡܫܡܫܝܢ "the sun is more excellent than the moon, and greater is the moon than the stars which attend it" Aphr. 434, 19 &c. In ܪܒ ܚܝܠܐ ܚܝܠܬܢܐ ܨܐܡ ܗܘ "a powerful commander is fasting" Ov. 99, 19, the subject is postponed in an unusual way, to obtain rhetorical effect.

D. The position of ܗܘܐ results, to a certain extent, from § 299. Apart from certain cases like those noted in §§ 260, 261, 300, it generally follows the most important word of the predicate (cf. even ܥܒ̈ܕܐ ܠܡܗܘܐ "to become servants" Ov. 311, 24); thus it often appears, along with such word, before the subject. It is not common to have it placed at the very beginning, as it is in ܗܘܘ ܥܒ̈ܕܐ ܝܠܕ̈ܘܗܝ ܕܟܢܥܢ "Canaan's children became slaves" Joseph 43, 4 [Ov. 290, 12]; ܕܢܗܘܘܢ ܥܒ̈ܕܐ ܒܢܝ ܚܐܪ̈ܐ "that free persons become servants" *ibid.* 42 *paen.* [Ov. 290, 8].

E. We have already had cases, in which the subject appears in the

middle of the predicate, v. § 312. Thus: ܕܡܫܡܫܢܐ ܚܢܢ ܕܐܠܗܐ "that we are God's servants" Ov. 173, 18; ܙܝܢܐ ܗܘ ܠܘܩܒܠ ܒܝܫܐ "it is a weapon against the wicked one" Aphr. 44, 2; ܕܟܠܒܐ ܐܢܬ ܝܥܢܐ "since thou art a greedy dog" Mart. I, 183 mid. &c. The reverse happens in ܐܒܗܘܗܝ ܕܝܢ ܐܝܬ ܗܘܘ ܠܗ ܡܗܝܡܢܐ "he had, however, believing parents" Mart. II, 268.

§ 325. The *Object* stands most frequently after the governing word, but often too before it, v. § 287 *sqq.* Even in the case of the Inf. with ܠ, it is not uncommon to put the object first, v. § 293. In these cases, at bottom, there is a true Involution.

Position of the Object

§ 326. In simple, plain speech adverbial qualifications most frequently follow that leading member of the sentence, to which they specially belong, *e. g.* ܟܕ ܡܛܘ ܠܘܬ ܡܕܒܚܐ "when they came to the altar" Sim. 272, 8, but often too they precede it, *e. g.* ܘܒܟܠܗ ܐܪܙܐ ܐܠܗܝܐ ܐܫܬܡܠܝ "and he had been initiated [had been made perfect] in the whole Divine mystery" Ov. 165, 16; ܡܢ ܢܩܦܐ ܕܢܫܐ ܗܘܘ ܦܪܝܫܝܢ "from intercourse with women ye shall keep yourselves separate" Ov. 173, 24; ܟܕ ܐܦܠܐ ܒܡܐܟܘܠܬܐ ܦܫܝܛܬܐ ܥܠ ܡܘܒܠܐ ܕܬܘܪܣܝܗ ܕܦܓܪܐ ܡܬܒܛܠܢܐ ܬܗܘܘܢ ܠܟܘܢ "while not even about simple fare for the due supply of nourishment to the body, shall ye take any trouble" Ov. 174, 8; ܡܢ ܕܣܟܐ ܡܥܠܐ ܠܡܢܝܚܐ "whoever expects to enter into rest" Aphr. 107, 18 &c. The position of adverbial qualifications may often be of extreme variety, particularly when several occur in one sentence. The simple sentence ܒܪܘܝܐ ܡܛܝܒ ܚܡܪܐ "the Creator prepares the wine", Ephr. III, 663 A, permits of five other arrangements of the words, which arrangements are all good Syriac; only, in this case, just because of the antithesis to ܐܫܒܝܢܐ "the host",—which opens the next sentence, it is most convenient to put the subject first, and the placing of the object last comes readiest to hand. With the adverbial complement, ܒܪܘܝܐ ܡܛܝܒ ܚܡܪܐ ܒܓܘ ܓܘܦܢܐ "the Creator prepares the wine in the vines", the number of possible arrangements is very considerably increased; but, provided that the genitive association of ܒܓܘ ܓܘܦܢܐ is kept together, all other conceivable interchanges of position are permissible. although the placing of the words ܒܓܘ ܓܘܦܢܐ in the very beginning of the sentence, for

Position of Adverbial Qualifications.

instance, would give them a special emphasis (which does not suit the context in Ephr.).

Position of certain Particles.

§ 327. There are several Particles which can never stand in the beginning of the sentence (v. § 155 C). Their proper place is immediately after the first word, yet they may also take a place farther on; cf. ܣܘܐ ܗܘܐ ܓܝܪ ܛܘܒܢܐ ܣܒܐ ܠܕܘܟܬܐ ܕܡܘܕܝܢܘܬܐ "for the blessed old man longed for the position of confessor" Jul. 55, 21; (C. S. ܠܗܘܢ) ܐܡܪ ܠܗܘܢ ܕܝܢ ܐܦ ܡܬܠܐ ἔλεγεν δὲ παραβολὴν αὐτοῖς Luke 18, 1; ܘܪܫܝܥܐ ܝܘܠܝܢܐ ܒܐܝܕܗ ܕܗܘ ܕܒܚ ܓܝܪ ܢܦܫܗ ܠܫܐܕܐ "and the impious Julian through him sacrificed himself in fact to the demons" Ov. 160, 14. In Moes. II, 122 v. 703 *sq.*, ܓܝܪ stands twice at the end of a short sentence, and at the end of the verse. Still, these are exceptions. We have seen in §§ 208 A, 240, that these particles may break up the chain of both genitive and prepositional connection. Thus they may be interposed even between the preposition and the relative clause governed by it: ܩܕܡ ܓܝܪ ܕܢܚܛܐ "for before he sinned" Ov. 81, 8; ܡܢ ܕܝܢ ܕܐܫܬܠܡ "but after it was finished" Sim. 283, 11; ܡܛܠ ܕܝܢ ܕ "but because" Jos. St. 7, 21; 80, 20; Ov. 169, 24 &c.; even ܡܢ ܕܚܙܐ ܕܝܢ "but after he saw" Ov. 168, 8; ܡܢ ܕܗܘܐ ܕܝܢ "but after he was" Sim. 269, 6 (otherwise, in Cod. Lond.) &c. Thus too with ܟܠ: ܟܠ ܓܝܪ ܐܡܪ ܕܫܐܠ ܢܣܒ "for every one, it is said, who asks, receives" Ov. 102, 14. Cf. also the usage in other relative clauses: ܡܢ ܓܝܪ ܕܐܟܠ ܦܓܪܗ "for whoever has eaten of his body" Aphr. 222, 3; ܟܠ ܡܢ ܗܟܝܠ ܕܫܡܥ ܠܗ "thus every one, who hears it" Jos. St. 66, 21 &c., as set overagainst ܡܐ ܕܐܢܫ ܓܝܪ ܐܬܩܪܒ "for if any one draws near" Aphr. 7, 2; ܐܡܬܝ ܕܐܠܗܐ ܕܝܢ ܨܒܐ "but when God wills" Spic. 20, 23 &c.

B. SPECIAL KINDS OF SENTENCES.

NEGATIVE SENTENCES.

ܠܐ and its strengthened Forms.

§ 328. A. The simple negative ܠܐ is mainly employed in giving a negative meaning to the verb, and then usually stands immediately before it: ܠܐ ܐܫܟܚܘ ܐܢܫܘܗܝ ܕ "his people were not able to . . ." Aphr. 210, 17; ܠܐ ܦܩܝܕ ܗܘܐ ܠܗܘܢ ܠܡܨܪܝܐ ܕ "it was not ordered the Egyptians to"

ibid. l. 13; ܟܕ ܐܢܫ ܡܢ ܓܘܬܝܐ ܠܐ ܩܛܠ "while he killed none of the Goths" Jos. St. 85, 16; ܡܛܠ ܕܠܐ ܣܦܩܐ ܗܘܬ ܡܕܝܢܬܐ ܠܓܘܬܝܐ "because the city did not suffice for the Goths" *ibid.* 86, 21; ܐܘܡܝܘ ܥܠ ܬܪ̈ܝܗܘܢ ܕܠܐ ܢܬܟܬܫܘܢ "that they should not stir up war against one another" *ibid.* 90, 6 &c. No essential difference is occasioned by the interposition of particles, as in ܠܐ ܕܝܢ ܡܝܬܘ "but they did not die" Ov. 170, 17; ܠܐ ܓܝܪ ܐܬܦܝܣ ܡܡܬܘܡ ܕ "for he never submitted to this, that" Ov. 179, 8; ܠܐ ܓܝܪ ܡܢ ܝܘܡܝ ܟܠܗ ܒܢܝܬ ܒܢܝܢܐ "for I have not in all my days erected any building" Sim. 271, 4; ܠܐ ܓܝܪ ܡܡܬܘܡ ܡܬܙܟܝܐ ܛܝܒܘܬܟ ܡܢ ܒܝܫܘܬܢ "for never is thy goodness vanquished by our wickedness" Aphr. 493, 7; ܠܐ ܓܝܪ ܐܝܬ ܗܘܐ ܒܣܪܐ ܒܓܘܗ ܡܕܝܢܬܐ ܟܠܗ ܟܠ "for there was no flesh (meat) at all within the city" Jos. St. 69, 4. Less common are cases like ܕܠܐ ܥܠܘܗܝ ܐܠܗܝܐ ܟܕ ܛܢܢܗ ܙܕܝܩܘܬܐ ܗܘܐ ܡܬܓܠܝܢܐ ܠܡܬܦܪܥܢܘܬܗ "on whom God's righteousness, in his jealousy, would not have been revealed for his punishment" Ov. 187, 16 &c.

ܠܐ stands also where the predicate is an adjective: ܠܐ ܫܦܝܪ ܕܢܗܘܐ "it is not well that [he] be ..." Gen. 2, 18; ܠܐ ܫܪܝܪ ܠܗ ܕ "it is not true for him, that" Aphr. 498, 6, 13; ܒܡܕܡ ܠܐ ܫܠܝܛܝܢ "over some things they have no power" Spic. 9, 23; ܠܐ ܫܦܝܪ ܗܢܐ ܐܝܟ ܗܘ "this is not beautiful, like that" Anc. Doc. 87, 9; ܫܘܢܩܝܗܘܢ ܕܝܢ ܡܢ ܣܗܕܘܬܐ ܠܐ ܒܨܝܪܝܢ ܗܘܘ "but their sufferings were not less than [*i. e.* nothing short of] a martyrdom" Ov. 170, 5 (where however ܠܐ ܗܘܘ ܒܨܝܪܝܢ would also be correct).

B. Otherwise, to express negation in the Nominal sentence,—and in the very same way in a Verbal sentence, when a different word from the verb (inclusive of Part. and predicative adj. as well as ܐܝܬ) has to be rendered negative,—ܠܐ is strengthened by means of an enclitic ܗܘܐ (thus ܠܐ ܗܘܐ) or by means of ܗܘ (in that case always written ܠܘ). The first method is the more frequent of the two in ancient writings: some avoid ܠܘ altogether, while others employ the two promiscuously. There is no difference in their signification. Of course an author has often to consider whether he has to negative the whole sentence by means of negativing the verb, or merely to negative a single word or phrase; thus the mere separation of the ܠܐ from the verb may, amongst other effects, account for the appearance of the corroborating Form, while an additional

emphasis then falls upon the word immediately following the negative. Examples: ܐܢܐ ܕܝܢ ܠܐ ܗܘܐ ܡܢ ܒܪܢܫܐ ܢܣܒ ܐܢܐ ܣܗܕܘܬܐ *ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω* John 5, 34; ܠܐ ܟܠܢ ܢܕܡܟ *πάντες μὲν οὐ κοιμηθησόμεθα* 1 Cor. 15, 51; ܡܘܬܐ ܗܢܐ ܠܐ ܡܘܬܐ ܗܘ "this death is no death" Mart. I, 245, 8; ܠܐ ܐܠܗܐ ܗܘ ܐܠܐ ܥܒܕܗ ܗܘ ܕܐܠܗܐ "he is not God, but God's servant" Sim. 327 *inf.*; ܕܠܐ ܛܠܠܐ ܗܘ "who is no shadow" Moes. II, 166 v. 1392; ܗܕܐ ܕ . . . ܠܐ ܗܘܬ ܡܘܕܥܢܝܬܐ ܗܝ ܕܫܪܪܐ "this circumstance, that . . ., is not that which sets forth the truth" Ov. 163, 8; ܡܛܠ ܕܠܐ ܗܘܐ ܒܩܛܠܗܘܢ ܗܘܬ ܙܟܘܬܐ ܠܪ̈ܗܘܡܝܐ "because not in their murder lies victory for the Romans" Jos. St. 70, 2; ܟܕ ܠܐ ܗܘܬ ܢܛܪܬ ܢܡܘܣܐ ܗܘܬ "while she was no observer of the law" Aphr. 48, 18; ܕܠܐ ܗܘܐ ܫܘܝܐܝܬ ܡܬܕܒܪܝܢ ܒܢ̈ܝ ܐܢܫܐ "that men are not equally guided" Spic. 12 *ult.*; ܠܐ ܗܘܐ ܓܝܪ ܩܠܝܠܐ ܡܠܬܐ ܗܘܬ ܐܠܐ ܡܡܠܠܢܗ ܙܥܘܪ ܗܘܐ "for the word was not trifling, but he who applied it was but small" Aphr. 165, 9; ܠܐ ܗܘܐ ܕܝܢ ܚܐܪܘܬܗܘܢ ܕܦܪ̈ܣܝܐ ܡܟܦܪ ܐܢܐ "the freedom [freewill] of the Persians I do not however deny" Jos. St. 6, 18; ܠܐ ܗܘܐ ܡܢ ܕܚܠܬܐ ܠܐ ܢܦܩ ܐܢܐ "it is not from fear that I do not go forth" Jos. St. 89, 22; ܕܠܐ ܒܟܠ ܡܢ ܥܠܬܗ ܐܬܥܒܕܬ ܢܟܠܐ ܗܘ "that this treachery was by no means brought about at his instigation" Jos. St. 12, 17; ܕܠܐ ܫܦܝܪܐܝܬ ܡܬܒܨܝܢ "that are not well cared for" Moes. II, 68, 12; ܠܐ ܒܠܚܘܕ ܒܩܛܠܐ ܐܠܐ "not only with murder, but also" Moes. II, 65, 23, and thus frequently ܠܐ ܒܠܚܘܕ . . . or even ܠܐ . . . ܒܠܚܘܕ, cf. ܠܐ ܗܘܐ ܠܐܘܪܗܝ ܒܠܚܘܕ ܐܬܐ ܗܢܐ ܦܘܩܕܢܐ ܐܠܐ "not merely to Edessa [Orhāi] came this edict, but" Jos. St. 26, 9; ܠܐ ܓܝܪ ܒܡܣܒܪܢܘܬܐ ܕܗܦܟܝܢ ܠܚ̈ܝܐ ܐܙܠܘ ܠܬܡܢ "for not in confidence that they would return to life did they proceed thither" Ov. 170, 2; ܠܐ ܗܘܐ ܐܝܕܥܬܐ ܡܩܕܡܬܐ ܐܝܬ ܠܗ ܠܗ "he has no foreknowledge" Aphr. 130, 1; ܠܐ ܫܬܝܩܬܐ ܐܝܬܝܗܝܢ ܗܘ̈ܝ "not dumb were they (f.)" Moes. II, 102 v. 393 (in both of which cases, with re-arrangement, ܠܐ ܐܝܬ, ܠܝܬ might also have been used, &c.). Even when complete clauses take the place of parts of a sentence, ܠܐ ܗܘܐ, or ܠܐ is found: ܠܐ ܕܝܢ ܡܢ ܐܪܥܗ ܐܙܝܙܢܐ . . . ܐܥܩܪ ܒܠܚܘܕ "not merely did he manifest his diligence in uprooting the tares out of his land" Ov. 192, 19; ܠܐ ܒܥܐ ܐܢܐ ܕܐܫܬܒܗܪ "I do not seek to boast" Ov. 138, 6; ܘܠܐ ܡܛܠ ܕܪܚܝܩܝܢ ܒܓܘܫܡܐ ܠܐ ܚܙܝܢ ܠܗ ܐܢܘܢ "and it is not because they are distant as regards the body, that they are no

sons of the Church" Ov. 121, 8 (where the two ܠܘ are regular); ܐܦܠܘ ܗ̇ܠܝܢ ܕܐܬܪ̈ܥܝܢ ܒܗܘܢ ܠܐ ܗܘܐ ܡܛܠ ܕܨܒܝܢ ܒܗܘܢ ܗܘ̈ܝܢ ܠܢ "that even those things, with which we are satisfied, fall to our lot, not because we have pleasure in them" Spic. 10, 18 &c. So ܠܘ ܕܠܐ ܦܬܚ ܐ̱ܢܐ ܠܟܘܢ ܐܡܪ "he said not 'I do not open to you'" Frothingham, Stephen Bar Sudaili 18, 1. Even before the Inf. Abs. they come in: ܠܐ ܗܘܐ ܡܘܠܕܘ ܒܠܚܘܕ ܡܘܠܕܝܢ "not merely do they *bring forth*" Spic. 11, 7; ܡܠܦ̈ܢܐ ܓܝܪ ܡܫܬܐܠܘ ܗܘ ܡܫܬܐܠܝܢ ܠܐ ܗܘܐ ܡܫܐܠܘ ܡܫܐܠܝܢ "for teachers are *asked* questions; they do not *put* them" Spic. 1, 18; ܕܠܐ ܗܘܐ ܡܕܥ ܝܕܥ ܓܢܒܐ "that the thief does not know" Aphr. 129, 13; ܕܠܘ ܡܥܫܩ ܥܫܩ ܐ̱ܢܐ ܠܗܘܢ "that I do not calumniate them" Euseb. Ch. Hist. 315, 6. So *ibid.* 180, 9.

C. The simple ܠܐ, however, is retained in several cases. It seems always to stand thus in prohibitive sentences, *e. g.* ܠܐ ܒܥܠܬܐ ܕܟܘܪܗܢܐ ܢܫܒܩܘܢ ܐܚ̈ܐ ܕܝܪ̈ܝܗܘܢ "the brethren shall not, on the pretext of illness, forsake their cloisters" Ov. 213, 17; ܘܠܐ ܠܒܘܫܐ ܢܩܝܐ ܐܘ ܡܐܢ̈ܐ ܫܥܝ̈ܥܐ ܢܒܨܘܢ ܢܩܝܪܘܬܐ ܕܨܘܡܟܘܢ "and tidy clothing, or sleek raiment, may not belittle the worth of your abstinence" Ov. 174, 14. And so, generally, in all modal relations,—thus ܕܠܐ "that . . not", "lest" &c.

D. Farther, in repetitions like ܕܠܐ ܚܙܘܗ̇ ܫܦܝܪ ܘܠܐ ܛܥܡܗ̇ ܒܣܝܡ ܘܠܐ ܪܝܚܐ ܢܨܝܚܐ ܐܝܬ ܠܗ̇ "the appearance of which is not good, nor the taste agreeable, and which has no pleasant smell" Aphr. 307, 19; ܠܐ ܒܩܕܡ̈ܝܐ ܘܠܐ ܒܐܚܪ̈ܝܐ ܢܗܘܐ ܕܪܒ ܡܢܟ "neither among those who have gone before, nor among those who may come after, will one be found who is greater than thou" Sim. 270 *inf.*; ܘܠܐ ܥܘܬܪܐ ܡܫܬܟܚ ܐܠܐ ܠܘܬ ܙ̈ܥܘܪܐ ܘܠܐ ܡܫܠܛܢܘܬܐ ܐܠܐ ܠܘܬ ܝܚܝܕ̈ܝܐ ܘܠܐ ܚܘܠܡܢܐ ܕܦܓܪܐ ܠܘܬ ܟܠܗܘܢ ܒܢܝ̈ܢܫܐ "and riches are not found except with a few, nor power except with one or two individual men; neither is bodily health found with all men" Spic. 10, 2; ܘܡܐܢ̈ܐ ܙ̈ܪܝܐ ܐܘ ܨܚܝܢ̈ܐ ܠܐ ܒܗܘܢ ܘܠܐ ܥܠܝܗܘܢ ܡܬܚܙܝܢ ܗܘܘ ܟܠܗ "and soiled or shabby clothes were not to be seen at all, either among or upon them" Ov. 203, 10; ܠܐ ܒܐܝܕܘܗܝ ܗܘܐ ܦܫ̈ܝܩܐ ܠܐ ܡܫܟܐ ܘܠܐ ܒܣܪܐ "on his hands there remained neither skin nor flesh" Sim. 281 mid., and many such instances.

E. Again, in elliptical speech, such as simply ܠܐ "No", and in cases like ܘܥܡ ܡܢܗܘܢ ܡܬܪܥܝܢ ܚܢܢ ܘܥܡ ܡܢܗܘܢ ܠܐ "and with some of them we are satisfied, and with others not" Spic. 10, 19; ܘܐܢ ܠܐ "but if not, then . . "

Aphr. 441, 7, and in other passages; ܕܰܠܘܰܝ ܕܶܝܢ ܠܳܐ "*quod utinam non (fuisset)*" Assem. II, 44*b* (Philoxenus); ܐܶܢܳܐ ܠܒܢܰܝ̈ ܦܝܳܣܳܐ ܟܬܒܶܬ ܘܠܳܐ ܠܡܒܰܙܚܳܢܶ̈ܐ "I have written for those who are amenable to persuasion [sons of persuasion], not for scoffers" Aphr. 441, 8; ܘܠܳܐ ܐܰܝܟ ܣܳܦܪ̈ܰܝܗܽܘܢ *καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν* Matt. 7, 29; and, in a similar use, the word often occurs.

F. Again, it constantly presents itself in certain combinations, like ܐܶܦܠܳܐ, ܐܶܠܳܐ, ܕܠܳܐ "without" (and "that not", "lest", *ne*). So in Nominal compounds like ܠܳܐ ܡܳܝܽܘܬܳܐ "immortal"; ܠܳܐ ܡܶܬܚܰܒܠܳܢܽܘܬܳܐ *ἀφθαρσία* 1 Cor. 15, 53 &c.; also in cases like ܐܳܘ ܥܰܡܳܐ ܣܰܟܠܳܐ ܘܠܳܐ ܡܣܰܟܠܳܢܳܐ "O foolish and unintelligent people!" Mart. I, 113 *inf.* So too ܠܳܐ ܐ̱ܢܳܫ "no one", ܠܳܐ ܡܶܕܶܡ "nothing".

G. Here and there occurs also ܠܳܐ for ܠܳܐ ܗ̱ܘܳܐ or ܠܰܘ. Thus ܠܳܐ ܬܠܳܬܳܐ ܠܓܰܒܪ̈ܶܐ ܐܰܪܡܺܝܢ "did we not cast *three* men?" Dan. 3, 24; ܠܳܐ ܡܶܨܪ̈ܳܝܶܐ ܘܡܽܘܐܳܒܳܝ̈ܶܐ ܘ . . . ܐܶܠܨܽܘܟܽܘܢ "did not the Egyptians and the Moabites and . . . oppress you?" Judges 10, 11 (and that the fact of interrogation in such cases does not necessarily call for ܠܳܐ, [instead of ܠܳܐ ܗ̱ܘܳܐ] is shown by ܠܳܐ ܗ̱ܘܳܐ ܡܽܘܫܶܐ ܝܰܗ̱ܒ ܠܟܽܘܢ ܢܳܡܽܘܣܳܐ *οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον*; John 7, 19); ܘܠܳܐ ܒܡܰܪܟܰܒܬܳܐ ܐ̱ܚܪܺܢܳܐ ܡܶܕܶܡ ܡܶܣܬܓܶܕ ܗ̱ܘܳܐ "and there was nothing else reverenced in the vehicle" Moes. II, 166 v. 1397; ܠܳܐ ܒܒܢܰܝ̈ܢܳܫܳܐ ܒܰܠܚܽܘܕ ܡܗܰܪܝܢ "not merely men do they injure" Spic. 12, 7; ܠܳܐ ܒܰܠܚܽܘܕ ܗ̇ܝ ܕܓܳܝܪܳܐ ܡܶܬܩܰܛܠܳܐ "not merely she who commits adultery is put to death" Spic. 15, 20; ܘܠܳܐ ܡܶܛܽܠ ܕܒܰܠܚܽܘܕܰܘܗ̱ܝ ܐܺܝܬܰܘܗ̱ܝ ܗ̱ܘܳܐ ܠܳܐ ܐܶܫܬܡܰܥ "and he did not, because he was alone, remain unheard" Aphr. 70, 8 &c. These sentences are not all free from a suspicion that the text has been tampered with; and this suspicion applies with special force to the words ܠܰܘ ܐܶܬܺܝܠܶܕܰܬ ܐܶܠܳܐ ܢܶܦܩܰܬ "she was not born, but came forth" Ov. 403, 22, where in a way quite unusual ܠܰܘ stands immediately before the verb.

Position of the Negative.

§ 329. ܠܳܐ and its strengthened forms ܠܳܐ ܗ̱ܘܳܐ, ܠܰܘ can never come after the word to which they most directly refer. In the simple Verbal sentence, for instance, ܠܳܐ must stand always before the verb.

Double Negative.

§ 330. That a double negative may even in Syriac have the force of an affirmative, we have seen in several examples which embody restrictions; cf. farther ܠܰܘ ܚܢܰܢ ܡܶܢ ܫܽܘܬܳܦܽܘܬܳܐ ܕܪܽܘܚܳܢܳܝ̈ܶܐ ܕܡܰܠܟܽܘܬܶܗ ܒܰܠܚܽܘܕ ܠܳܐ

ܓܠܙ ܐܢܘܢ "for not only did he not deprive them of a share in the alms of his beneficence" Ov. 195, 1 &c. But, in particular circumstances, there may be attached to a negative sentence another ܐܦ ܠܐ, with a noun to be specially negatived; or the negation of several things may be expressly specified, alongside of the leading negation: ܘܡܢ ܓܢܣܐ ܕܕܝܪܝܐ ܠܐ ܐܬܗܪܣ ܐܦܠܐ ܚܕ "and of the race of the monks not even one was injured" Jul. 26, 13; ܨܠܘܬܐ ܓܝܪ ܠܐ ܡܬܥܘܩܐ ܟܠܗ ܐܦ ܠܐ ܡܕܡ ܘܠܐ ܡܕܘܕ ܠܗ ܐܦ ܠܐ ܣܝܦܐ ܐܦ ܠܐ ܢܘܪܐ "for nothing whatever proves a hindrance to prayer, and neither sword nor fire brings it to perplexity" Anc. Doc. 104, 25; ܡܛܠܗܢܐ ܠܐ ܐܥܡܨ ܐܦܠܐ ܡܢ ܥܡܐ ܩܫܝܐ ܕܒܢܝ ܐܝܣܪܝܠ "therefore he did not even take his eyes off the stiff-necked people of the children of Israel" Ov. 194, 26; ܫܪܪܐ ܕܐܠܗܢ ܠܐ ܒܚܝܝܢ ܘܠܐ ܒܡܘܬܢ ܠܐ ܡܫܒܩܝܢ ܚܢܢ "the truth of our God, neither in our life nor in our death, do we give up" Mart. I, 186 mid.; ܠܐ ܬܕܚܠ ܘܠܐ ܬܬܙܝܥ ܠܐ ܡܢ ܡܠܟܐ ܘܠܐ ܡܢ ܕܝܢܐ "be not thou afraid nor alarmed, either before kings or judges" Sim. 300 mid.; "in such-and-such lands ܠܐ ܐܢܫ ܚܙܐ ܠܐ ܓܠܘܦܐ ܘܠܐ ܨܝܪܐ ܘܠܐ . . . ܘܠܐ . . . ܘܠܐ no man sees sculptors, nor painters, nor . . . nor . . . " Spic. 17, 4 &c. In all these cases other modes of expression might also be used, cf. *e. g.* ܐܠܐ ܘܠܐ ܡܕܡ ܥܕܪܬܗ ܗܕܐ "but this brought him no help at all" Ephr. II, 212 B.

INTERROGATIVE SENTENCES.

§ 331. A. In Syriac there is no special syntactical or formal method of indicating direct questions, as to "whether" the Predicate applies to the Subject. Such interrogative sentences can only be distinguished from sentences of affirmation by the emphasis. ܪܒ ܗܘ ܐܠܗܐ may mean "God is great", quite as well as "Is God great?". Interrogative Sentences.

B. The special interrogative words (which enquire about the subject or its attributes or other relations, or again after individual parts of the predicate), stand mostly at the beginning of the sentence: ܥܕܡܐ ܠܐܡܬܝ ܪܗܛ ܐܢܬ ܒܬܪ ܡܕܡ ܕܠܐ ܡܫܠܐ "how long art thou to keep running after what never stops?" Ov. 119, 10; ܡܢܘ ܡܡܬܘܡ ܚܙܝܬ ܕܥܬܪ ܘܣܒܥ "whom hast thou ever seen, that had grown rich and was satisfied?" Ov. 119, 11; ܘܐܝܟܢܐ ܥܒܕܗ ܚܛܝܬܐ "and how did he make him to be sin?" Aphr. 134, 6; ܐܝܕܐ ܕܚܠܬܐ ܫܪܝܪܐ "which religion is true?" Mart. I, 182, 6 &c. There is

no essential divergence in cases like ܥܠ ܐܝܠܝܢ ܕܝܢ ܦܘܩܕܢܐ ܘܕܝܢܐ ܐܡܪ ܚܙܩܝܐܝܠ ܕ "of what commands and judgments then did Ezekiel say that . . .?" Aphr. 318, 11; ܥܕܡܐ ܠܐܡܬܝ ܐܗܘܐ ܥܡܟܘܢ *ἕως πότε ἔσομαι μεθ' ὑμῶν*; Matt. 17, 17; Luke 9, 41, and similar cases. But the interrogative is frequently shifted farther on in the sentence; only it is never permitted to stand after the verb or the copula: ܠܗ ܠܟܐܦܐ ܗܕܐ ܡܢܐ ܣܡܟ ܠܗ "what supports this stone?" Moes. II, 88 v. 182; ܙܘܗܪܘܗܝ ܐܡܝܢܐ ܕܠܒܢܝ ܩܝܡܐ ܡܢܘ ܡܫܟܚ ܠܡܫܬܥܝܘ "his constant exhortations to the clergy under vows of chastity, who can recount?" Ov. 176, 14; ܠܪܘܪܒܘܬܐ ܕܝܢ ܕܡܣܬܪܩܘܬܗ ܡܢܘ ܡܢ ܕܝܪܝܐ ܢܫܘܐ ܢܦܫܗ ܗܘܐ "but to the mighty proportions of his renunciation, which of the monks could compare himself?" Ov. 184, 22; ܒܘܪܟܬܐ ܕ . . . ܡܢܝ ܠܡܢܐ ܠܐ ܥܒܪܬ "the blessing, which . . . (long relative sentence), why has it not passed from me?" Aphr. 469, 1; ܠܥܠ ܡܢ ܫܡܝܐ ܡܢܐ ܐܝܬ "above the heavens what is there?" Aphr. 496, 2; ܗܠܝܢ ܥܠ ܫܐܘܠ ܐܝܟܢܐ ܡܫܟܚܢ ܠܡܫܬܡܠܝܘ "how can this apply to Saul?" Aphr. 342, 17; ܫܪܒܬܗ ܐܝܕܐ "what is her race?" Moes. II, 110 v. 538; ܐܝܟܐ ܘܠܐܝܟܐ ܡܛܠ ܡܢܐ ܘܠܐܪܝܐ ܦܪܨܘܦܐ "wherefore and to what end is the face of the lion?" Moes. II, 104 v. 431; ܗܠܝܢ ܟܬܒܐ ܕܡܢܘ ܐܢܘܢ "whose are these books?" Sim. 269 *inf.* &c.

For sentences with ܠܡܢܐ v. § 373.

2. COMBINATION OF SEVERAL SENTENCES OR CLAUSES.

A. COPULATIVE SENTENCES.

Ellipses in Copulative Sentences.

§ 332. Two nouns are strung together by means of ܘ or ܐܘ.[1] If there are more members than two, the conjunction need only appear before the last of them, as in ܐܪܥܐ ܟܪܡܐ ܘܙܝܬܐ ܣܢܝܩܝܢ ܥܠ ܡܪܕܘܬܐ "land, the vine, and the olive stand in need of careful attention" Ephr. Nis. p. 8 v. 91 &c. Two or more nouns are combined to form one member of a sentence, while the association of several verbs properly constitutes, on

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[1] On ܐܘ in comparisons v. footnote to § 249 E.

all occasions, just so many sentences. But the grammatical sense makes no nice distinction between these cases, as is proved by the circumstance that the same conjunctions are employed for both. The connection of sentences, even with two verbs, is often very intimate, when, for instance, both verbs have the same subject and object, and perhaps even the same adverbial qualifications, as in a sentence of this sort: ܡܛܠ ܗܢܐ ܫܡܥܘܢ ܒܝܬܐ ܫܬܐܣܗ ܘܒܢܐ "on this account Simeon founded and built the house". Gentle transitions gradually lead to a perfectly clear separation of the two clauses, as when I say: ܡܛܠ ܗܢܐ ܫܡܥܘܢ ܒܝܬܐ ܫܬܐܣܗ ܘܡܛܠ ܗܢܐ ܗܘ ܒܢܝܗ ܠܒܝܬܐ "on this account Simeon founded the house, and on this account he built the house". But only special reasons could justify such a tedious mode of expression. In most cases, in which there is a combination of clauses thus closely related in contents, some form or other of *Ellipsis* will appear, even though the conjunction fall entirely away. Thus also the proper verb for two closely connected clauses is often omitted in the second position, even though number and gender are different. The possible varieties of expression in such cases are very numerous. Compare the following examples: ܘܐܬܝܠܕܘ ܠܗ ܡܢ ܠܝܐ ܪܘܒܝܠ ܘܫܡܥܘܢ ܘ . . . ܘܡܢ ܪܚܝܠ [ܐܬܝܠܕܘ ܠܗ] ܝܘܣܦ ܘܒܢܝܡܝܢ "and there were born to him of Leah, Reuben, Simeon &c., and of Rachel, Joseph and Benjamin" Aphr. 480, 8; ܘܚܙܘܗܘܢ ܗܘܐ ܐܝܟ ܢܘܪܐ ܘܦܪ̈ܨܘܦܝܗܘܢ [ܗܘܘ ܕܡܝܢ] ܐܝܟ ܙܠܝ̈ܩܐ ܕܫܠܗܒܝܬܐ "and their aspect was like fire, and their faces like gleams of flame" Sim. 271 *inf.*; ܗܢܘܢ ܢܐܠܦܘܢ ܡܙܡܘܪ̈ܐ ܒܢܝ̈ ܩܝܡܐ ܘܒܢ̈ܬ ܩܝܡܐ ܕܝܢ ܐܦ ܡܕܖ̈ܫܐ (¹) [ܢܐܠܦܢ] "the men who are under vows [sons of the rule, *canonici*] shall learn psalms, but the women [daughters of the rule] hymns also" Ov. 217, 18; ܪܡܘܬܐ ܘܫܒܗܪܘܬܐ ܠܐ ܝܐܝܐ ܠܡܟܝ̈ܟܐ ܘܐܦܠܐ [ܝܐܝܐ] ܬܓܐ ܠܪܝܫܐ ܕܡܣܟܢܐ "haughtiness and pride do not beseem the lowly, nor does a crown [beseem] the head of the poor" Aphr. 180, 15; ܢܕܒܘܩ ܒܥܦܪܐ ܗܘܓܝܟ ܒܛܝܢܐ [ܢܕܒܘܩ] ܒܘܚܪܟ ܒܐܪܥܐ [ܢܕܒܘܩ] ܪܗܛܟ "thy contemplation may cleave to the dust, thy search to the mire, thy course to the earth" Moes. II, 96 v. 328; ܐܝܠܝܢ̈ܐ ܕܐܟܠܐ ܘܡܪܘܕܐ ܠܐ ܢܩܘܡ ܒܝܢ̈ܬܐ ܐܠܐ ܗܘ ܡܕܡ

(¹) The same tense as that at the beginning of the clause could not stand here (§ 260).

ܙܒܘܢܐ ܠܡܙܒܢܘܬܐ ܠܡܣܒ ܕܠܐ ܢܫܬܟܚ [ܐܠܐ ܗܘ ܕܣܦܩ] “wares for purchase and sale must not be found in the convents, except that only which suffices for their needs, without greediness” Ov. 213, 9; ܗܢܘܢ ܡܢ ܟܘܪ̈ܗܢܐ ܗܘܘ ܕܢܬܚܠܨܘܢ ܡܢ ܟܘܪ̈ܗܢܐ ܗܕܐ ܕܝܢ [ܕܬܬܚܠܨ ܗܘܬ ܡܬܚܦܛܐ] ܡܢ ܒܝܫ̈ܬܗ “those made every endeavour to free themselves from disease, but this woman [strove to free herself] from her evil doings” Ov. 103, 5; and with ellipsis in the first position: ܗܢܘܢ ܕܝܢ ܠܡܐܣܝܘ ܟܐܒ̈ܝܗܘܢ [ܡܣܪܗܒܝܢ ܗܘܘ] ܗܕܐ ܕܝܢ ܠܡܐܣܝܘ ܪ̈ܓܝܓܬܗ ܡܣܪܗܒܐ ܗܘܬ “now to cure their diseases those hastened, but this woman to cure her desires” Ov. 103, 3 &c. Thus also in parallel clauses, entirely unfurnished with any external mark of union: ܠܐ ܓܝܪ ܟܐܒܐ ܦܓܪܢܝܐ ܐܠܨܗ̇ ܐܝܟ ܕܠܐܚܪ̈ܢܝܬܐ ܕܬܣܪܗܒ ܠܘܬ ܡܪܢ ܥܘܩܣܐ ܕܝܢ ܕܬܐܪܬܗ̇ ܠܐ ܓܪܒܐ ܕܦܓܪܗ̇ ܐܠܐ ܡܘܡ̈ܐ ܕܢܦܫܗ̇ ܠܐ ܗܘ &c. “for not bodily pain constrained her, as it did the others, to hasten to our Lord, but the sting of her conscience, not the leprosy of her body but the blemishes of her soul, not . . . &c.” Ov. 102, 23 &c.

Negation in Copulative Sentences.

§ 333. When the first clause is affirmative, and the attached clause negative, ellipses occur of the kind mentioned in § 328 E. But when the negation has reference to both clauses, it is either repeated,—in which case the emphasised form described in § 330 may appear,—or it merely stands once for all. In the latter case ܐܘ is more usual as a connecting particle than ܘ, unless the second clause is at bottom rather an expansion or inference than a purely parallel clause. Sentences with . . . ܘ . . . ܠܐ instead of . . . ܘܠܐ . . . ܠܐ: ܠܐ ܥܬܝܕܐ ܐܢܐ ܕܐܣܝܒܪ ܘܐܣܒܠ ܟܠܡܕܡ ܕ “I (f.) am not to bear and endure everything which” Spic. 3, 20; ܠܐ ܬܩܒܠܘܢ ܠܐܢܫ (¹) ܐܓܪܬܐ ܦܐܠܣܘܢ ܘܬܥܒܕܘܢ ܡܛܠܬܗ ܡܕܡ ܠܒܪ ܡܢ ܟܐܢܘܬܐ “do not ye accept for any one a forged letter (*φάλσον falsum*), and do nothing on that account beyond justice” Ov. 220, 10; ܠܐ ܬܫܩܠܘܢ ܘܬܐܙܠܘܢ “you are not to take and go” [*i. e.* “you are not to carry off”] John Eph. 399, 15; ܠܐ ܬܚܛܐ ܘܬܡܪܚ ܒܫܡܝ “do not sin and speak evil of me” Mart. I, 75 *inf.*; ܘܠܐ ܡܕܡ ܬܐܡܐ ܘܬܕܓܠ “and by no means swear falsely [*lit.* “swear and be false”]” Ephr. II,

(¹) V. § 260.

337 E; ܠܐ ܬܒܥܝܢ ܒܝ ܣܘܪܚܢܝ ܘܬܦܪܥܢܢܝ ܐܝܟ ܕܦܘܫܢܝ (1) "search not in me for my faults, so as to requite me as I have deserved" Ephr. III, 522 E; ܠܐ ܬܗܦܘܟ ܡܪܝ ܡܢ ܡܣܟܢܘܬܝ ܘܐܗܘܐ ܥܒܕܐ ܠܣܛܢܐ "turn not away (thine eyes), O Lord, from my wretchedness, and let me not become a servant of Satan" Ephr. III, 523 A &c.

With ܐܘ: ܘܠܐ ܬܬܟܪܐ ܠܟ ܐܘ ܬܬܦܫܠ ܒܐܬܪܥܝܬܟ "and grieve not or be desponding in thy thought" Sim. 301, 4 (Cod. Lond. otherwise); and many similar instances. Cf. ܠܐ ܢܗܘܘܢ ܩܫܝܫܐ ܘܡܫܡܫܢܐ ܘܒܢܝ ܩܝܡܐ ܐܦܛܪܘܦܐ ܐܘ ܦܪ̈ܓܡܛܘܛܐ ܠܐܢܫܐ ܥܠܡܝܐ ܐܘ ܢܩܒܠܘܢ ܕܝܢ̈ܝܗܘܢ ܕܒܢ̈ܝ ܓܢܣܗܘܢ ܐܘ ܕܡܢ ܕܡ ܢܗܘܘܢ ܐܓܝܪܝܢ ܒܕܝܢܝܗܘܢ ܕܐܢܫ ܘܡܬܟܐܡܝܢ ܒܬܪܥܐ ܕܕܝܢܐ "Priests, Deacons, and men under vows shall not be curators or agents for laics, or take charge of the lawsuits of their own relatives, or undertake for hire the conduct of the suits of any one whomsoever, or be in constant attendance at the door of the judge" Ov. 218, 8. In this example several prohibitions are comprised, in part by means of ܘ, in part by ܐܘ, while only a single negative is expressed. Of course the negative might have been repeated once or oftener.

§ 334. A. In several of the sentences quoted above, the connection effected by ܘ has figured as a somewhat inexact mode of signifying a relation, which is not quite identical with the one given in the first clause. Such an "and" is also found sometimes when a consequence, or a contemporaneous accessory circumstance, is dealt with: ܡܢ ܐܥܒܕ ܗܘܝܬ ܘܐܟܠܐ ܠܫܡܫܐ "what should I have done, to hinder the sun?" ZDMG XXIX, 117 v. 235; ܠܐܝܟܐ ܟܠܢ ܐܬܟܢܫܢ ܐܢܚܢ ܘܩܡܬ ܐܢܬ "whither had we all withdrawn ourselves, that thou didst arise?" Joseph 227, 4 [Ov. 312, 12]; ܘܠܕܣܡ ܒܢܝܢܗ ܥܠ ܫܘܥܐ ܘܠܐ ܡܬܬܙܝܥ ܡܢ ܪ̈ܘܚܐ ܘܓ̈ܠܠܐ "and to him who has set his building upon a rock, whereon it is not swayed by winds and waves" Sim. 395, mid.; ܦܘܡܐ ܕܐܡܪ ܐܠܗ ܘܙܥܬ ܒܗ ܟܘ̈ܠܝܬܐ ܕܒܪ̈ܝܬܐ "the mouth which said "God", at which the reins of beings created trembled" Ov. 138, 24; ܐܦ ܬܪܥܐ ܕܡܪܝܡ ܘܥܐܠ ܠܗ ܟܗܢܐ "the curtain which the priest raises and (through which he then) enters" Apost. Ap. 176, 18 (Gnost. Hymn); ܐܝܟ ܕܐܦܩ ܠܦܐܪ̈ܐ ܘܐܦܩܗ ܐܣܛܘܟܣܐ "as he produced

Copulative Sentence for a Contemporaneous circumstance or for a Consequence.

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(1) V. § 64.

(water) to Hagar, whereof Ishmael drank" Aphr. 314, 6; ܗܠܝܢ ܟܠܗܝܢ ... ܕܟܬܒܬ ܐܥܗܕܬܟ ܚܒܝܒܝ ܘܠܐ ܡܠܐܢܐ ܠܟ "all this that I have written I have reminded thee of, beloved, without being wearied" Aphr. 184, 5; ܡܕܡ ܕܐܥܡܠܘܗܝ ܘܐܥܩܘܗܝ "something which they imposed upon him, and with which they vexed him" Sim. 280 mid.; ܡܛܠ ܒܝܫܬܐ ܕܥܒܕ ܗܘܐ ܘܥܨܝܗ ܠܣܓܝܐܐ "by reason of the evil which he did, and (through which) he oppressed many" Sim. 317 mid.; ܕܬܫܒܘܩ ܡܢ ܟܠܢ ܘܦܠܓܝ ܠܒܟ "that thou leave us with thy heart in doubt" Ov. 308 *ult.*; ܗܐ ܐܢܬܬܐ ܗܝ ܢܦܩܬ ܘܠܚܡܐ ܥܡܗ̇ "then went out that woman, having bread with her" Acta S. Maris 45, 2. Instances of the latter kind, where the ܘ introduces a pure conditional clause, are rare in original writings in Syriac, as the more distinct ܐܢ is used for this purpose.

B. To the verb ܦܩܕ, ܦܩܶܕ "to command" the execution of the design is sometimes annexed, without the substance of the order having been announced beforehand; so too with ܨܒܐ "to wish", and occasionally with other verbs besides: ܦܩܕ ܘܐܦܩܘ ܐܢܘܢ "he gave command (to bring them out) and they brought them out" Mart. I, 94, 8; ܘܦܩܕ ܘܐܬܘ ܡܝܐ "and at his command water came" Sim. 353, 11; ܦܩܕ ܠܟܗܢܐ ܘܫܩܠܘܗ̇ ܥܠ ܟܬܦܬܗܘܢ "at his command the priests took it (f.) upon their shoulders" Aphr. 265, 6 &c. (and thus frequently in the Document of 201 in the Chron. Ed.); ܨܒܐ ܡܪܢ ܘܐܬܦܨܝܘ "by the will of the Lord they were delivered" Sim. 295, 11; ܝܗܒ ܠܗܘܢ ܡܪܢ ܘܚܙܘ ܢܘܗܪܐ "the Lord granted them that they should see the light" Sim. 346, *inf.*; ܘܫܪܝ ܘܒܢܐ "and he began (to build) and built (completing the work)" Land II, 167, 6.

Close Combination of two Verbs by means of "and".

§ 335. Some verbs, which express a quality, very often join the specific verb to themselves in this way, by means of ܘ. In particular we have ܐܡܪܚ, ܐܬܚܪܦ "to be audacious", ܐܣܓܝ "to multiply": ܕܡܪܚ ܗܘܐ ܘܐܡܪ "who had the boldness to say" Mart. I, 19 *inf.*; ܐܡܪܚܬ ܘܐܡܪܬ "thou didst venture to say" Aphr. 82, 11; ܐܣܓܝ ܘܩܪܐ ܠܗܘܢ "he called often to them" Aphr. 503, 4; ܟܐܡ ܘܐܣܓܝ "he threatened severely" Jul. 64, 3 &c. Not seldom the impersonal ܓܕܫ "it befell", "it came to pass", is dealt with in the same way, *e. g.*: ܓܕܫ ܘܫܐܠܢܝ ... ܓܒܪܐ "it chanced that a man asked me" Aphr. 394, 6. Farther ܡܘܣܦܝܢ ܘܢܣܒܝܢ "they take in addition" Spic. 14, 18; ܠܐ ܬܘܣܦ ܘܬܫܐܠ "but ask no more"

Simeon of Bēth Arshām (Guidi) 11, 4 = Knōs, Chrest. 44 *inf.*; ܩܕܡ ܚܘܝ "showed before" Aphr. 451, 9; ܩܕܡܘ ܘܡܝܬܘ "died before" Euseb. Ch. Hist. 128 *paen.*; ܡܩܕܡ ܗܘܐ ܘܐܬܐܡܪ "was said beforehand" *ibid.* 14, 14, 18; 275, 6 *ab inf.* (more frequently ܩܕܡ occurs in this application without the ܘ, § 337 A). In these cases, however, subordination of the second clause is permitted, and in certain of them it is much more usual. Thus along with the afore-mentioned ܐܡܪܚܬ ܘܐܡܪܬ, there occurs also ܡܢܘ ܡܡܪܚ ܕܢܐܡܪ "who ventures to say?" Aphr. 430, 12, and ܐܡܪܚ ܠܡܐܡܪ "he ventured to say" Ov. 196, 15.

§ 336. In the case of two closely combined verbs, the substantive Object, which is governed by both, needs to appear once only, § 332 (*e. g.* ܕܢܓܠܐ ܘܢܘܕܥ ܪ̈ܥܝܢܗ "that he reveal and make known his mind" Jul. 83, 9; ܢܨܚ ܘܐܪܝܡ ܘܫܒܚ ܠܒܢܝ ܐܢܫܐ "he ennobled, elevated and glorified the sons of men" Aphr. 336, 3, where no fewer than three verbs have only one expressed object). Not only so, but an Object-suffix which belongs to both verbs is occasionally attached to one only: ܒܪܘܝ ܘܫܕܝܗ̇ ܡܢܟ "ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ" Matt. 5, 29 C. (P. ܣܚܘܗ̇ ܘܫܕܝ ܡܢܟ; S. ܣܚܘܗ̇ ܫܕܝܗ̇ ܡܢܟ); ܘܓܪܘܗ̇ ܘܫܕܐܘܗܝ "and they dragged and threw him down" Aphr. 471, 12; ܚܓܪ ܘܟܠܐ ܐܢܘܢ "lamed and hindered them" Aphr. 330, 16 &c. And then, two verbs are often so intimately associated that the government of the one, which may not be at all that of the other, operates for the entire combination, and the object stands next to the verb to which it by no means belong: ܟܕ ܟܘܟ̈ܒܝ ܫܡܝܐ ܢܩܘܡ ܘܢܡܢܐ "while he rises up and numbers the stars of heaven" Aphr. 199, 13; ܟܣܐ . . . ܐܡܪܚܬܘܢ ܘܓܢܒܬܘܢ ܡܢܝ "the cup ye have had the daring to steal from me" Joseph 238, 9 [Ov. 318, 14]; ܗܕܐ ܩܕܡ ܡܢܝ ܠܟܠܗܘܢ "he referred this to him beforehand" Aphr. 12, 3; ܡܛܠ ܕܢܫܪܐ ܥܠܘ ܘܩܝܡܘ ܪ̈ܗܘܡܝܐ ܒܗܝܟܠܐ ܥܡ ܨܠܡܐ ܕܡܠܟܗܘܢ "because the Romans entered and set up the eagle in the temple, together with the image of their emperor" Ephr. II, 222 E; ܘܥܘܠܐ ܪܗܛ ܘܡܣܪܗܒ "and he hastens to practise iniquity" Isaac I, 266 v. 362; ܓܘܡܨܐ ܫܚܝܡܐ ܐܬܚܟܡܘ ܘܚܦܪܘ "they had craftily dug mere pits" Land III, 257, 3; ܡܘܫܐ ܠܬܚܬܝܬܐ ܢܚܬ ܠܬܚܬ̈ܝܐ ܒܡܨܪܝܢ ܦܨܚܐ ܘܥܒܕ "Moses, here below, brought himself down to the lower people in Egypt and prepared the Passover" ZDMG XXVII, 571

Government of such Combinations.

v. 103 (cf. *ibid.* v. 109); ܐܬܝܐ ܫܩܠܐ ܠܚܒܪ̈ܬܗ "she comes carrying her companions" (f.) *ibid.* 598 v. 274; and ܐܙܠ ܗܘ ܘܛܥܝܢ ܠܗ ܥܒ̈ܕܘܗܝ "he goes bearing his deeds" *ibid.* v. 276 &c. Similarly too with the passive: ܡܐܢ̈ܐ ܕܝܢ ܣܓܝ̈ܐܐ ܕ . . . ܡܚܕܐ ܫܒܝܩܐ ܘܐܙܕܒܢܘ "but many vessels of silver, which (—long relative clause . . .), were on a sudden sold at his command" Ov. 172, 20. Cf. with Prep.: ܘܟܒܫܬ ܩܒܪܐ ܘܐܪܡܝܬܗ "and I have conquered him and have cast him into the grave" [*lit.* "and into the grave I have conquered and cast him"] Ephr. Nis. p. 106, 39.

Close Combination of two Verbs without "and".

§ 337. A. Syriac, however, very frequently indeed combines a pair of verbs, set together without any connecting particle at all, (a) when they denote actions which immediately follow each other or attend upon each other, or (b) when the verbs are such that the one merely gives expression to a modification of the other. Examples: (a) ܓܕܥܘܢ ܥܠ ܥܒܕ "Gideon went in and made ready" Judges 6, 19; ܘܐܢ ܢܐܬܐ ܐܢܫ ܢܫܐܠ ܠܟ "and if any man doth come and enquire of thee" Judges 4, 20; ܐܬܐ ܩܡ ἐλθὼν ἐστάθη Matt. 2, 9 P. S. (C. ܩܡ ܗܘܐ ʼܐ); ܢܦܠܘ ܣܓܕܘ ܠܗ πεσόντες προσεκύνησαν αὐτῷ Matt. 2, 11 P. C. (S. ʼܘܣ); ܐܬܐ ܐܢܐ ܒܥܐ ܐܢܐ ἔρχομαι ζητῶν Luke 13, 7; ܩܡ ܕܒܪܗ "he arose and led him away" Ov. 162, 20; ܢܦܩ ܦܣܩ ܐܢܘܢ "he went out and beheaded them" Mart. I, 122, 23; ܩܘܡ ܗܠܟ ܬܐ "up! go and come" Sim. 293 *inf.*; ܕܢܐܙܠ ܢܨܠܐ "that he go and pray" Ov. 163, 25; ܕܢܥܒܪ ܢܚܙܐ ܠܐܪܥܐ "that he go there and see the land" Aphr. 455, 3, and frequently thus with verbs of motion; ܫܕܪ ܩܛܠ ἀποστείλας ἀνεῖλεν Matt. 2, 16; ܫܕܪ ܐܝܬܝ ܠܒܪܬܗ ܠܢܨܝܒܝܢ "he sent and fetched his daughter to Nisibis" Jos. St. 89, 18, and thus frequently ܫܕܪ ܐܝܬܝ "to send for", "to fetch"; ܠܐ ܓܝܪ ܡܥܠ ܡܘܬܒ ܠܢ ܘܩܐܡ ܥܘܠ ܕܐܢ ܠܢ "for he does not cause us to enter and be seated, just for the purpose of rising and iniquitously judging[1] us" Joseph 205, 1; ܐܚܝܕ ܫܒܝܩ ܥܠܡܐ "the world is laid hold of and abandoned" Aphr. 458, 1. (b) ܩܕܡܬ ܐܡܪܬ προείρηκα Matt. 24, 25; ܩܕܡܘ ܩܪܐܘܗܝ "they named him before" Aphr. 7, 8; ܩܕܡ ܓܝܪ ܐܫܥܝܐ ܐܩܝܡ ܥܠܝܗܘܢ ܕܝ̈ܢܐ "for Isaiah placed judges over them before" Aphr. 97, 6; ܩܕܝܡܝܢ ܗܘܘ ܐܬܝܢ "they had come beforehand" Land III, 350, 7; ܡܩܕܡ ܗܘܐ ܡܠܟ

(1) The last couple ܥܘܠ ܕܐܢ ranks rather under (b).

ܗܘܳܐ "had been promised before" Aphr. 26, 4, and many other verbs with ܩܕܡ and ܩܰܕܶܡ, and particularly in translating Greek verbs compounded with προ-; in passive forms like ܩܕܡ ܐܬܚܘܝ "had been pointed out before" Aphr. 63, 18, or (more rarely) like ܡܬܩܕܡ ܡܬܨܝܪ "is prefigured" Isaac II, 136 v. 600 &c. So too in another sense ܕܢܩܕܡܘܢ ܢܣܩܘܢ "that they ascended in the morning (the next morning)" Sim. 293 mid.—ܐܣܓܝ ܐܪܝܡܗ αὐτὸν ὑπερύψωσεν Phil. 2, 4; ܐܣܓܝ ܐܦܝܣܗ "strongly convinced him" Sim. 279 mid.; ܐܣܓܝ ܪܚܡ "loved much" Ephr. in Wright's Cat. 689 *a*, 14; ܡܣܓܐ ܐܢܬ ܡܡܠܠ "thou speakest a great deal" Job 15, 4 &c. This verb too (ܐܣܓܝ) is often put second: ܬܐܨܘܪ ܐܣܓܝܐ "thou heapest up much treasure" Isaac II, 92 v. 67; ܨܚܝ ܐܣܓܝ "abuse greatly" Joseph 213, 12 [Ov. 305, 8] (var. ܐܣܓܝ ܐܓܥܘ "exclaim loudly") &c. (cf. *supra* § 335).—ܡܘܣܦܝܢ ܡܬܦܠܚܝܢ "they are farther cultivated" Aphr. 458, 1 &c.—ܓܕܫ ܛܥܐ "he by chance forgets" Aphr. 296, 8.—ܒܢܐ ܚܕܬ "he built anew" Land III, 246, 14; ܚܕܬ ܐܬܬܣܝܡ "was laid down anew" Land III, 177, 27—ܡܗܦܟ ܡܫܪܐ "he begins again" Aphr. 439, 3 &c.—ܣܪܗܒܘ ܩܒܪܘܗܝ "they buried him in haste" Ov. 207, 26—ܣܪܗܒܬ ܥܒܕܬ ܚܠܝܡܘܬܐ "she speedily gained health" Ephr. III, 554 E; ܐܬܚܦܛ ܫܕܐ ܡܢܗ ܟܠܗ ܡܘܒܠܐ "he eagerly flung off every burden" Ov. 166, 7—ܩܪܒ ܒܡܨܥܬܗ "he placed him in the midst" Ephr. III, 569 A—ܐܫܕܘ ܦܚܡܘ "they shot, in corresponding fashion" Mart. I, 79, 12; and so too with other verbs, particularly in translations from the Greek, like ܗܦܟ, ܚܕܬ, ܦܢܐ, ܬܢܐ "again"; ܐܘܚܪ "late"; ܐܘܪܟ "long" &c. Very probably in all these cases other constructions might have been employed, for instance with ܘ, or with subordination effected by means of ܠ or ܕ.

B. The construction of ܐܫܟܚ has a special ranking of its own in this section: ܐܫܟܚܘ ܢܓܕܘܗ "they could draw out" ("they were able, they drew out") Sim. 365 mid.; ܐܫܟܚ ܦܪܩܟ "has (he) been able to save thee?" Dan. 6, 20; and even negatively, ܐܝܟܢܐ ܕܠܐ ܐܫܟܚ ܐܢܫ ܐܦܠ ὥστε μηκέτι χωρεῖν Mark 2, 2; ܠܐ ܐܫܟܚܘ ܦܣܩܘܗܝ "could not cut it (m.)" Mart. I, 129 *ult.*; ܠܐ ܐܫܟܚܘ ܦܪܩܘܗܝ "could not save him" Jul. 96, 17; ܠܐ ܐܫܟܚܬ ܥܒܪܬ "she could not cross over" Ov. 12, 19. Additional instances are found in Ephr. (Lamy) I, 607 str. 19; 617 str. 1; 684 str. 18; Joseph 124, 8 *sq.* &c. Cf. ܟܡܐ ܐܫܟܚ ܕܢܛܪܕܝܗ "how could he drive her away?" Joseph 100, 5.

At the same time, such construction of this very common word is relatively rare. So ܠܐ ܫܟܚܘ ܠܡܩܛܠܘܗܝ "they were not able to put him to death" Ephr. II, 435 B = Lamy I, 23 str. 26.

Government of such Combinations.

§ 338. A. Just as in the case of verbs connected by ܘ (§ 336), so when two verbs are placed together without a conjunction, an object which is common to both usually appears only once: ܡܐ ܕܡܥܠ ܠܥܘܗܕܢܗ ܒܢܦܫܟ ܘܡܫܪܐ ܠܗ "when thou dost introduce the memory of him into thy soul, and cause it to dwell there" Ov. 163, 20; ܢܣܒܬ ܠܒܘܫܐ ܕܐܒܠܐ ܠܒܫܬ "she took garments of mourning and put them on" Jac. Sar., Thamar v. 280. With suffixes: ܘܕܒܪ ܐܣܩܗ ἀναγαγὼν αὐτόν Luke 4, 5 S.; ܘܟܦܢܘܗ̇ ܐܦܩܘܗ̇ ܘܩܒܪܘܗ̇ καὶ συστείλαντες ἐξήνεγκαν καὶ ἔθαψαν (αὐτήν) Acts 5, 10; ܐܠܐ ܐܪܝܡ ܐܫܕ ܐܢܘܢ "he lifted them up and poured them out" Sim. 273 *inf.*; ܢܣܒ ܝܗܒܗ̇ "he took and gave her" Ov. 168, 7; ܘܐܝܬܝܗ ܐܥܠܗ "he brought him and led him in" Sim. 271 mid.; and thus pretty often.

B. When the object belongs only to one of the verbs thus set together, it may yet be separated from it by the other verb, just as in the case of verbs connected by means of ܘ: ܐܪܙܐ ܬܡܝܗܐ ܩܕܡ ܐܚܕ ܒܐܝܕܘܗܝ "a wonderful mystery he held by anticipation in his hands" Aphr. 64, 5; ܘܐܦ ܗܢܐ ܒܐܪܙܐ ܩܕܡ ܥܒܕܗ ܐܒܘܢ "this too our father did beforehand by mystic sign" Aphr. 63, 13; ܝܕܥܬܐ . . . ܕܩܕܡܘ ܐܚܕܘ "the knowledge . . . that they had before" Aphr. 448, 16; ܘܡܪܝܐ ܐܬܐ ܐܪܡܝ ܢܘܪܐ ܥܠ ܐܪܥܐ "and the Lord came and cast fire upon the earth" Ov. 124, 14; ܡܢ ܥܠ ܐܝܬܝ ܠܢ ܟܣܦܐ "who has come in and brought us money?" Joseph 229, 7 [Ov. 313, 17]; ܠܐܝܠܝܢ ܕ . . . ܐܫܝܛ ܣܓܝ ܘܡܟܟ "those, who . . ., he subjected to much contempt and humiliation" Ov. 175, 11; ܘܗܕܐ ܫܕܪܘ ܐܘܕܥܘ ܠܐܘܪܗܝ ܒܐܝܕ ܐܝܙܓܕܐ "and this they made known in Edessa, by means of messengers" Jos. St. 90, 15; ܕܫܕܪ ܐܝܬܝܗ "whom he sent for" John Eph. 328, 6 &c. So too ܐܝܟ ܕܠܐ ܫܟܚܘ ܕܢܐܠܨܘܢܝ ܘܢܗܪܘܢܝ "for as they could not afflict or injure me" Sim. 300 *inf.* (cf. § 337 B). So also with prepositions: ܚܠܦܝܢ ܗܦܟܘ ܐܬܚܪܝܘ ܒܕܝܢܐ "in their turn they found fault with the judge"(1) Isaac I, 220 v. 313; ܡܢ ܡܕܢܚܐ ܐܬܪܢ ܙܘܕܘ ܐܒܗ̈ܝ ܫܕܪܘܢܝ "from the East, our native land, my parents equipped and sent me forth"

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(1) ܐܬܚܪܝ ܒܗ "he found fault with some one".

Apost. Apoc. 274, 11 (Gnostic hymn); (var. ܘܐܢܘܫ) ܐܓܠܘܗ ܐܢܘܫ ܟܬܒܬ ܬܘܚܕܐ ܥܠ ܗܠܝܢ ܪ̈ܫܐ "I am writing and submitting demonstrations to you, my beloved friend, about these leading points" Aphr. 446, 1 &c.

C. There is a Hebraism, which is occasionally imitated in original writings,—the placing of a ܘܗܘܐ (ויהי) devoid of any special meaning, at the beginning of the clause,—and which is followed by a Perf. with or without an ܘ-connection, *e. g.* ܘܗܘܐ ܡܢ ܒܬܪ ܩܠܝܠ ܝܘܡܬܐ ܥܠ ܝܘܒܝܢܘܣ "and, a few days after, Jovianus entered" Jul. 86, 1; ܘܗܘܐ ܠܒܬܪܗ ܕܝܘܡܐ ܒܨܦܪܗ ܕܨܦܪܐ ܘܟܢܫܬ ܟܠܗ ܐܢܫܘܬܐ "and the next day, in the morning season, the whole of the people assembled together" Jul. 95, 9 &c.

§ 339. The conjunction ܘ does not serve the purpose of introducing the apodosis (like the German "so" &c.). Where it seems to stand for this in the O. T., it is a literal translation of the Hebrew ו; in other passages its appearance is due to corruption of the text.(1) ܘ has, however, taken possession of nearly the whole compass of the signification of the Greek *καί*, and often means "also", "even" ["auch"], and then it is interchangeable with ܐܦ or ܘܐܦ. Such an ܘ ("auch") may have a place in the most diverse positions of the sentence, and even at the very beginning of the apodosis. Farther ܘ is everywhere allowable in the sense of exclusion before negations, in cases like ܘܠܐ ܚܕ "not even one"; ܘܠܐ ܡܕܡ "nothing at all" &c. In the same sense we find ܐܦ ܠܐ ܚܕ &c. **Note upon ܘ**

§ 340. In rare cases, when several members of a sentence, or several sentences, are put together, ܘ is placed even before the first of these ("both . . . and"), *e. g.* in ܙܟܬ ܘܠܝܗܘܕܝܐ ܘܠܚܢܦܐ "she conquered both the Jews and the infidels" Ephr. III, 161 B; ܕ . . . ܘܠܢܘܪܟ ܢܙܟܐ ܚܢܢ ܘܠܓܘܙܡܝܟ ܕܝܫܝܢ ܚܢܢ ܘܒܩܘܛܢܝܟ ܓܚܟܝܢ ܚܢܢ "that . . . we overcome thy fire, trample thy menaces underfoot, mock at thy threatenings" Jul. 48, 1. Cf. *ibid.* 21, 7, 14. So ܘܠܐ—ܘܠܐ "neither—nor" *ibid.* 106, 1. More frequent is ܐܘ—ܐܘ "either—or": ܐܘ ܪܕܐ ܪܕܘܬܐ ܢܟܝܬܐ ܐܘ ܠܒܢܝܢܘܗܝ ܕܡܠܟܐ ܦܪܘ ܠܡܫܡܫܢܘܬܐ "either chastise to the length of frightening, or **ܘ and ܐܘ doubled.**

(1) Copyists often dealt rather carelessly with these very common particles ܘ and ܕ—of little significance to their minds.

send the erring ones to the civil magistrates" Ov. 219, 10; ܐܘ ܐܝܬܘ ܠܢ ܐܘ ܐܘܩܕܘ ܒܢܘܪܐ "either bring to us (the writings of the heretics), or burn them in the fire" Ov. 220, 19; ܕܐܦ ܗܢܘܢ . . . ܐܘ ܢܙܟܘܢ ܐܘ ܢܬܙܟܘܢ "that they also . . . either conquer or are overcome" Spic. 12, 13; cf. *ibid.* 19, 23; Jul. 146, 6; 152, 27 &c. Probably this use of ܘ—ܘ, ܐܘ—ܐܘ was first brought about through *καὶ—καὶ*, *ἤ—ἤ*; cf. *e. g.* Luke 16, 13.

B. RELATIVE CLAUSES.

ATTRIBUTIVE RELATIVE CLAUSES.

Relative Pronoun and Referring Form.

§ 341. What was originally the demonstrative pronoun ܕ has had its signification so much weakened, that in very many cases it serves merely to indicate the connection of the relative clause with the word, of which that clause forms the attribute, while a personal pronoun (or a pronominal suffix), *pointing back* to that word, stands in its regular grammatical connection within the relative clause.

Referring Form in the case of the Subject.

§ 342. This referring pronoun may even stand as the *Subject*, *e. g.* ܡܠܟ ܡܕܝ ܘܦܪܣ ܕܗܘ ܕܪܝܘܫ "the king of Media and Persia, who is Darius" Aphr. 83, 5 (but ܟܪܘܒܐ ܕܡܛܠܠ ܕܐܝܬܘܗܝ ܢܒܘܟܕܢܨܪ "the overshadowing cherub, who is Nebuchadnezzar" Aphr. 87, 2); ܒܝܬܟ ܕܗܘܝܘ ܗܝܟܠܗ ܕܐܠܗܐ "thy house, which is the temple of God" Aphr. 46, 1; ܢܒܝܐ ܗܘ ܕܗܘ ܐܘܕܥܢ ܠܢ ܥܠ ܗܕܐ "that prophet, who has informed us of this" Ov. 75, 10; ܠܡܘܫܐ ܕܗܘ ܦܪܫ ܙܢܝ̈ ܡܐܟܘܠܬܐ ܠܐܝܣܪܝܠ "to Moses, who separated the kinds of food for Israel" Aphr. 310, 8; ܕܝܬܩܐ ܐܚܪܝܬܐ ܕܗܝ ܩܕܡܝܬܐ "the last testament, which is the first" Aphr. 28, 9; ܐܦ ܠܐ ܕܚܠܬܗ ܐܝܬ ܒܗܘܢ ܕܗܝ ܡܦܨܝܐ ܠܗܘܢ ܡܢ ܟܠܗܝܢ ܕܚ̈ܠܬܐ "nor even is there in them the fear of Him (God), which delivers them from every (other) fear" Spic. 2, 25; ܡܕܝܢܝ̈ܐ ܕܗܢܘܢ ܒܢܝ̈ ܩܛܘܪܐ "the Midianites, who are the children of Keturah" Aphr. 211, 4 &c. The separation of the referring pronoun from the relative-word gives stronger emphasis in ܗܢܘ ܪܚܡܐ ܕܗܘ ܟܕ ܢܛܥܘܢܟ ܪ̈ܚܡܐ ܘܐܚ̈ܐ ܗܘ ܠܐ ܛܥܐ ܠܟ ܘܠܐ ܫܒܩ ܠܟ ܐܠܐ ܥܡܟ ܡܩܘܐ ܗܘ "that is the (true) friend, who, when friends and brethren forget thee, for his part forgets thee not, and forsakes thee not, but remains with thee" Ephr. III, 305 F. Additional force we find given by a demonstrative, *e. g.* in ܕܗܘ ܗܕܐ ܓܕܫ "*id quod accidit*" Ephr. (Lamy) I, 217, 5;

ܕܗܘ ܗܘܐ ܥܡ ܡܠܟܐ ܐܦܐ ܠܘܩܒܠ ܗܘܐ "which man found himself directly with the king" Jul. 235, 25.

In all these cases, however, the Referring form is necessary only when the relative clause consists merely of ܕ and a substantive, without a copula. Far more frequently it is wanting as the Subject.

Referring Form in the case of the Object.

§ 343. In the majority of cases too the *Objective relation* is indicated without having recourse to a referring pronoun. Thus *e. g.* ܡܘܡܬܐ ܕܝܡܐ ὅρκον ὃν ὤμοσεν Luke 1, 73; ܡܠܬܐ ܕܐܠܗܐ ܕܩܒܠ "the word of God, which he had received" Ov. 166, 9; ܒܝܫܬܐ ܘܚܛܗܐ ܕܡܘܠܕܐ ܦܪܝܥܘܬܐ "the wickedness and the sins, which looseness engenders" Ov. 179, 18; and thus very frequently. On the other hand recourse is had to the Referring form in ܗܘ ܕܥܗܕܢܝܗܝ "whom we have mentioned" Ov. 164, 17; ܒܥܕܬܗ ܕܐܠܗܐ ܗܝ ܕܩܢܗ ܒܕܡܗ "in the Church of God, which he gained with his blood" Ov. 172, 17; ܠܐܕܡ ܓܝܪ ܕܒܪܟܗ ܐܠܗܐ "for to Adam, whom God blessed" Aphr. 346, 12; ܠܗܘܢ ܓܝܪ ܕܠܐ ܐܦܝܣܗ ܐܢܘܢ ܚܘܒܗ "for those whom his love did not persuade" Ov. 175, 5 &c. The Referring form is usual with the participle: ܒܢܝܢܫܐ ܐܝܠܝܢ ܕܪܓܬܐ ܠܒܣܡܐ ܡܛܥܝܐ ܠܗܘܢ ܥܕܟܝܠ "the sons of men, whom their cupidity still beguiles" Spic. 8, 14; ܐܢܫܐ ܕܩܪܝܐ ܠܗܘܢ ܛܝܒܘܬܐ "people, whom grace calls" Jul. 27, 27 &c. With a dependent Infinitive: ܗܘ ܡܕܡ ܕܠܡܟܬܒܘ ܠܐ ܨܒܐ ܗܘܝܬ "that thing, which I did not wish to write" Ov. 21, 7; ܓܘܕܦܬܐ ܘܨܘܚܝܬܐ ܐܝܠܝܢ ܕܐܦ ܠܐ ܟܬܒܐ ܡܫܟܚ ܠܡܓܠܝܘ ܐܢܝ "the curses and revilings, which not even Scripture can reveal" Aphr. 343, 18. Since a verb does not readily take two personal pronouns as its object, the Referring form is left out with double transitives, in cases like ܦܬܟܪܐ ܕܕܓܠܘܬܐ ܕܐܘܪܬܘܢ ܐܒܗܝܢ "the false gods [idols of falsity], which our fathers made us heirs to" Jer. 16, 19 (Aphr. 321 *ult.*); ܐܝܠܝܢ ܕܦܩܕܬܢ "that which thou hast commanded us" Sim. 397, 12; ܡܕܡ ܕܐܬܒܥܝܬ ܘܐܦ ܕܠܐ ܫܐܠܬܢܝ "what thou hast sought from me, and also what thou hast not asked of me" Aphr. 506 *ult.* &c. On the other hand, the Referring form is desirable in cases like ܐܘܣܒܝܘܣ ܛܘܒܢܐ ܗܘ ܕܥܒܕܗ ܗܘܐ ܩܕܝܫܐ ܪܒܘܠܐ ܐܦܣܩܦܐ "the blessed Eusebius, whom the holy Rabbūlā made a bishop" Ov. 167, 20. We have a Passive from the double transitive verb, in ܡܕܡ ܕܦܩܝܕ ܠܟ "something that was ordered thee" Moes. II, 70, 11; but such an expression perhaps can only occur in brief

unequivocal sentences. To this perhaps we may add, that ܣܒܥ "(is) satisfied, contented" is sometimes employed like a transitive verb, in a short relative clause: ܕܢܐܡܪ ܡܕܡ ܕܣܒܥ "that he should say what he wanted" ("wherewith he was satisfied") Joseph 11 *paen.* [Ov. 275, 5] (var. ܕܨܒܝܢ "what we wished"); ܟܠ ܐܝܟ ܕܣܒܥ Ephr. III, 674 F; ܡܕܡܐ ܕܣܒܥ *ibid.* 675 A; ܢܦܩܘܕ ܐܢܘܢ ܥܠ ܟܠ ܕܣܒܥ "let him order them whatever he wishes" Sim. 369, 8. Similarly ܙܪܥܐ ܒܪܝܟܐ ܕܪܓܝܓܐ ܗܘܬ "the blessed seed, after which she was longing" Jac. Sar., Thamar v. 279.

Peculiar is the lack of the Referring form with dependent participles (§ 272) in ܛܝܒܘܬܐ ܗܝ ܕܡܝܒ ܗܘܐ ܡܦܠܓ "the bounty, which he was wont to dispense" Ov. 205, 19.

Referring Form with Genitive and Prepositions.

§ 344. The Referring form, however, is necessary with the Genitive relation and with Prepositions: ܡܢ ܕܒܝܬܗ ܓܢܒܐ ܦܠܫܝܢ ܒܗ "one, whose house thieves break into" Aphr. 145, 11; ܗܕܐ ܡܘܗܒܬܐ ܕܠܝܬ ܐܟܘܬܗ ܒܟܠܗ ܥܠܡܐ "this gift, the like of which does not exist in the whole world" Aphr. 356, 3; ܒܐܬܐ ܙܥܘܪܬܐ ܕܒܗ ܐܬܨܝܕ ܠܚܝܐ "through a little sign, by means of which he was caught for life" Ov. 162, 1; ܠܡܥܪܬܐ ܕܐܬܝܠܕ ܒܗ "to the grotto, in which he was born" Ov. 165, 3; ܐܠܗܐ ܕܣܓܕ ܐܢܬ ܠܗ ܘܩܕܡܘܗܝ ܐܢܬ ܒܣܡܐ ܡܩܪܒ ܘܟܬܒܘܗܝ "God whom thou dost adore, and before whom thou layest sweet odours, and whose scriptures thou hast heard" Sim. 271 mid. &c. The Referring form is attached to a substantive depending on another substantive, in ܒܐܒܗܬܐ ... ܗܠܝܢ ܕܒܥܬܝܩܬܐ ܘܚܕܬܐ ܣܝܡܝܢ ܨܠܡܐ ܕܡܝܬܪܘܬܗܘܢ "in the fathers, the delineations of whose virtues are set forth both in the Old Testament and in the New" Ov. 160, 9; ܐܒܪܗܡ ... ܗܘ ܕܒܡܫܘܚܬܐ ܙܥܘܪܬܐ ܕܚܕܐ ܡܢ ܐܬܘܬܗ ܐܬܢܓܕ ܗܘܐ ܛܘܒܢܐ ܪܒܘܠܐ "Abraham ..., by the moderate brightness of one of whose signs the blessed Rabbūlā was attracted" Ov. 167, 12—14.

Referring Form in a second clause.

§ 345. The Referring form may, in certain circumstances, occur explicitly or implicitly, only in a farther attributive or dependent clause: ܗܘ ܕܐܢܐ ܠܐ ܫܘܐ ܐܢܐ ܕܐܫܪܐ ܥܪܩܬܐ ܕܡܣܐܢܘܗܝ οὗ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος John 1, 27; ܐܪܒܥܝܢ ܘܫܬ ܐܬܘܢ ... ܗܠܝܢ ܕܐܢ ܡܥܕܪܐ ܛܝܒܘܬܐ ܡܫܬܕܠܝܢ ܚܢܢ ܕܢܦܩ ܐܢܝܢ ܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ "the forty-six letters ... which, if grace help (*or* with the help of God's grace), we are endeavouring to translate from the Greek into Syriac" Ov. 200, 19;

ܦܘܩܕܢܐ ... ܐܝܠܝܢ ܕܟܠ ܒܪ ܐܢܫܐ ... ܡܨܐ ܕܢܥܒܕ ܐܢܘܢ "commandments, such as every one can fulfil" Spic. 5, 24; ܗܠܝܢ ܕܐܦ ܐܢܬ ܡܢ ܐܬܕܡܪܬ ܒܣܘܓܐܐ ܕܡܢܝܢܗܘܢ ܦܩܕܬ ܠܝ ܐܟܬܘܒ ܐܢܝܢ "which, as they filled thee with amazement through the greatness of their number, thou didst commission me to note down (in letters)" Jos. St. 5, 2; ܫܘܒܚ̈ܐ ܡܣܕܪ̈ܐ ܕܣܦܪܐ ܥܩܢ ܠܗ ܠܡܡܠܠܘ ܐܢܘܢ "the well-ordered glories, which the book-learned man has a difficulty in describing" Moes. II, 158 v. 1266; ܣܗܪܐ . . . ܗܘ ܕܣܒܪܝܢ ܕܗܫܐ ܝܬܝܪܐܝܬ ܕܝܠܗܘܢ ܗܘ "the moon, to which they think that now they very specially belong" Ov. 70, 3; ܐܘܪܚܐ ܚܕܐ . . . ܗܝ ܕܐܦܠܐ ܬܪܝܢ ܐܟܚܕܐ ܣܠܩ ܠܐ ܡܨܝܢ ܗܘܘ "one path, by which not even two persons could ascend together" Jos. St. 15, 6; ܗܢܘ ܚܘܒܐ ܕܪܒ ܡܢܗ ܐܚܪܢܐ ܠܐ ܐܝܬ "*hic est amor, quo qui major sit, non est*" Jac. Sar. in Zingerle's Chrest. p. 375—ܨܒܘ̈ܬܐ ܕܐܡܪܬ ܕܒܦܘܩܕܢܐ ܩܝܡܢ "the things, of which I have said, that they rest upon ordinance" Spic. 4, 17; ܗܢܐ ܡܕܡ ܕܡܦܩܕܝܢ ܐܢܬܘܢ ܠܡܥܒܕܗ "this thing, which you have been commanded to do" Spic. 1, 7; ܡܐ ܕܥܬܝܕ ܗܘܐ ܕܢܥܒܕ ܡܪܢ ܥܡܗ "what the Lord was about to do with him" Sim. 309 mid. &c. Cf. ܐܝܟܐ ܕܟܬܝܒ ܕܢܬܝܠܕܘܢ ܓܒܪ̈ܐ "*ubi scriptum est nasci viros*" Spic. 15, 9. Notice farther ܥܒܕ̈ܐ . . . ܗܠܝܢ ܕܡܢܗܘܢ ܙܥܘܪܐ ܐܢܐ ܕܐܫܬܥܐ ܠܟ "these doings, which I will recount to thee" Jos. St. 8, 6; ܕܠܗܘܢ ܣܝܡܐ ܠܢ ܕܢܟܬܘܒ "*quae ut scribamus nobis propositum est*" Jos. St. 6, 11,—in which instances also the Referring form belongs to the verb which stands at the close. The sentence ܗܘ ܕܡܢ ܠܐ ܢܛܥܐ ܐܢܫ ܡܢ ܦܠܚܘܬܐ ܡܢ ܩܘܐܣܛܝܘܢܪܐ ܕܡܗܝܡܢ̈ܐ ܠܡܩܪܝܘܗܝ "*quem quis carnificem fidelium vocans forte non fallatur*" Land II, 175, 9 [*lit.*: "he whom perhaps one would not depart from propriety in calling 'the executioner' (*questionarius*) of the faithful"] is no doubt essentially Greek in thought. The clause which should have contained the Referring form, is left out as self-evident, in ܘܥܒܕܝܢ ܕܘܠܐ [ܕܢܥܒܕܘܢ] ܠܗܘܢ "and do what it befits them [to do]" Jos. St. 88, 15.

§ 346. The expression of the Referring form by means of a proper demonstrative is rare, and is limited to special cases. In ܗܘ ܕܢܗܘܐ ܠܟܘܢ ܡܢ ܗܢܐ "*quod absit a vobis*" Addai 44, 16, the ܢܗܘܐ—originally belonging to the beginning of the sentence—is but loosely attached to what precedes it. Sentences, again, of a different style, are met with in **Referring Form expressed by a Demonstrative.**

ܚܙܐ ܐܢܐ ܓܒܪܐ ܚܕ ܡܫܒܚܐ ܕܐܝܟ ܗܘ ܕܨܘܪܬܗ ܠܐ ܐܬܚܙܝܬ ܠܝ "I see a glorious man, the like of whose form has never yet been seen by me" Sim. 328, 7, and ܐܬܐ ܕܐܝܟ ܗܘ ܠܐ ܗܘܬ ܒܗܠܝܢ ܙܒܢܐ "a sign, the like of which has not happened in these times" Sim. 379, 12.—ܕܡܛܠ ܗܕܐ ܦܩܕܢ ܒܟ ܕܬܬܪܕܐ "on account of which thing we command thee to be chastised" John Eph. 202, 19, and suchlike expressions, in John Eph. and others, scarcely correspond to true Syriac idiom. The Referring form is strengthened by means of a demonstrative in ܚܬܢܘܗܝ .... ܕܗܢܘܢ ܠܗܘܢ ܐܝܬ ܠܗܘܢ ܚܝܠܐ "kinsmen ..., people who possessed an army" Jul. 152, 21; ܕܗܘ ܗܫܐ ܥܡ ܡܠܟܐ ܐܬܦܓܥ ܗܘܐ "who had just met with the emperor" Jul. 235, 25; ܕܐܦ ܗܝ ܗܕܐ ܓܠܐ ܠܗ ܡܪܝ "what the Lord likewise revealed to him" Sim. 366 mid. In expressions of locality, the Referring form is more usually contrived by means of the adverb of place, ܬܡܢ "there": ܠܐܬܪܐ ... ܕܐܦܠܐ ܡܠܬܐ ܡܛܝܐ ܠܬܡܢ "at a place, which even the word does not reach" Moes. II, 156 v. 1247; ܬܡܢ ܕܡܬܚܣܝܢ ܚܛܗ̈ܐ ܟܠܗܘܢ "there, where all sins are expiated" Aphr. 243, 2; ܥܡ ܒܪ ܕܡܘܬܗ ܕܐܬܐܣܪ ܬܡܢ "with its own like, where (= in which) it had been fettered" Ov. 63, 10; ܐܝܟܐ ܬܡܢ ܦܘܫ ܗܘܢܐ "*ubi utinam mansisset mens*" Moes. II, 98 v. 334.

Relative Clauses attached to Adverbial Expressions.

§ 347. Even as several nouns of place, and especially nouns of time, may, without any preposition, stand as adverbs (§ 243), so also, in a relative clause which serves as attribute to a noun of that kind, the mere relative-word [ܕ] may suffice, without any preposition or Referring form, *e. g.* ܥܕܡܐ ܠܝܘܡܐ ܕܥܠ ܢܘܚ ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε Matt. 24, 38 P. (= ܕܒܗ; S. merely ܥܕܡܐ ܕܥܠ); ܒܝܘܡܐ ܕ ἐν ἡμέρᾳ ᾗ Matt. 24, 50 (and thus, frequently); ܒܫܥܬܐ ܕ ἐν ὥρᾳ ᾗ *ibid.*; ܒܝܘܡܐ ܠܬܡܢܝܐ ܕܡܬܓܙܪܝܢ "on the eighth day, when they are circumcised" Spic. 19, 17; ܒܗ ܒܫܥܬܐ ܕ "at the very moment, when" Aphr. 129, 6; ܡܢ ܙܒܢܐ ܕܫܬ ܫܥܝܢ ܕܙܩܦܘܗܝ "from the time of the sixth hour, when they crucified him" Aphr. 15, 17; ܥܕܡܐ ܠܫܢܬܐ ܕܐܪܒܥ ܕܡܠܟܘܬܗ ܕܫܠܝܡܘܢ ܕܫܪܝ ܠܡܒܢܐ "till the fourth year of the reign of Solomon, when he began to build" Aphr. 482, 9; ܐܠܐ ܗܘ ܝܘܡܐ ܕܙܩܦܘܗܝ ܕܗܘܐ ܚܫܘܟܐ ܒܦܠܓܗ ܕܝܘܡܐ "but that day, when they crucified him, when there was darkness at midday" Aphr. 343, 6; ܡܐ ܕܡܛܐ ܙܒܢܐ ܕܢܡܘܬ ܡܘܫܐ "when the time came, that Moses was to die" Aphr. 161, 7; ܒܫܥܬܐ ܕܢܚܬ ܒܗ ܚܪܒܐ "in the

three months, during which they besieged it" Jos. St. 50, 11; ܒܟܠܗܘܢ ܓܝܪ ܫܢ̈ܝ ܚܝ̈ܘܗܝ ܕܗܘܐ ܒܟܘܡܪܘܬܐ "for in all the years of his life, that he was in the priesthood" Ov. 176, 16; and in the same way with many similar expressions of time. Other turns of speech also may take their place here, such as ܒܬܪ ܙܒܢܐ ܣܓܝܐܐ ܕܐܬܒܠܒܠܘ ܠܫ̈ܢܐ "long, after tongues had been confused" Aphr. 463 *ult.*; ܒܬܪ ܚܡܫܝܢ ܫܢܝܢ ܕܐܬܐ ܠܚܪܢ "fifty years, after he had come to Hāran" Aphr. 465, 9; ܩܕܡ ܚܡܫ ܫܢܝܢ ܕܢܣܒ ܐܝܣܚܩ ܠܪܦܩܐ "five years, before Isaac had taken Rebecca" Aphr. 479, 16, and many like examples (but ܡܢ ܒܬܪ ܓܝܪ ܥܣܪܝܢ ܝܘܡܝܢ ܕܩܘܝ ܒܨܘܡܐ "for after twenty days, during which he had continued fasting" Sim. 273, 8). Thus also ܒܫܢܬܐ ܬܪܬܝܢ ܕܡܠܠ ܥܡܗ ܐܠܗܐ "two years, after God had spoken with him" Aphr. 237, 4 &c.—With expressions of place: ܒܟܠ ܕܘܟܐ ܕܐܝܬܝܗܘܢ "wherever they are" [*lit.* "in every place that they are"] Spic. 20, 15; ܒܗ ܒܕܘܟܬܐ ܗܝ ܕܐܬܟܠܠܘ "in the place where they were crowned [*i. e.* suffered martyrdom]" Mart. I, 159 *inf.*; ܐܝܬ ܕܘܟܬܐ ܕ "*est locus, ubi*" Aphr. 69, 12 (but ܠܗܝ ܕܘܟܬܐ ܕܐܬܐܚܕ ܒܗ "in the place, where he had been laid hold of" Aphr. 222, 3); ܣܓܝܐܢ ܐܬܪ̈ܘܬܐ ܒܡܠܟܘܬܐ ܕܦܪ̈ܬܝܐ ܕܩܛܠܝܢ ܐܢܫܐ ܢܫ̈ܝܗܘܢ "there are many districts in the kingdom of the Parthians, where men put their wives to death" Spic. 14, 24; ܒܟܠܗܝܢ ܐܬܪ̈ܘܬܐ ܘܩܠܝܡ̈ܐ ܕܐܝܬܝܗܘܢ "in all lands and climes, where they are" Spic. 14, 20 &c.

This mode of expression comes most readily, when the same preposition is found before the words of time and place, that would have had to stand before the Referring form. Under such a condition, even in the case of other words, the Referring form is on rare occasions omitted. Thus particularly in cases like ܒܕܡܘܬܐ ܕ "in the form, that", "just as" Ov. 163, 22; 192, 7; Philox. 531, 19; and ܒܗܝ ܕܡܘܬܐ ܕ Sim. 330 *inf.*; Philox. 384, 11, and often in Philox.; ܒܛܘܦܣܐ ܕ "as" *ibid.* 343, 20; ܒܗܘ ܓܝܪ ܛܟܣܐ ܕ "in the order, in which" *ibid.* 589, 24; ܒܙܢܐ ܕ "in the way, in which" *ibid.* 573, 19. More remarkable are the following: ܐܢܬ ܚܛܐ ܐܢܬ ܡܛܠ ܗܝ ܕܚܛܐ ܐܢܬ ܘܐܢܚܢ ܡܝܬܝܢ ܐܢܚܢ ܡܛܠ ܗܝ ܕܡܝܬܝܢ ܐܢܚܢ "thou sinnest, because of that for which (= ܕܡܛܠܬܗ) thou sinnest; and we die, because of that for which we die" Mart. I, 126, 2; ܒܟܠ ܒܝܫܬܐ ܕܐܘܫܛܬ ܐܝܕܐ "in all the evil, to which thou hast set hand" Isaac I,

132 v. 1117; ܒܗܘ ܨܒܘ ܕܫܠܝܛܝܢ "in that matter, over which they have power" Spic. 9, 24 (cf. line 25).

Relative Clauses attached to Adverbs

§ 348. In the same series with such expressions of place and time, stand the adverbial forms, some of them of frequent occurrence, like ܝܘܡܢܐ ܕ "to-day, when"; ܗܫܐ ܕ "now, when"; ܡܚܕܐ ܕ or ܒܚܕܐ ܕ "as soon as"; ܒܪ ܫܥܬܗ ܕ "as soon as" (§ 155 B); ܒܕܝܠ ܕ "now that" Aphr. 484, 14; ܐܡܬܝ ܕ "when", "as often as"; ܟܕܘ ܕ "now that", "but now that" Land III, 60, 13; ܐܝܟܐ ܕ "where"; ܡܢ ܐܝܟܐ ܕ "from that place, where" Gen. 12, 1; Ex. 5, 11; ܐܝܟܢܐ ܕ "so as"; ܡܐ ܕ "when", "in case that", (§ 258) and others, to which we must to some extent return, farther on. In none of these cases does a Referring form occur; ܬܡܢ is only found occasionally, as above, § 346; ܐܬܪܐ ܕܠܐ ܐܝܬ ܬܡܢ ܓܘܫܡܐ "where no body is present" Moes. II, 136 v. 939, and ܘܠܐ ܐܝܬ ܐܬܪܐ ܕܠܐ ܬܡܢ ܗܘܝܐ "and there is no place where it (f.) might not be" Moes. II, 92 v. 239.

Placing before the Relative Clause the Preposition proper to the Referring Form.

§ 349. A. The preposition, which of right should have been attached to the Referring form, is sometimes found prefixed to the Noun, to which the relative clause belongs, particularly in the case of the Adverbial Noun of place, ܐܝܟܐ: ܠܐܬܪܐ ܕܫܕܪܬ ܕܗܒܐ ܗܝܟܠܐ ܠܐ ܐܬܒܢܝ "the palace has not been built in the place, to which I have sent gold" ZDMG XXV, 340 v. 403; ܠܐܬܪܐ ܕ "there, whither", "whithersoever" 1 Sam. 14, 47, and thus, frequently; ܡܢ ܐܬܪܐ ܕ "there, whence" Matt. 12, 44 (C. S. ܡܢ ܐܝܟܐ ܕ); Chron. Edess. (Hallier) 145 *paen.* (Doc. of 201); Jul. 242, 22; Sim. 325, 8. So too with the construct state ܒܝܬ (§ 359); ܠܒܝܬ ܕ "whithersoever" Judges 2, 15; 2 Sam. 8, 14 (where there is a var. ܠܐܝܟܐ ܕ); Aphr. 438, 18; 439, 8; ܡܢ ܒܝܬ ܕ "from whatever place" Aphr. 121, 14; Jul. 21 *ult.* In these cases a referring form is inadmissible. But ܠܒܝܬ ܕ may mean also "to that place, whither" ZDMG XXV, 337 v. 297; Jul. 15, 13; and "to that place, where" Aphr. 46, 15; ܡܢ ܒܝܬ ܕ "from the place, where" Aphr. 222, 1; Ephr. I, 36 B; and ܡܢ ܐܬܪܐ ܕ "from the place, whence" Ephr. II, 117 F. It is the very same in the case of several combinations with ܒܟܠ: ܨܠܡܐ ܕܡܠܟܐ ܒܟܠ ܐܬܪ ܕܐܙܠ ܡܬܩܒܠ "the image of the king [money] is accepted in all parts it goes to" Aphr. 442, 16, and so Aphr. 302, 1; 438, 14 (but also ܒܟܠ ܐܬܪ ܕܐܙܠܘ ܠܗ "in every place to which they

have gone" Spic. 18, 21); ܕܐܬܦܢܝܬܘܢ ܬܡܢ (var. ܦܢܝܢ) ܕܒܟܠ ܐܦܝܢ ܫܦܝܪܐ ܐܝܬ ܠܗ̇ ܚܙܘܐ "which (f.), on every side to which you turn it, presents a beautiful appearance" Aphr. 442, 6; ܠܟܠ ܒܪܢܫܐ ܕܡܬܦܓܥ ܒܗ ܚܟܝܡܐ ܡܢ ܠܫܢܗ ܛܥܡ ܠܗ ܠܦܘܪܫܢܗ "whomsoever the wise man meets with, he learns [*lit.* 'tastes'] his judgment from his tongue" Aphr. 186, 4.

B. In translations however, Greek relative constructions, with the preposition before the relative pronoun, are directly copied. Thus even in the N. T.: ܘܠܒܝܬܐ(1) ܐܝܢܐ ܕܬܥܠܘܢ ܠܗ̇ ܬܡܢ ܗܘܘ Luke 9, 4 C. S.; ܘܠܐܝܢܐ ܒܝܬܐ ܕܥܠܠܝܢ ܐܢܬܘܢ ܠܗ ܬܡܢ ܗܘܘ *ibid.* Pesh. = καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε; cf. Mark 6, 10 &c. And completely is this the case in later, slavish translations; in these we have ܡܢ ܗܘ ܕ ἐξ οὗ (instead of ܗܘ . . . ܕܡܢܗ); ܠܗܘ ܕ ὅν &c., *e. g.* ܒܪܢܫܐ ܐܝܬ ܐܝܬܘܗܝ ܗܘܐ ܒܐܬܪܐ ܕܥܘܨ ܠܗܘ ܕܫܡܗ ܐܝܘܒ ἄνθρωπός τις ἦν ἐν χώρᾳ τῇ Αὐσίτιδι ᾧ ὄνομα Ἰώβ Job 1, 1 Hex.; ܐܒܥܐ ܥܡ ܗܢܘܢ ܕܡܬܟܢܫ ܐܢܐ ζητήσω μεθ' ὧν συνελεύσομαι ("I shall seek those, with whom") Prov. 23, 35 Hex.; ܥܪܣܐ ܗ̇ܝ ܥܠ ܕܣܠܩܬ ܠܬܡܢ ἡ κλίνη ἐφ' ἧς ἀνέβης ἐκεῖ 4 (2) Kings 1, 16 Hex.; ܥܪܣܐ ܡܢܗ ܠܗܘ ܕ σύνθεσίν τινα ἣν . . . Arist. Hermeneutica (ed. G. Hoffmann) 26, 6 = 27, 7. Such constructions are also imitated by original writers who affect a Greek style, *e. g.* (ܡܠܬܐ) ܠܗܝ ܐܝܟ ܕ . . . ܕ . . . ܠܐ ܚܕܐ ܥܠܬܐ ܒܠܚܘܕ ܢܫܟܚ ܡܬܚܫܒܐ ܠܗ̇ ܕܐܝܬܝܗ̇ conceived like λόγος ᾧτινι . . . μὴ μίαν μόνον εὑρήσει εἶναι αἰτίαν Jac. Ed. Epist. 13 p. 2, 21. Here the Referring form serves at least to clear up the meaning. Compare ܕܠܗܘ ܕܡܢ ܫܡܥܗ "*quod quum audiret*" Hoffmann, Märtyrer 107, 964, and similarly in John Eph.

§ 350. A. When the relative clause refers directly to the first or second Person, then the Referring form also keeps this Person throughout: ܐܢܬܘܢ ܕܐܬܝܬܘܢ ܒܬܪܝ ὑμεῖς οἱ ἀκολουθήσαντές μοι Matt. 19, 28; ܠܢ ܕܡܥܠܝܢܢ ܡܢܗܘܢ "to us, who are higher placed than they" Ov. 184, 17; ܚܢܢ ܕܡܣܟܢܝܢܢ "we, who are poor" Aphr. 119, 22; ܚܢܢ ܕܝܢ ܕܝܕܥܝܢܢ "but we, who know" Aphr. 497, 16; ܐܢܐ ܕܪܗܛܬ "I, who have been running" Ov. 306, 11; ܘܐܣܩܢܝ ܕܢܦܠܬ ܒܒܝܫܬܐ "and lift me out, who have fallen into evil" Ephr. III, 429 A; ܐܢܐ ܕܝܢ ܕܡܝܬܐ ܣܓܝܐܐ ܚܝܘ ܒܝ "but I, by whom many dead people lived" Ephr. Nis. p. 68 v. 58; ܠܟܘܢ ܕܡܫܬܡܥܝܢ ܐܢܬܘܢ "to you,

Relative Clauses referring to the 1st and 2nd Pers; and to the Vocative. Apposition to the Vocative.

(1) Read thus for ܠܒܝܬܐ also in C.

who believe" Spic. 2, 19; ܠܟ ܡܪܝ ܕܒܪܬܢܝ "to thee, O Lord, who hast created us" Ov. 424, 4 (where there is a whole series of instances) &c.

Rem. The correctness of ܚܢܢ ܕܡܬܥܕܪܝܢ ܡܢܗܘܢ "we, who have been aided by them" Ov. 184, 20 (instead of ܕܡܬܥܕܪܝܢܢ) and of ܠܢ ܗܘ ܕܐܝܬ ܫܘܠܛܢܐ "to us, who have power" *ibid.* 19 (instead of ܕܐܝܬ ܠܢ) is very doubtful.

B. The second Person may stand with the vocative: ܐܠܗܐ ܕܦܫܝܩܢ ܠܟ ܟܠܗܝܢ ܥܣܩܬܐ "O God, to whom all difficult things are easy" Sim. 330, 1; ܐܘ ܪܥܝܐ ܫܛܝܐ ܘܣܟܠܐ ܕܫܠܡܬ ܥܢܝ ܠܐܝܕܐ ܕܝܡܝܢܐ ܘܠܥܝܢܐ ܕܝܡܝܢܐ "O stupid and foolish shepherd, to whose right hand and right eye I have committed my sheep" Aphr. 194, 14; ܐܘܪܫܠܡ ܕܩܛܠܬܝ(1) ܠܢܒܝܐ ܘܪܓܡܬܝ(1) ܠܐܝܠܝܢ ܕܫܠܝܚܝܢ ܠܘܬܗ̇ Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν Luke 13, 34 C. S.; cf. ܫܡܥܘ ܥܡܡܐ ܟܠܗܘܢ 1 Kings 22, 28, and ܫܡܥܘ ܟܠܗܘܢ ܥܡܡܐ Micah 1, 2 = שִׁמְעוּ עַמִּים כֻּלָּם. But the third person appears oftener in this case: ܐܘ ܕܟܪܐ ܕܩܪ̈ܢܬܗ ܡܬܒ̈ܪܢ "O thou ram, whose horns are broken" Aphr. 83, 23; ܫܡܥܘ ܐܘ ܒܢܝ ܐܕܡ ܟܠܗܘܢ ܕܡܘܬܐ ܐܡܠܟ ܥܠܝܗܘܢ ܐܬܪ̈ܥܘ ܠܡܘܬܐ "now, ye sons of Adam, all ye whom death reigns over, think upon death" Aphr. 422, 20; ܒܪ ܐܢܫܐ ܕܠܐ ܡܣܬܟܠ "O man, who dost not understand" Aphr. 497, 15; ܐܝܬܝܐ ܕܝܕܥ ܗܘ ܠܗ ܠܚܘܕܘܗܝ "O Being, who alone knowest thyself" Moes. II, 76 v. 5; ܥܒܪ̈ܝܐ ܕܐܬܝܩܪܘ "ye Hebrews, who were honoured" Ov. 304, 13; ܐܘ ܕܝܡܐ ܒܪܫܗ ܘܡܕܓܠ "O thou who swearest by thy head [*lit.* 'his head'], and liest" Aphr. 500, 7 &c.

C. Also when, without any formal relative clause, an indication of reference appears in the detailed determination [or complement] of the Vocative, the third person is then taken: ܐܘ ܪ̈ܚܡܝ ܠܡܩܛܠܐ ܒܕܡܗܘܢ "ye who love, with your [heart's] blood, him who was put to death" Mart. I, 68, 19, cf. line 21; ܐܘ ܨܝܪ ܨܘܪܬܗ ܒܝܘܣܦ "O thou who dost represent an image of thyself in Joseph" Joseph 4, 12 [Ov. 271, 22]; ܕܥܘ ܟܠܗܘܢ ܒܢܝ ܫܪܒܬܗ "know, all of you his kinsmen" Jul. 158, 26; ܓܒܪܐ ܕܟܐ̈ܒܘܗܝ "O man of wounds" [*lit.* "man of his sores"] (§ 224) Moes.

(1) To be read as Perfects.

II, 162 v. 1324 &c. So Luke 13, 34 in P. [but otherwise in C. and S., see above], in verbal agreement, to be sure, with the original text.

Compare with these examples ܐܢܬ ܕܡܠܟ ܐܢܬ ܠܢ ܡܝ̈ܬܐ ܒܦܓܪܗܘܢ ܕܢܘܣܦ ܢܗܘܐ ܡܝ̈ܬܐ ܒܢܦܫܬܗܘܢ "thou who dost advise us, who are dead in our body (*lit* 'people dead in their body'), that we should farther become people who are dead in their souls" Mart. I, 159 mid., where the Referring form in the Apposition is the same as in the relative clause. ܒܦܓܪܢ would hardly be wrong here. In the same way ܘܡܫܠܛܝܢ ܥܠ ܚܐܪܘܬܗܘܢ ܐܢܬܘܢ "and you are (such as are), the masters of their own freedom" Jul. 73, 13; ܡܫܥܒܕܐ ܚܢܢ ܘܠܐ ܡܫܠܛܝܢ ܥܠ ܨܒܝܢܗܘܢ "we are the subjects, and not the masters of our will" Jul. 106, 6.

D. The first or second Person, however, is generally employed directly in the Referring form of an attributive relative clause, attached to a predicate whose subject is in the first or second person respectively: ܐܢܐ ܐܢܐ ܚܒܝܒ ܕܒܥܝܬܘܢܝ "I am Habib, whom ye have sought" Anc. Doc. 90 *ult.*; ܐܢܬ ܗܘ ܒܪܝ ܘܚܒܝܒܝ ܕܒܟ ܐܨܛܒܝܬ σὺ εἶ[1] ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα Matt. 3, 17 C. S.; ܠܚܡܐ ܕܚܝ̈ܐ ܐܢܬ ܕܐܟܠܘܗܝ ܡܝ̈ܬܐ ܘܐܬܢܚܡܘ ܒܗ ܘܚܡܪܐ ܛܒܐ ܐܢܬ ܕܐܬܒܝܐܘ ܒܗ ܟܠ ܕܐܒܝܠܝܢ "the bread of life art thou, which the dead have eaten, and through which they have been raised to life again; and the good wine art thou, through which all mourning ones are comforted" Jac. Sar. Thamar v. 31; ܐܢܬ ܗܘ ܕܐܘܕܥܬܢ "thou art he, who hast made known to us" Aphr. 492, 18 &c. Cf. ܘܡܫܬܟܚܝܢ ܚܢܢ ܓܒܪ̈ܐ ܕܡܬܕܒܪܝܢ ܚܢܢ "and we are found to be men who are led" Spic. 10, 20, and ܘܐܢܬܘܢ ܐܝܟ ܐܢܫܐ ܕܣܢܝܬܘܢ ܐܝܩܪܢ ܘܐܬܒܣܝ ܒܥܝ̈ܢܝܟܘܢ ܫܘܠܛܢܐ ܕܒܢ ܦܘܩܘ "ye, as men who have hated our honour, and in whose eyes the power wielded by us is despised, go forth" Jul. 73, 11.

And yet the third person is permissible in such cases too: ܘܚܢܢ ܓܘܦ̈ܢܐ ܕܢܨܝܒܝܢ ܒܓܘܗ "and we are vines, that have been planted therein" Aphr. 288, 12, and similar examples.

§ 351. Corresponding to what is described in §§ 242 and 319, a substitute for the Subject may occur even in a relative clause, by means **Relative Clauses with ܐܝܬ—ܗܘ**

(1) Like Mark 1, 11; Luke 3, 22 (where S. also has ܕܒܟ). Our text here has οὗτός ἐστιν, and P. agrees with it.

of separating it into its parts through ܚܕ—ܚܕ and suchlike forms: ܨܒܘ̈ܬܐ ܕܫܚܠܦܢ ܚܕܐ ܡܢ ܚܕܐ "things which are different from one another" Spic. 11, 14 &c. And still more freely: ܐܚ̈ܐ ܕܝܢ ܬܪܝܢ ܕܫܡܗ ܗܘܐ ܠܚܕ ܒܪ ܚܕܒܫܒܐ ܘܠܐܚܪܢܐ ܫܡܘܐܝܠ "two brothers, however, of whom the one was called Barḥadhbeshabbā, and the other Samuel" Mart. I, 157 *ult.*; ܕܠܚܕ ܫܡܗ ܗܘܐ ܫܡܘܐܝܠ ܘܠܚܕ ܝܘܢܬܢ "of whom the one was called Samuel, and the other Jonathan" Land II, 277, 14, and thus, frequently, with ܕܠܚܕ . . . ܫܡܗ.

Relative Clause preceding its Noun.

§ 352. A. It is not common to have the attributive relative clause preceding the word, to which it refers. But the following are examples of that arrangement: ܘܕܐܬܝܢ ܠܥܝ̈ܢܝܗܘܢ ܫܝܛܢ ܠܗܘܢ ܨܒܘ̈ܬܐ "and the things, which lie before their eyes, are despised by them" Aphr. 426, 18; ܕܡܝܬܪ ܡܢ ܒܪܗ ܡܢܐ ܗܘܐ ܠܡܬܠ ܠܢ "what should he have given us, that was better than his son?" Aphr. 485, 20, [*lit.* "that was better than his son—what ought he to have given us?"] where a strong rhetorical relief is produced; ܠܝܬ ܕܡܚܫܒ ܗܘܐ "no man existed, who thought . ." Jul. 194 *ult.* The words ܘܗܝ ܗܕܐ ܕܐܠܦܢ ܦܪܘܩܢ ܒܛܢܢܘܬܐ ܕܚܘܒܗ ܚܘܝ are to be translated "and this very thing, which our Redeemer taught to us,—the zeal of his love,—he showed . . " Aphr. 40 *ult.*, so that ܛܢܢܘܬܐ is an Epexegesis, and not "and just this zeal which he &c.".

B. Very frequently there stand, at the commencement of the clause, only compounds of ܐܝܟ with demonstratives or interrogatives: ܕܐܝܟ ܗܠܝܢ ܚ̈ܫܐ "sufferings, which are as these" = "such sufferings" Ov. 168, 1; ܒܕܐܝܟ ܗܘ ܥܒܕܐ "in such a deed" Isaac II, 216 v. 251 and v. 280; ܒܕܐܝܟ ܗܠܝܢ ܓܝܪ ܫܘܦܪ̈ܐ ܫܐܝܠܐ "for in such borrowed beauties" Ephr. II, 171 E; ܕܐܝܟ ܗܢܐ ܗܟܝܠ ܐܬܐ "such a token, then" Jos. St. 41, 7 &c.; ܕܐܝܟ ܐܝܢܐ ܡܕܒܪܢܐ "what sort of pilot?" Sim. 384 mid.; ܡܢ ܕܐܝܟ ܐܝܠܝܢ ܡܘ̈ܬܐ "*a qualibus mortibus*" Assem. 2, 44 (Philoxenus) &c. It is, however, permissible to place the demonstrative forms at the end, *e. g.* ܐܘܠܨܢ̈ܐ ܕܐܝܟ ܗܠܝܢ "such afflictions" Jos. St. 4, 17 &c.

Rem. The ܕ may also be wanting here: ܐܝܟ ܗܢܐ ܦܬܓܡܐ "such a word" Aphr. 77, 6; ܐܝܟ ܗܕܐ ܨܒܘܬܐ "such a thing" Sim. 292, 10 &c. ܕܐܝܟ . . . may also stand as a substantive: ܒܗܠܝܢ ܓܝܪ ܘܕܐܝܟ ܗܠܝܢ "*per haec enim et talia*" Isaac I, 248 v. 511 &c. After the Greek pattern several

combinations are formed, like ܐܝܘܢ ܐܝܟ *οἷον, οἷον ὡς* "for example" and many others.

"Whosoever" &c.

§ 353. Interrogatives with ܕ and the pronoun of the third person are employed adjectively and substantively in the sense of "whosoever, whatsoever", "any (one), any (thing)" &c.: ܡܛܠ ܨܒܘܬܐ ܐܝܢܐ ܕܗܘ "for anything whatsoever" Jos. St. 80, 16; ܒܐܝܕܐ ܐܝܢܐ ܕܗܘ ܐܘ ܥܠܬܐ ܕܗܝ ܥܠܬܐ "in any way or for any cause whatever" Philox. Epist. (Guidi) fol. 10 *a*, 1, 2; ܒܟܠ ܐܝܕܐ ܕܗܝ ܡܕܝܢܬܐ "in any city you please" Land II, 240, 10; ܒܟܠ ܐܘܠܨܢܐ ܘܟܘܪܗܢܐ ܐܝܢܐ ܕܗܘ "in any distress or illness whatsoever" Moes. II, 73, 26; ܘܟܠ ܡܘܬܐ ܐܝܢܐ ܕܗܘ ܕܢܡܘܬ ܢܝܚܐ ܗܘ ܠܢ "and any kind of death whatsoever, that we may die, is for us a comfort" Ephr. II, 175 C; ܟܠ ܩܒܪܐ ܕܗܘ ܐܝܢܐ "any grave whatever" Jos. St. 39, 10; ܫܒܩܢܝܗ ܠܐܝܟܐ ܕܗܝ *ἐπιδόντες ἐφερόμεθα* (*lit.* "we let her go wherever she would") [E. V. "we let her drive"] Acts 27, 15; ܕܡܢ ܕܗܘ "of any one you please" Ov. 218, 11 &c. So frequently ܐܝܡܬܝ ܕܗܘ "whensoever"; ܐܝܟܐ ܕܗܘ "wherever", and many others. In accordance with these forms we have even ܡܢ ܓܒܐ ܕܗܘ "from whatever quarter" Euseb. Ch. Hist. 332, 12.

Omission of the ܕ.

§ 354. The omission of the ܕ in a complete attributive relative clause occurs perhaps only as a Hebraism, in the O. T., as in ܐܝܘܒ ܫܡܗ "whose name was Job" Job 1, 1.—Formulae of blessing,—as in ܝܘܫܝܐ ܕܘܟܪܢܗ ܠܒܘܪܟܬܐ "Josiah, whose memory be blessed!" [*lit.* "Josiah—his memory (is) with blessing!"] Aphr. 470, 15 (cf. Sim. 392 mid.); ܡܪܢ ܣܓܝܕ ܠܗ "the Lord—to Him be adoration paid!" Sim. 358, 1; 363 *inf.* (Cod. Lond. ܠܬܫܒܘܚܬܗ 'ܣ)—are not to be regarded as relative clauses, but as parentheses. They are, besides, comparatively rare in Syriac.

Short Adverbial Qualifications as Relative Clauses.

§ 355. Short adverbial adjuncts to a noun are generally turned into the form of relative clauses, by means of ܕ; ܒܩܪ̈ܒܐ ܩܫ̈ܝܐ ܕܥܡ ܐܘܚ̈ܕܢܐ "in hard combats with the powers (of hell)" Ov. 159, 9; ܒܚܟܡܬܐ ܐܠܗܝܬܐ ܕܒܗ "with the Divine wisdom, which (was) in him" Ov. 172, 18; ܥܠ ܛܘܥܝܘܬܗ ܕܥܕܡܐ ܠܗܫܐ "over his error, which had lasted till then" Ov. 164, 7; ܒܨܦܝܢܘܬܐ ܕܥܠ ܢܦܫܗ ܒܠܚܘܕ "through anxiety solely for himself" Ov. 177, 22; ܠܡܝܩܪܘܬܗܘܢ ܕܠܘܬܗ "their reverence for him" Ov. 183, 26; ܡܐܙܠܬܗ ܕܠܬܡܢ "his journey thither" Ov. 168, 20, and countless other instances.

Time is not usually specified in such phrases (§ 315). Moreover, when no harshness arises, direct collocation is allowable, and often occurs: ܡܦܩܬܗܘܢ ܠܡܨܪܝܢ "their immigration into Egypt" Aphr. 27, 13 &c. But even to adjectives the adverbs ܛܒ, ܣܓܝ "very" are often attached by means of the relative particle: ܡܚܘܬܐ ܪܒܬܐ ܕܛܒ "a very severe blow" Judges 11, 33; ܠܡܬܢ ܪܒܐ ܕܣܓܝ "our very great toil" Ov. 320, 9, where of course the ܕ might be left out.

Relative Clause as Attribute to a whole Sentence. § 356. A relative clause may stand as attribute to a whole sentence even: ܐܡܪ ܕܪܓܝܓ ܗܘܐ ܚܫܘܟܐ ܠܢܘܗܪܐ ܗܝ ܕܠܝܬܝܗ ܒܟܝܢܐ "he said, that the darkness longed after the light,—a thing which (*id quod*) lies not in nature" Ov. 59, 13; ܘܐܢ ܒܕܝܠܗ ܡܬܟܐܒ ܚܫܘܟܐ ܗܝ ܕܥܛܠܐ ܗܝ ܠܡܩܒܠܘ "and if the darkness is put in pain through what belongs to itself,—a notion which is difficult to accept" Ov. 60, 9; ܗܝ ܕܐܦ ܗܘܬ (after a rather long passage) "a thing which, however, actually happened" Sim. 284 mid.; 290 mid.; ܕܠܡܐ ܡܐܡܪ ܡܝܩܪܐ ܠܗ ܗܘܐ ܕܥܛܠܐ ܕܠܡܬܗܝܡܢܘ "was perhaps burdensome to him,—a thing which is difficult to believe" Joseph 293, 2; ܘܠܐ [ܐܬܦܩܕܢ] ܕܢܒܢܐ ܡܕܝܢܬܐ ܘܢܫܬܐܣ ܡܕܝܢܬܐ ܐܝܟܢܐ ܕܡܠܟܐ ܗܘ ܒܠܚܘܕܝܗܘܢ ܡܫܟܚܝܢ ܠܡܥܒܕܗ "nor (are we ordered) that we should build towns and found cities,—a thing which kings only can do" Spic. 5, 19 (where there are several other examples of ܐܝܟܢܐ ܕ). In all these cases, of course, a demonstrative or interrogative will be found as a correlative. Cf. § 346.

Rem. On the correlatives in use or permitted with the attributive relative clause, v. § 236.

CONJUNCTIONAL RELATIVE CLAUSES.

Preliminary Observations. § 357. The relative particle ܕ often serves to indicate that a complete clause,—quite beyond its attributive relation,—is taking the place of an individual part of speech. Between this conjunctional use and the attributive use the contrast is by no means very strongly marked. The language sometimes treats relative clauses, which were originally Conjunctional, as if they were equivalent to Attributive ones (as *e. g.* with ܐܝܟ ܕ, where the relation is properly a gênitive one § 359), and transforms Conjunctional clauses into epexegeses of an attributive character, by

putting substantives, correlative pronouns, or adverbs, in front of them,—often without altering the sense in the least. We shall accordingly, for convenience' sake, discuss in the present chapter several points, which in strictness belong to the foregoing one.

§ 358. A. A clause may, with the help of ܕ, take the place of *Subject*: ܝܬܝܪܐ ܕܡܢ ܐܚܪ̈ܢܝܬܐ ܢܗܘܐ ܣܘܡܟܐ ܠܡܠܬܐ "it is of advantage that support should be gained for the word from other things" Ov. 162, 19; ܠܗܘ ܐܝܬ ܚܝ̈ܐ ܘܠܢ ܕܢܥܪܘܩ ܡܢ ܡܘܬܐ "to him belongeth life, but to us, that we should flee from death" Aphr. 487, 11; ܗܘ ܕܕܢܚܫ ܟܝܢܐܝܬ ܠܐ ܘܠܐ ܠܗ "he, to whom it is not by nature fitting that he should suffer" Ov. 198, 3: ܘܕܚܝ̈ܘܬܐ ܠܐ ܡܬܚܦܩܝܢ ܗܘ̈ܝ ܕܢܦܩܢ ܗܘܐ ܥܠܠ ܕ . . . "and that the animals were not excited at coming out, was owing to the circumstance that . . . " Moes. II, 126 v. 787; ܥܠܠ ܡܢܐ ܕܝܢ ܚܒܝܒܝ ܕ . . . ܐܬܟܬܒ "but why, dear friend, was it that . . . was written?" Aphr. 26, 20 &c. in countless available forms.

Relative Clause as Subject, Object, Predicate.

Still more frequently a clause with ܕ takes the part of *Object*. To this section belong all constructions with ܨܒܐ ܕ "to be willing, that"; ܒܥܐ ܕ "to seek, that"; ܚܙܐ ܕ "to see, that"; ܐܡܪ ܕ "to say, that"; ܝܕܥ ܕ "to know, that" &c. Even a second Object may be represented in this way, in cases like ܚܙܐܗ̇ ܕܒܟܝܐ *εἶδεν αὐτὴν κλαίουσαν* John 11, 33; ܚܙܬܗ ܐܡܗ ܕܡܫܚܠܦ ܓܘܢܗ "his mother saw (him), that his colour was altered" Ov. 162, 12.

B. In certain circumstances a clause with ܕ (without a copula) may even constitute the *Predicate*; of course it has always in that case a sense of *purpose* (§ 366 A): ܗܢܐ ܕܝܢ ܕܗܘܐ ܕܢܬܡܠܘܢ[1] *τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν* Matt. 26, 56 P. (similarly S.); cf. Matt. 1, 22; ܘܗܠܝܢ ܕܫܪܒܬ ܗܢܐ ܕܐܢܫ ܕܬܚܙܘܢ[2] "and these things have I narrated of this man, that you may see" John van Tella 73, 1; ܗܢܐ ܕܟܬܒܬ ܠܟ ܚܒܝܒܝ ܕܐܢܫ ܢܥܒܕ ܨܒܝܢܗ ܕܐܠܗܐ "this which I have written to thee, dear friend, (is to this end), that one should do the will of God" Aphr. 75, 6; ܘܗܘܐ ܡܢܗ ܕܢܬܦܪܫ

(1) [As if it read: "now this which happened, (was) in order that" &c.]

(2) [*Lit.*: "and these things, which I have narrated of this man, (have been) in order that you may see".]

ܘܚܘܝܬܟ ܕܬܐܕܥ "and all this, which I have explained and pointed out to thee, (is) that thou mayst know" = I have written to thee for this end only, that thou shouldest &c." Aphr. 213, 15; and thus frequently ܡܛܠܗ ܕ . . . ܕ,—ܡܛܠܗ ܗܕܐ ܕ . . . ܕ, ܗܠܝܢ ܡܛܠܗܝܢ ܕ . . . ܕ, in the meaning "only with this purpose, in order that" [or "only to the end that"] Aphr. 184, 5; Ov. 65, 17; Ephr. Nis. p. 8 v. 109; p. 87 v. 113; Ephr. (Lamy) I, 253 *ult.*; III, 689 str. 13 &c. (cf. § 360 B).

Relative Clause in the position of a Genitive.

§ 359. The immediate subordination of a clause, to a noun in the construct state by means of ܕ, is limited to some few cases. ܐܬܪ ܕ and ܒܪ ܕ "in the locality (of the circumstance) that" = "there, where" (מְקוֹם אשר); ܒܥܕܢ ܕ "in the time (of this) that",—are by the speech itself already treated as equivalent to the attributive constructions ܒܐܬܪܐ ܕ, ܒܥܕܢܐ ܕ. Not merely are they interchanged without distinction (cf. ܒܥܕܢ ܕܡܬܒܙܥ "at the time when it is rent in pieces" Aphr. 451, 1, alongside of ܒܥܕܢܐ ܕܡܝܬܬ "at the time when she died" *ibid.* 452, 13), but the Referring form through ܐܝܟܐ may stand at least with ܐܬܪ and ܒܪ (§ 346), and even the form through ܒܗ with ܐܬܪ: ܐܬܪ ܕܢܝܚܝܢ ܒܗ ܙܕܝܩܐ "in the place where the just are at rest" Aphr. 389, 11; ܠܥܠ ܡܢ ܗ̇ ܕܐܝܟܐ ܗܘܐ ܛܠܝܐ ἐπάνω οὗ ἦν τὸ παιδίον Matt. 2, 9 C. (ܐܬܪ ܕܐܝܟܐ ܗܘܐ S.). Notice, that after ܐܬܪ ܕ, the mere naming of the Subject is sufficient sometimes to convey the sense of 'existence': ܐܬܪ ܕܣܝܡܬܢ "where our treasure is" Aphr. 506, 15; cf. 176, 19; ܐܬܪ ܕܗܢܘܢ "wherever they are" Spic. 20, 14, 18 (for which 19, 19 ܐܬܪ ܕܐܝܬܝܗܘܢ, cf. 20, 5 ܐܬܪ ܕܐܝܬܝܢ "wherever we are").—ܣܦܩ ܕ "sufficing for this, that", "only for this, that" Aphr. 276, 19; Ephr. I, 66 C; cf. Spic. 47, 16; then directly "in order that" (in translations of ἵνα, ὡς ἄν).—This use of the Constr. st. is illustrated farther in very rare cases only: ܠܥܕܢ ܕܢܦܩܢ "at the time that they (f.) go out" Gen. 24, 11; ܒܥܠܬ ܕ "by reason of this, that", "on this account, that" Aphr. 505, 5; ܡܢܐ ܝܘܬܪܢ ܕ "what gain is there from this, that" Job 22, 3.

Relative Clause dependent upon a Preposition.

§ 360. A. Complete clauses are widely rendered dependent upon *Prepositions*, by means of ܕ. Above all, the exceedingly common ܟܕ must be mentioned here (from כ "as", "like", which is no longer extant in Syriac in its uncompounded state, and ܕ) "when, since, while"; constantly implying time (for exceptions v. § 230), often with a causal or

conditional secondary meaning.—So too we have ܒܶܕ, from ܕ + ܒ "while", "through this, that" (Ov. 180, 9), generally "seeing that":—ܕ ܡܶܢ "from"; "from this, that" (Ov. 199, 1 &c.), also in comparisons (§ 249 E ܘܡܣܬܢܚ ܒܗܘܢ ܝܬܝܪ ܡܢ ܕܚܒܘ ܐܢܘܢ "and he has more greed for them, than they had [for riches]" Aphr. 431, 2), usually "since", for which also appears ܡܶܢ ܒܶܕ;—ܕ ܡܛܽܠ "because", also "in order that" (Aphr. 455, 8, and frequently);—ܕ ܒܗܝ "on this ground, that", "because", also "in the meantime", "while", *e. g.* Land III, 208, 10; so too in incomplete clauses, where we translate the phrase by the preposition "within": ܒܗܝ ܕܬܪܬܥܣܪ ܝܘܡܝܢ "within twelve days" Jos. St. 61, 7; so ܒܗܝ ܕ . . . ܝܘܡܝܢ "in so many days" John Eph. 193, 7; 406, 7; Land III, 206, 24 (cf. Jer. 25, 11 Hex. ܒܗܝ ܕܐܬܡܠܝ ܫܢܝܐ)—ܕ ܡܢ ܒܳܬ݂ܰܪ "after that" (conj.) &c.

Similarly, ܕ ܒܝܰܕ "through this, that", "because" Ov. 145, 18, 190, 27 &c., and ܕ ܠܦܘܬ "according as", "just as" Ephr. I, 66 D; II, 27 D; 269 F; 271 A. Farther, ܕ ܠܩܘܦ "towards the time, that—" Qardagh (Feige) 87, 7 (= Abbeloos 97, 1).

B. Clauses with ܕ ܡܛܠ, and the like, appear as predicates,—just as those with ܕ only (§ 358), and convey purpose and cause, in cases similar to ܟܽܠܗ ܓܝܪ ܕܡܬܪܕܝܢ ܒܢܝܢܫܐ ܒܥܠܡܐ ܗܢܐ ܡܛܠ ܕܢܬܟܠܘܢ ܡܢ ܚܛܗܝܗܘܢ "for all that men are punished with in this world, (comes) in order that they may be restrained from their sins" = "is only for this purpose . . . that" &c. Jos. St. 6, 2; ܟܠܗ ܕܠܐ ܐܬܝܗܒܬ ܠܢ ܙܟܘܬܐ ܒܗܝ ܕ "the victory has not been given us, only because" Jul. 199, 22; ܗܕܐ ܕܟܬܒܬ ܠܟ ܡܛܠ ܕܣܒܪܝܢ "I have written this to thee, because they think" Aphr. 359, 1; ܗܘܐ ܟܠܗ ܕ . . . ܡܛܠ ܕ Aphr. 166, 1; ܗܘܐ ܟܠܗ ܕܐܬܥܒܪ ܕ . . . ܒܗܝ ܕ Aphr. 403, 10;(1) ܘܗܠܝܢ ܐܚܝ ܕܩܕܡܬ ܐܘܕܥܬܟ ܡܛܠ ܕܬܗܘܐ ܠܟ ܐܪܘܚܐ "this, my brother, I have informed thee of beforehand, in order that thou mayest have space . . ." Jul. 88, 19. Cf. farther Apost. Apocr. 182 *sq.*; Jul. 219, 18(2); 239, 20.

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(1) Cf.: ܫܒܩܗ ܕܦܫܝܥܘܬܐ ܗܘܐ ܒܗܠܝܢ ܡܛܠ ܗܕܐ ܕ "he allowed this to pass just because of the fact, that . . ." [*lit.* "all the inattention which he showed in these matters was by reason of this, that"] Jul. 54, 23; and ܗܠܝܢ ܓܝܪ ܟܠܗܝܢ ܗܘܝ ܒܡܕܒܪܢܘܬܗ ܕܝܘܒܝܢܘܣ "all this happened through the influence of Jovian" Jul. 171, 2.

(2) Read [illegible] instead of [illegible].

C. Apart from the conditional particles ܐܶܢ and ܐܶܠܽܘ and in many cases ܐܰܝܟ, ܥܕ is the only relative conjunction which stands without ܕ, both in its meaning of "as long as" and in that of "until", "before that". In the latter sense ܥܕ ܠܳܐ is often employed to bring into prominence the negative force of the conjunction, *e. g.* ܥܕ ܠܳܐ ܐܶܙܶܠ ܐ̱ܢܳܐ "before I go" Ps. 39 *ult.* &c., but also ܥܕ ܡܶܬܦܬܰܚ ܬܰܪܥܳܐ "before the door is opened" Sim. 366, 25; 377, 8. ܥܕ ܕ only occurs in very rare instances, as in ܥܕ ܐܝܬ ܠܶܗ ܬܰܪܥܳܐ ܕܩܰܒܪܳܐ ܐܰܚܺܝܕ ܠܰܐܦ̈ܰܝܢ ܘܥܕ ܐܝܬ ܠܶܗ ܬܰܪܥܳܐ ܕܪ̈ܰܚܡܰܘܗܝ ܦܬܺܝܚ "as long as the door of the grave is still shut before our face, and as long as the door of his mercy is still open before us" Ephr. III, 426 E; ܥܕ ܕܐܳܡܰܪ ܐ̱ܢܳܐ "till I say" Joseph 322, 10; ܥܕ ܕܠܳܐ ܡܳܝܬܳܐ ܗܳܝ "before she dies" Simeon of Bēth Arshām (Guidi) 13, 4. ܥܕܰܡܳܐ ܕ "until" is more usual.

Abridging-Substantive before Relative Clause. § 361. Clauses with ܕ are widely made to serve as explanatory additions [*Epexegeses,*—parenthetical explanations] for abstract substantives; cf. *e. g.* ܐܶܪܓܶܫ ܒܡܚܺܝܠܽܘܬܝ ܕܠܳܐ ܡܶܫܟܰܚ ܐ̱ܢܳܐ ܠܡܶܣܰܝܒܳܪܽܘ ܐܽܘܠܨ̈ܳܢܶܐ "he perceived my weakness, (which is *or* consists in this) that I cannot support calamities" Ov. 168, 5; ܠܽܘܛܬܳܐ ܕ "the curse, that" Aphr. 447 *ult.* &c. And thus occasionally, to ensure a better connection, the non-significant word ܨܶܒܽܘܬܳܐ "thing" ("circumstance", "fact") is joined with the ܕ which is acting as subject; and for this word the clause then forms an Epexegesis: ܘܝܺܕܺܝܥܳܐ ܨܶܒܽܘܬܳܐ ܕܐܳܦ ܗܽܘ ܡܰܢ ܕܡܢܺܝܕ ܠܶܗ ܐܰܝܟ ܕܨܳܒܶܐ ܗܽܘ ܡܢܺܝܕ ܠܶܗ "and the fact is well known, that he who moves it, moves it as *he* wills" Spic. 3, 6; ܡܳܢܳܐ ܐܰܠܨܳܐ ܗܘܳܬ ܨܶܒܽܘܬܳܐ ܕܢܶܫܬܒܶܩ ܗܽܘ ܢܚܶܐ "why was it necessary that he should be allowed to live?" Ov. 67, 12; ܕܡܝܰܬܪܳܐ ܗ̱ܝ ܨܶܒܽܘܬܳܐ ܕ "that it is an excellent thing, that" Aphr. 45, 19; ܠܳܐ ܡܶܫܟܚܳܐ ܗܘܳܬ ܨܶܒܽܘܬܳܐ ܕܢܶܗܘܶܐ ܗܘܰܝܢ ܠܰܢ ܡܣܰܟܢܳܐ ܫܰܪܺܝܪܳܐܺܝܬ "it would not have been possible for us to be truly needy persons" Ov. 25, 25 &c. With ܨܶܒܽܘܬܳܐ placed after the clause: ܕܢܫܰܒܰܚ ܐ̱ܢܳܫ ܘܢܒܰܪܶܟ ܠܚܰܒܪܶܗ ܕܦܰܫܺܝܩܳܐ ܨܶܒܽܘܬܳܐ "it is an easy thing for one to praise and bless his friend" Spic. 6, 14; ܘܕܠܳܐ ܗܘܳܐ ܟܽܠܡܶܕܶܡ ܒܨܶܒܝܳܢܰܢ ܗܘܳܐ ܡܶܬܚܙܝܳܐ ܨܶܒܽܘܬܳܐ ܡܶܢ ܗܳܕܶܐ "and that everything does not happen according to our will, is (a fact) seen from this" Spic. 9, 26 &c.[1]

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[1] ܨܶܒܽܘܬܳܐ is found with this force even along with the Inf. with ܠ: ܐܶܢ ܐܰܠܨܳܐ ܨܶܒܽܘܬܳܐ ܠܡܶܦܢܳܝܽܘ "if it is necessary to reply" Aphr. 374, 18 &c. So also, put absolutely: ܐܰܝܟ ܕܡܶܬܚܙܝܳܐ ܠܰܢ ܨܶܒܽܘܬܳܐ "as it appears to us" Aphr. 375 *ult.*, cf. 234, 19.

Abridging-Demonstrative Pronoun before Relative Clause.—

§ 362. Far more common, however, is the practice of attaching with ܕ the demonstrative pronoun ܗܝ or ܗܕܐ to a clause, which serves in any way as member of a sentence: ܗܕܐ ܕܦܩܕ ܐܢܘܢ ܠܒܢܝ̈ ܐܝܣܪܝܠ ܘܦܪܫ ܠܗܘܢ ܦܘܪ̈ܫܢܐ ܕܡܐܟܘܠܬܐ ܡܛܠ ܕܣܛܘ . . . "this fact,—that he gave command to the children of Israel, and separated for them the different kinds of food, was brought about because they had swerved . . . " Aphr. 310, 10; ܘܬܡܝܡܘܬܗ . . . ܗܕܐ ܗܘܬ ܕ "and his integrity consisted in this, that . . . " Aphr. 234, 18; ܠܐ ܗܘܬ ܕܝܢ ܪܒܐ ܐܝܟ ܗܕܐ ܗܝ ܕ "but not so great as this, was the circumstance that" Jos. St. 2, 14; ܐܦ ܠܐ ܗܝ ܕܦܪܩܗ ܝܘܢܬܢ ܠܕܘܝܕ ܡܢ ܡܘܬܐ ܕܒܐܝ̈ܕܝ ܫܐܘܠ ܫܘܐ ܠܬܕܡܘܪܬܐ "nor is the fact that Jonathan saved David from death at the hands of Saul, deserving of wonder" Jos. St. 2, 18; ܒܠܚܘܕ ܗܕܐ ܝܕܥܝܢ ܕ "only this we know, that" Aphr. 496, 6; ܘܕܗܟܢܐ ܐܝܬܝܗܝܢ ܗܠܝܢ ܓܠܝܐ ܗܝ ܗܕܐ ܡܢ . . . "and that these things are so, is clear from . . . " Jos. St. 6, 9; ܐܦ ܕܢܣܡܘܟ . . . ܐܦ ܗܕܐ ܡܫܟܚ "even that he should lend support . . . this too he can do" Spic. 5, 14; ܩܒܠܬ ܗܝ ܕܒܗ ܡܚܢܢ ܒܐܝ̈ܕܝܗܘܢ "I have assumed this, that he smote us by their hands" Jos. St. 7, 1; ܟܕ ܠܐ ܢܫܒܘܩ ܗܝ ܕܐܝܬܘܗܝ ܐܠܗܐ "while he should not part with this (property),—that he is God" Ov. 197, 26 &c. *Strengthened expressions*:—ܐܦ ܗܕܐ ܡܪܝܐ ܕܥܒܕܬܢ ܗܝ ܗܝ ܥܠܬܐ ܕܛܒܘܬܐ "the very consideration that thou, Lord, hast made us, is a motive for goodness" Ephr. II, 524 C.—Two such clauses are confronted with each other through ܗܝ and ܗܕܐ in ܕܡܝܐ ܓܝܪ ܗܕܐ ܕܐܬܢܝܚ ܐܠܗܐ . . . ܠܗܝ ܕܟܕ ܨܒܐ . . . ܐܡܪ "for the one fact, that God rested . . . has a resemblance to the other fact that, when he wished . . . , he said" Aphr. 241, 18. Just as we have in this case ܠܗܝ ܕ, so have we many other combinations of a like nature with prepositions, *e. g.* ܒܗܕܐ ܕ, ܒܗܝ ܕ "in this, or through this, that" frequently (ܠܐ ܗܘܐ ܒܗܕܐ ܕ . . . ܐܠܐ ܒܗܝ ܕ "not from the circumstance, that . . . , but from this [other circumstance], that" Spic. 4, 21); ܡܛܠ ܗܝ ܕ "for this reason, that" Jos. St. 18, 14; 49, 20; ܥܠ ܙܒܢ ܗܝ ܕ "for meantime that" Ephr. II, 3 B &c. There is a considerable space between the ܗܕܐ and the ܕ in ܐܦ ܡܛܠ ܗܕܐ ܓܝܪ ܗܘܬ ܡܐܙܠܬܗ ܠܕܘܟܬܐ ܕܪܥܝܢܐ ܕܐܠܗܐ ܡܢ ܢܦܫܗ ܠܐ ܢܬܦܪܫ ܡܢ "for even on this account was his journey (taken) to that place,—that the thought of God might never be separated from his soul" Ov. 168, 19. Much more rarely is the masculine

ܗܳܕܶܐ found with such a clause, as in ܘܗܳܕܶܐ ܕܩܪܺܝܬ ܠܰܡܫܺܝܚܳܐ ܟܺܐܦܳܐ ܠܳܐ ܗܘܳܐ ܡܶܢ ܪܶܥܝܳܢܝ ܐܶܡܪܶܬܳܗ̇ "and this,—namely, that I have called Christ a stone,—I have not said from my own thinking" Aphr. 7, 7.

ܗܳܠܶܝܢ may stand with more than one clause: ܗܳܠܶܝܢ ܕܶܝܢ ܫܡܰܥ ܢܘܚ ܕܦܰܩܕܶܗ ܐܰܠܳܗܳܐ . . . ܘܰܐܡܰܪ "when Noah heard this, that God commanded him . . . and that he said . . . " Aphr. 235, 8.

ܡܳܐ ܕ § 363. In certain cases also ܡܳܐ intervenes as correlative between a prep. and the conjunctional ܕ. Thus, frequently ܥܕܰܡܳܐ ܕ "until (that)" (= ܥܕܰܡ + ܡܳܐ + ܕ), and in rare instances ܟܰܡܳܐ ܕ "while", "when indeed" Jos. St. 69, 19. (1) Of common occurrence also is ܟܰܡܳܐ ܕ "as many as", "as much as", "the more", "as long as" (ܡܳܐ ܕ "when", "as" &c. § 348).

ܐܰܝܟ § 364. A. ܐܰܝܟ "as" (originally an interrogative [—"in what way? how?"—] but no longer used as such) may also, with the help of ܡܳܐ ܕ, introduce a clause: ܐܰܝܟ ܡܳܐ ܕܐܺܝܬܰܘܗ̇ܝ ܗܘܳܐ "as it actually was" Ov. 172, 20. Of more frequent occurrence is ܐܰܝܟ ܕܶܝܢ ܕ (in imitation of ὡς μέν) "as", "since", *e. g.* Ov. 83, 8; 185, 25, also "in order that" Jos. St. 8, 6; 12, 10 &c.—ܐܰܝܟ ܗܳܘ ܕ occurs always by way of supposition "as if": ܐܰܝܟ ܗܳܘ ܕܐܺܝܬܰܘܗ̈ܝ ܥܰܡܰܢ ܩܰܝܡܳܐ ܠܶܗ "as if a bargain with us had been made by him" Ov. 295, 20; cf. Jos. St. 31, 16; 33, 4; 34, 18; 56, 14 and 17; Mart. I, 98 mid.; Sim. 282, 10; Ov. 179, 15 &c.

B. In much larger proportion, however, ܐܰܝܟ ܕ is found pure and simple. It signifies not merely "as", but often "in order that" and "so that" (2) (= ὡς); also in the negative form ܐܰܝܟ ܕܠܳܐ "that not", "lest". Very often too it stands before the Inf. with ܠ, to bring out more strongly the notion of purpose: ܐܰܝܟ ܕܠܡܶܒܚܰܪ "in order to scrutinize" Ov. 252, 4 &c. So also before prepositional phrases, particularly in the statement of design, motive or view (= ὡς): ܐܰܝܟ ܕܠܐܺܝܩܳܪܶܗ "as a mark of respect to him" Jos. St. 59, 9; ܐܰܝܟ ܕܠܡܰܪܬܳܝܽܘܬܶܗ "as a warning to him" Sim. 370 mid.; and frequently ܐܰܝܟ ܕܠ "as a . . . ", but also ܐܰܝܟ ܕܒܫܽܘܒܗܳܪܳܐ "from ostentation" Sim. frequently; ܐܰܝܟ ܕܒܢܶܟܠܳܐ "with cunning" ZDMG

(1) Martin 62, 17 reads thus, to all appearance correctly. Wright has ܟܰܕ.

(2) This use, however, is not equally in favour with all Syriac authors; in Aphr. it occurs only a dozen times at the most.

XXV, 335 v. 190; ܐܝܟ ܕܡܛܠܬܗ "for his own sake" Ov. 82, 3; ܐܝܟ ܕܒܣܘܓܐܐ ὡς ἐπὶ τὸ πολύ; ܐܝܟ ܕܒܦܣܝܩܬܐ "shortly", "in few words", often in ancient writings even.

C. ܐܝܟ without ܕ is also found in many references. Thus, first of all, before brief nominal phrases, with the help of which it forms a relative clause: ܐܝܟ ܬܐܓܪܐ "as (is) a merchant" = "as merchant" Ov. 165, 22: ܐܝܟ ܒܪ ܥܬܝܪܐ "as a son of wealthy parents" Ov. 160 *paen.*; ܐܝܟ ܙܒܢܐ ܕ κατὰ τὸν χρόνον ὅν Matt. 2, 16 P. (ܠܦܘܬ ܙܒܢܐ ܕ C. S.); ܐܝܟ ܦܘܩܕܢܗ ܕܡܪܢ "according to the command of the Lord" Ov. 166, 25; ܐܝܟ ܡܚܝܠܘܬܝ "according to my feebleness" [*or* "in my humble opinion"] Spic, 9, 14; ܐܝܟ ܡܕܡ ܕ "suitably to that which", frequently, &c. Often before numbers ܐܝܟ ܡܐܐ ܫܢܝܢ "as" *i. e.* "about (ὡς ܟ) a hundred years" &c. —So with ܕܡܐ "to be like" and similar words: ܕܡܐ ܗܘܐ ܐܝܟ ܢܘܪܐ "he was like a fire" Sim. 271 *inf.* &c.(¹)—If the word with which comparison is made must receive a preposition, then ܐܝܟ ܕ is used, *e. g.* ܐܝܟ ܕܒܐܒܗܬܐ ܡܥܠܝܐ "as in the eminent fathers" Ov. 160, 8; ܐܝܟ ܕܥܡ ܓܒܪܐ "as with the man" Ov. 168, 9 &c. Or the preposition is withheld, and the special relation of that with which comparison is instituted is gathered merely from the context: "that great cheapness will prevail" ܐܝܟ ܫܢܝܐ ܕܡܢ ܩܕܡ "as (were) the years before" = "as in earlier years" Jos. St. 41, 16. However, there occurs: ܚܫܒܘ ܠܥܠܡܐ ܐܝܟ ܒܡܓܢܝܬܐ ܙܥܘܪܬܐ ܣܩܡܘܗܝ ܘܠܗܘ ܕܠܗܠ ܐܝܟ ܠܡܕܝܢܬܐ ܕܡܠܝܐ ܫܘܦܪܐ "they considered this world as an insignificant sheltering-place, but that world beyond as a city which was full of beauty" Anc. Doc. 101 *ult.*; ܐܝܟ ܢܫܪܐ ܦܪܚ "like an eagle" Sim. 385 mid. (if this is the right reading; Cod. Lond. gives it without ܐܝܟ).

D. An Object or an Adverbial adjunct may stand in the incomplete clause which is introduced by ܐܝܟ: ܘܗܦܟ ܐܢܘܢ ܐܝܟ ܪܥܝܐ ܛܒܐ ܠܡܪܥܝܬܗ "and turned them, as a good shepherd (turns) his flock" Aphr. 192, 11; ܘܐܝܟ ܐܡܐ ܠܒܢܝܗ ܐܢܘܢ ܒܟܢܦܐ ܕܨܠܘܬܗ ܡܓܢܢ ܗܘܐ ܠܗܘܢ "and as a mother her children, he embraced them under the wings of his prayers" Sim. 389 *inf.*; ܙܟܐ ܒܟܘܬܫܗ ܐܝܟ ܐܝܘܒ ܒܢܣܝܘܢܘܗܝ "was victorious in his fight, like Job

(¹) Compare ܐܝܟܢ ܕܡܐ "how does he look?" Joseph 195, 9; 225, 2.

in his temptations" Sim. 395 *inf.*; ܘܩܕܡ ܐܠܗܐ ܦܪܫܘܬܗ ܡܩܘܝܐ ܗܘܬ ܐܝܟ ܕܡܠܐ̈ܟܐ ܒܬܫܡܫܬܗܘܢ ܕܒܫܡܝܐ "and before God his intelligence continued, after the manner of the angels in their service in heaven" Ov. 169, 21 &c. Yet ܕ ܐܝܟ is more usual, at least when the Object is put at the commencement of the clause: ܘܢܓܕܗ ܡܢ ܝܗܘܕܝܘܬܐ ܠܗܝܡܢܘܬܗ ܐܝܟ ܕܐܦ ܪܒܘܠܐ ܡܢ ܚܢܦܘܬܐ ܠܟܪܣܛܝܢܘܬܐ "and carried him off from Judaism to his own faith, as Rabbūlā also from heathenism to Christianity" Ov. 161, 23; [1] ܐܝܟ ܕܒܥܠܕܒܒܐ "as the enemy (acc.)" Anc. Doc. 105, 11.

E. In some cases, however, ܐܝܟ "as if" without ܕ appears also before a short but complete clause. Thus frequently ܐܝܟ ܐܢܫ ܕܐܡܪ "as one says" ("as if one should say"); ܐܝܟ ܕܐܡܪܬ "as if thou shouldst say" = "that is" Isaac I, 184 v. 129; ܠܐ ܗܘܐ ܐܝܟ ܡܕܡ ܙܕܝܩܘܬܐ ܐܝܬ ܗܘܐ ܠܗܘܢ "not as if they had any righteousness" Aphr. 309, 12; ܠܐ ܗܘܐ ܐܝܟ ܡܕܡ ܐܬܓܠܝ ܠܝ "not as if anything had been revealed to me" Aphr. 101 *paen.*, and with special readiness in the case of Participles and Adjectives: ܘܐܝܟ ܢܛܪ ܚܡܬܐ ܗܘܐ "and (it was) as if he bore a grudge" Moes. II, 116 v. 635; ܩܪܒܘ ܐܢܫܐ ܐܝܟ ܚܝܣܝܢ ܥܠܝܗܘܢ "*accesserunt homines ut qui eos miserarentur*" Mart. I, 197, 15; ܗܘܐ ܠܗ ܓܝܪ ܐܝܟ ܠܐ ܝܕܥ "for he was as if he did not know" Joseph 259, 2 [= Ov. 329, 10]; ܗܘܝ ܐܝܟ ܢܨܐ ܘܡܬܚܡܬ "be as if thou wert quarrelling and wert angry" Ephr. (Lamy) I, 259, 10; ܐܝܟ ܨܒܝܢ "as if they wanted . . . " Jos. St. 56, 19; ܐܝܟ ܚܕܐ ܗܘܐ "he was as if pleased", *i. e.* "he looked pleased" Jul. 143, 2, and thus frequently. We may often render this ܐܝܟ by "as if". Answering thereto, we have ܗܘ ܕܐܝܬܘܗܝ ܐܝܟ ܠܐ ܐܝܬܘܗܝ "who, while he is, (is) as if he were not" (*or* "as though he were not") Ov. 70, 2; and thus often ܐܝܟ ܠܝܬܘܗܝ, ܐܝܟ ܠܝܬܝܗܘܢ; also ܐܝܟ ܠܝܬ ܐܢܐ Ephr. II, 339 C. [2]

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(1) Thus an object may farther be found standing even after ܒܕܡܘܬ "in the likeness *or* form of", "as", and its genitive: ܒܕܡܘܬ ܕܘܝܕ ܠܫܐܘܠ ܐܚܒܬܢܝ "thou hast loved me, as David (did) Saul" Jos. St. 3, 5; ܒܕܡܘܬ ܓܝܪ ܩܝ̈ܣܐ ܠܒܢܝ̈ܢܐ ܨܠܘܬܗ ܐܚܕܐ ܠܒܪܝܬܐ ܗܘܬ "for his prayers held creation together, as rafters do buildings" Sim. 384 *ult.* &c.; cf. ܘܥܐܠܝܢ ܒܕܡܘܬ ܐܡܪ̈ܐ ܠܢܟܣܬܐ ܩܕܡ ܕܝ̈ܢܐ "and come in before the judges, as lambs to the slaughter" Ov. 394, 14.

(2) The construction of ܐܝܟ, as the above shows, is very strongly influenced by the Greek ὡς, but it is at the same time founded on a genuine Syriac idiom.

§ 365. As with ܐܝܟ ܕ, so too with ܐܝܟܢܐ ܕ, ܐܝܟܢ ܕ "so as", "so that" and "in order that". The interrogative is in the position of correlative here, just as in ܐܝܟܐ ܕ &c. The demonstrative ܗܟܢ ܕ, ܗܟܢܐ ܕ conveys the meaning "*só* that" with a measure of emphasis: in this case the adverb does not require to stand immediately before ܕ, as is necessary in ܐܝܟ ܕ, ܐܝܟܐ ܕ. *Other Adverbs as Correlatives.*

A demonstrative often appears overagainst a relative clause which is introduced by an interrogative adverb; and in other cases also such a particle is often added: thus ܗܟܘܬ overagainst ܐܝܟ ܕ "just as . . . , so"; ܗܝܕܝܢ "at that time", "then", overagainst ܐܡܬܝ ܕ, ܟܕ ܕ, ܡܢ ܕ; and ܬܡܢ "there", overagainst ܐܝܟܐ ܕ &c.

§ 366. A. Following ancient usage, the bare particle ܕ, however, is still very frequently employed to mark the dependence of a clause, without the special kind of subordination being given. Thus, times without number, ܕ stands for "in order that": ܟܐܝܢ ܗܘܘ ܒܗ ܕܢܫܬܘܩ ἐπετίμων αὐτῷ ἵνα σιγήσῃ Luke 18, 39; ܕܢܬܝܕܥܘܢ P. = ܕܢܬܓܠܘܢ C. ἵνα φανερωθῇ (ἔργα) John 3, 21; ܘܗܝܕܝܢ ܐܦܩܗ ܪܘܚܐ ܕܢܬܢܣܐ ܡܢ ܣܛܢܐ "and then the Spirit led him away that he might be tempted of Satan" Aphr. 129, 4, after Matt. 4, 1 (πειρασθῆναι); ܕܠܐ ܢܙܕܟܐ ܡܢ ܒܥܠܕܒܒܐ "that he may not be overcome by the enemy" Aphr. 129, 9; ܗܕܐ ܡܢ ܡܪܢ ܐܣܬܥܪܬ ܕܢܚܘܐ "this was done by the Lord, in order to show" Sim. 391 *inf.* &c. *ܕ "in order that", "since", &c*

B. ܕ is also employed very often in a loosely causal connection = "since", "while": ܡܕܒܪܢܘܬܗܘܢ ܕܝܢ . . . ܕܡܘܬܐ ܗܘܬ ܕܥܕܬܐ ܕܫܠܝ̈ܚܐ ܕܟܠ ܕܐܝܬ ܗܘܐ ܠܗܘܢ ܕܓܘ ܗܘܐ "now their life was a copy of the church of the Apostles, seeing that everything which they had, was in common" Ov. 167, 22; ܝܬܝܪܐܝܬ ܕ "particularly as" Mart. I, 16 *inf.*, and other passages; ܘܝ ܠܝ ܕ "woe is me, that (seeing that)" Ov. 137, 5 &c., and many like instances; cf. § 358 B.

C. ܕ also serves the purpose, sometimes, of setting down a clause as a kind of theme, the meaning of which is explained afterwards, without any proper grammatical connection appearing: ܘܕܚܝܘ̈ܬܐ ܠܐ ܡܬܗܦܟܢ ܗܘ̈ܝ ܟܕ ܐܙܠܢ ܗܘ̈ܝ ܫܡܥܘܢ ܗܘܐ ܒܗ ܡܨܛܝܪ ܒܩܕܡܝܐ ܘܐܚܪܢ "and as regards the circumstance that the animals did not turn round, as they went,—Simon was represented by the first &c." Moes. II, 128 v. 796; ܘܐܡܪ ܕܡܠܟܐ

ܐܠܐ ܗܘܘ ܕܐܡܪ ܕܟܠܒ̈ܐ ܐܬܘ ܘܠܚܟܘ ܫܘܚ̈ܢܘܗܝ ܟܠܒ̈ܐ ܗܘܘ ܕܐܬܘ ܚܢ̈ܦܐ ܐܢܘܢ "and as to the fact, that he said that the dogs came and licked his sores,—the dogs indeed that came, are the heathen" Aphr. 382, 18; and thus frequently ܕܐܡܪ, ܕܐܡܝܪܐ, ܕܟܬܝܒ "with reference to the (spoken *or* written) words . . . , then" v. Aphr. 384, 10; Mart. I, 24, 11; Spic. 3, 3 &c. Cf. ܗܫܐ ܕܝܢ ܗܝ ܕܐܡܪ ܕܣܕܘܡ ܘܒܢܬܗ ܢܩܘܘܢ ܐܝܟ ܕܡܢ ܩܕܝܡ ܘܠܐܘܪܫܠܡ ܐܡܪ ܕܐܢܬܝ ܘܒܢܬܟܝ ܬܗܘܝܢ ܐܝܟ ܕܡܢ ܩܕܝܡ ܗܢܘ ܚܝܠܗ ܕܡܠܬܐ ܕܠܥܠܡ ܠܐ ܢܬܝܬܒܢ "but now with reference to this fact, that he said: 'Sodom and her daughters shall remain as of old', and that he said to Jerusalem: 'thou and thy daughters shall be as of old',—the force of the expression is this, that they shall never more be inhabited" Aphr. 400, 2.

ܕ before *Oratio Directa.*

§ 367. On ܕ before *Indirect Interrogative Clauses* v. § 372. Farther ܕ often serves to indicate the entirely loose dependence, in which *direct speech* is joined to the words which introduce it. In all cases, in fact, ܕ may be used to introduce direct speech, but it is not absolutely necessary. When however, ܕ is so used, it is very often impossible to determine whether the *oratio* is *directa* or *indirecta*: ܐܡܪ ܕܒܢܐ ܫܡܥܘܢ ܒܝܬܐ may be "he said that Simeon had built a house", and it may be "he said: 'Simeon has built a house'". Again, in ܐܡܪ ܕܒܢܝܬ ܒܝܬܐ the context alone determines whether it must read: "he said 'I have built a house'" (when the person who 'said', is identical with the builder), or on the other hand: "he said that I had built a house" (when the reporter and not the person who 'said' is the builder). ܡܫܬܘܕܐ ܐܢܬ ܕܫܒܩ ܐܢܬ Aphr. 71, 20 is indirect speech: "thou dost promise that thou wilt forgive"; the variant ܐܢܐ for ܐܢܬ makes of it, without any change in the general sense, the *directa oratio*: "thou utterest the promise 'I forgive'".

ܕ left out.

§ 368. The ܕ which expresses the subordination may in many cases be omitted, when that is sufficiently denoted by the context. Thus, frequently, with ܨܒܐ "to be willing", ܐܫܟܚ "to be able", ܫܪܝ "to begin" &c. Cf.—besides what is given in §§ 267, 272—: ܠܐ ܨܒܐ ܗܘܐ ܐܦ ܠܐ ܥܝܢܘܗܝ ܢܪܝܡ οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι Luke 18, 13 (S. ܕܢܐܪܝܡ; C. ܕܐܪܝܡ . . . ܢܪܝܡ); ܫܕܪܬ ܠܝ ܐܟܬܘܒ ܐܢܝܢ "thou hast sent me a message, that I am to write them" Jos. St. 5, 3; ܗܘ ܕܠܗ ܐܘܕܐ ܚܝܒ ܐܢܐ "whom I am obliged to acknowledge" Ov. 163, 15; ܡܩܕܡ ܠܗ

ܢܫܩܝܘܗܝ "and gave him to drink" Sim. 359 *inf.*; ܫܒܩܘ ܗܘܘ ܠܗ ܠܦܓܪܐ ܢܬܢܓܕ "they suffered the body to be scourged" Anc. Doc. 105, 11; ܕܢܦܩ ܢܬܬܣܝܡ "who came forth to be set" Anc. Doc. 95, 1; ܘܠܐ ܕܡܢܗ ܗ̈ܘܐ ܢܬܦܨܐ ܗܘܐ "nor was it of himself that he was rescued" Anc. Doc. 87, 23; ܐܢ ܫܠܝܛ ܐܢܫ ܐܘ ܢܐܩܕ ܐܘ ܠܐ ܢܐܩܕ "if one have the power, either to be burned or not to be burned" Anc. Doc. 87, 16; and many such instances. Also, when the subordinate clause is put at the beginning: ܢܬܕܡܪ ܐܝܬ ܠܗ "he may wonder" Moes. II, 110 v. 521; ܐܢ ܠܡܐܠܦ ܗܘ ܨܒܐܬ "if thou art willing to learn" Spic. 1, 15; ܘܐܢܫ ܕܢܚܛܘܦ ܗܘܐ ܕܘܟܬܗ ܕܣܗܕܐ ܠܐ ܡܫܟܚ ܗܘܐ "and no one was able to snatch the martyr's place" Anc. Doc. 90, 15 &c.

§ 369. On the other hand, particularly in long periods, the relative particle ܕ is kept, and it may even be doubled: ܠܐ ܓܝܪ ܡܫܟܚܐ ܗܘܬ ܨܒܘܬܐ ܕܟܕ ܦܠܚܝܢ ܠܒܥܠܐ ܕܢܛܪܘܢ ܬܫܥܐ ܦܘܩܕܢܝܢ "for it was not a possible thing that, while they worshipped Baal, (that) they should keep the nine commandments" Aphr. 15, 4 (so, a farther similar instance in ܘܠܐ ܡܫܟܚܐ ܨܒܘܬܐ ܕ . . . ܕ Spic. 16, 8); ܡܥܕ ܗܘܐ ܓܝܪ ܕܐܡܬܝ ܕܡܫܟܚ ܗܘܐ ܠܢ . . . ܕܢܫܐܠܢ "for he was in the habit, whenever he found us . . ., of asking" [*lit.* "for he was accustomed that, whenever he found us . . ., (that) he asked us"] Spic. 1, 3; ܘܠܐ ܦܐܐ ܠܟ ܐܘ ܒܪ ܐܢܫܐ ܕܒܗܘ ܬܪܥܐ ܕܡܠܟܐ ܥܐܠ ܒܗ ܕܢܦܩܘܢ ܡܢܗ ܨܐܐ ܘܣܝܢܐ "and it is not seemly for thee, O man, that through that gate, by which the king entereth, filth and mud should come forth" Aphr. 46, 1 (where there is the additional incongruity that ܒ [in ܒܗܘ ܬܪܥܐ] is taken up by ܡܢ [in ܡܢܗ]). These examples might be held as confirmed. The same may be said of some in Euseb. Ch. Hist. In other places, a case here and there, which appears to belong to this class, may rest on a copyist's error, just as, on the other hand, a few cases of omission may do the same. The representations contained in this and the foregoing section are, for all that, well established.

§ 370. We have already had a few examples, in which a conjunctional ܕ did not appear at the head of its clause. So, farther, ܘܚܝܠܗ ܠܐܪܘܬܗ ܕܚܝ̈ܘܬܐ ܕܢܦܩܢ ܒܥܠܕܒܒܘܬܐ ܠܐ ܣܦܩ "but his power was not suf-

ܕ repeated.

ܕ not at the head of its clause.

ficient to render subject to sin her liberty in Jesus" Ov. 160, 20; ܘܨܒܐ ܐܢܐ ܙܥܘܪ ܕܐܬܪ̈ܝܗ ܠܡܫܪܪ ܗܘ ܠܗ "and I wish to know the exact truth" Ov. 163, 10; ܐܦ ܐܪ̈ܓܘܢܐ ܒܙܒܢ ܕܢܠܒܫ ܝܗܒܘ ܗܘܘ ܠܗ ܡ̈ܠܟܐ "at times indeed the emperors permitted him to wear purple" Sim. 349 *inf.*; ܘܠܟܠܗܘܢ ܙܘ̈ܥܐ ܒܝ̈ܫܐ ܒܟܠܗܘܢ ܙܘ̈ܥܐ ܛܒ̈ܐ ܕܢܐܪܥ ܡܛܝܒ ܗܘܐ "and he was ready to meet all wicked emotions with all good emotions" Ov. 169, 8; ܠܐ ܡܫܟܚ ܐܢܐ ܝܘܩܪܐ ܕܫܘܠܛܢܐ ܕܐܫܩܘܠ ܘܐܣܝܒܪ "I was not able to bear and endure the weight of power" Ov. 171, 14 &c. In many of these clauses it would be very natural to keep to the same arrangement of the words, using, however, ܠ with the Inf. instead of ܕ with the finite verb. ܟܕ too is occasionally found not at the beginning of its clause: ܡܘܫܐ ܟܕ ܢܟܣ ܐܡܪܐ ܐܬܢܟܣܘ ܒܘܟ̈ܪܝܗܘܢ ܕܡܨܪ̈ܝܐ "when Moses slew the lamb, the first-born of the Egyptians were slain" Aphr. 406, 2; ܘܐܦ ܠܐ ܒܨܝܪܐ ܟܕ ܢܫܬܐ ܡܢ ܡܒܘܥܐ ܨܗܝܐ ܡ̈ܝܘܗܝ ܒܨܪܝܢ "and not even when a thirsty person drinks from a fountain, do its waters dwindle away" Aphr. 199, 10 &c. Of course such inversions of the natural order are more frequent in rhetorically elevated discourse, and with the poets, than in homely statement.

Relative Clauses set in a Series

§ 371. When several relative clauses occur in a series, they may be satisfied with one ܕ, even when they are not constructed alike; for attributive clauses v. above, (§ 344); cf. ܗܢܐ ܕܡܢ ܪܘܚܩܐ ܐܫܬܕܪ ܠܗ ܕܗܒܐ ܘܩܒܠܗ ܒܚܕܘܬܐ "this person, to whom gold had been sent from far, and who had joyfully accepted it" Ov. 199, 17 &c. Conjunctional: ܕܦܩܕܗ ܐܠܗܐ . . . ܘܐܡܪ ܠܗ "that God had enjoined him . . . and had said to him" Aphr. 235, 8 &c. Of course, however, the ܕ may also be repeated after ܘ: this repetition may likewise take place when there is a separation of the divisions of the sentence into their individual members, without necessitating thereby the formation of several complete clauses: ܕܒܪܬܐ ܐܚܘܗܝ ܐܘ ܕܒܪܬܐ ܚܬܗ ܢܥܡܪ ܥܡܗ "that he cause a brother's daughter or a sister's daughter to live with him" Ov. 173, 25, where the second ܕ might quite as well be wanting.

C. INDIRECT INTERROGATIVE CLAUSES.

Indirect Interrogative Clauses Proper.

§ 372. A. In many cases in Syriac, indirect questions cannot be distinguished from direct. Even the presence of the relative particle ܕ, marking dependence, does not prove that an interrogative clause is indirect, seeing that this ܕ may also stand before the *oratio directa* (§ 367).—Still, the point here is very often determined by the connection, the enfolding of the clauses, and particularly the change of person necessary in many cases of *oratio obliqua.*

B. An interrogation which concerns the entire predicate is denoted in indirect discourse by the conditional particle ܐܢ ("if") "whether". ܢܚܙܐ ܐܢ ܐܬܝܐ ܡܥܕܪܐ ܠܟ "we shall see if it comes and helps thee" Sim. 332, 3; ܠܐ (ܐܬܝܕܥ) ܐܢ ܠܬܚܬ ܦܓܪܐ ܕܩܛܝܠܐ ܐܬܩܒܪ. ܘܠܐ ܐܢ ܒܝܡܐ ܫܕܐ ܢܦܫܗ. ܘܠܐ ܐܢ ... ܘܠܐ ܐܢ ... "nor (is it known) whether he was buried under the bodies of the slain, nor whether he threw himself into the sea, nor whether ... nor whether ... " Jos. St. 11, 6. The alternative question, expressed in the last example by means of the repetition of ܠܐ ܐܢ, may also be denoted by ܐܘ: ܠܐ ܗܘܐ ܝܕܥ ܓܢܒܐ ܐܢ ܡܪܗ ܕܒܝܬܐ ܠܓܘ ܐܝܬܘܗܝ ܐܘ ܠܐ "the thief does not know whether the master of the house is within it or not" Aphr. 129, 13 &c. ܐܢܗܘ ܕ often stands for ܐܢ (§ 374 B): ܐܬܒܩܐ ܠܘܩܕܡ ܒܬܪܥܝܬܟ ܐܢܗܘ ܕܫܒܩ ܐܢܬ "consider first in thy thoughts whether thou dost forgive" Aphr. 71, 21.

The dependence is more emphatically expressed by prefixing ܕ to ܐܢ: ܘܡܫܐܠܝܢ ܗܘܘ ܠܗ ܘܐܡܪܝܢ ܕܐܢ ܫܠܝܛ ܒܫܒܬܐ ܠܡܐܣܝܘ *καὶ ἐπηρώτησαν αὐτὸν λέγοντες εἰ ἔξεστιν τοῖς σάββασιν θεραπεῦσαι* Matt. 12, 10 (C. ܕ ܗܘ (ܕ)ܐܢ); ܫܐܠܬܢܝ ܬܘܒ ܕܐܢ ܒܟܠܙܒܢ ܡܫܬܟܚܝܢ ܙܕܝܩܐ ܘܟܐܢܐ ܥܠ ܐܪܥܐ "thou hast farther asked me, whether righteous and just persons have at all times been found on the earth" Aphr. 446, 6; ܕܐܬܘܕܥܝܘܗܝ ܠܡܫܝܚܐ ܕܐܢ ܗܘܝܘ ܫܪܪܐ ܢܟܦܬܐ "that I may know Christ, whether he is the pure truth" Ov. 163 14 (where the interrogative clause is a kind of 'epexegesis' or rather second object; v. above, § 358 A, and several examples in what follows).

C. Even when the interrogative concerns the Subject, or individual points in the Predicate, ܕ may precede: ܕܢܬܚܫܒܘܢ ܕܡܢܘ ܢܩܝܡܘܢ ܐܦܣܩܘܦܐ ܒܐܘܪܗܝ "that they deliberate as to whom they should institute as bishop in Edessa" Ov. 170 *ult.*; ܝܕܥܘ ܒܢܝ ܕܝܪܗ ܕܐܝܟܐ ܘܐܝܟܢ ܐܝܬܘܗܝ "his fellow-monks learned where and how he was" Ov. 169, 23; ܘܩܘܫܬܐ ܗܘ ܝܕܥܐ ܕܐܝܟܢܐ ܬܐܚܘܕ ܠܟ ܠܘܬܗ "and the truth knows, how to hold thee to herself" Ov. 163, 12; ܟܕ ܚܙܐ ܗܘܐ ܢܨܚܢܘܬܗ ܕܗܘ ܕܐܝܟܢܐ ܐܣܟܡܐ ܡܟܝܟܐ ܒܪܝܫ ܥܡܐ ܩܐܡ ܗܘܐ "while he saw his dignity,—with what a humble demeanour he stood at the head of the people" Ov. 189, 22; ܕܐܡܬܝ "when" Aphr. 19, 6; 170, 1; ܕܡܢ ܐܝܟܐ "whence" Ov. 190, 4; ܕܟܡܐ ܥܬܝܪܐ ܐܝܬ "how rich" Ov. 191, 20 &c. With the interrogative placed in the end of its clause: ܡܢܘ ܕܐܡܪ ܗܢܘܢ ܓܝܓܠܐ ܕܡܢܐ ܐܝܠܝܢ "who is it that says, what are these wheels?" Moes. II, 104 v. 438; and with the ܕ placed at the same time at the commencement: ܐܘܕܥܟ ܐܦ ܕܗܠܝܢ ܥܠܠܬܐ ܡܢ ܐܡܬܝ ܐܬܚܝܠܝ "I will make known to thee also, from what time these causes acquired strength" Jos. St. 8, 3. So also in headings of themes, when the governing word is not given: ܕܐܝܟܢ ܗܘܐ ܛܘܒܢܐ ܪܒܘܠܐ ܐܦܣܩܘܦܐ ܒܐܘܪܗܝ ܡܕܝܢܬܐ "How the blessed Rabbūlā became Bishop in the town of Edessa" Ov. 170, 21 &c. (¹)

D. But this ܕ may also be wanting: ܬܚܘܝܢܝ ܐܝܠܝܢ ܥܒܕܐ ܡܬܒܥܝܢ "(that) thou show me, what works are demanded" Aphr. 5, 4; ܢܚܙܐ ܡܢܐ ܝܐܐ ܠܗ ܠܬܫܡܫܬܐ . . . ܘܒܐܝܠܝܢ ܨܒܘܬܐ ܢܫܦܪ ܠܗ "let him see, what will be suitable for the service . . . and by what things he will please him" Aphr. 8, 13 (together with ܢܦܠ ܒܪܢܫܐ ܒܨܦܬܐ ܕܡܢܐ ܡܬܒܥܐ ܠܗ . . . "man becomes concerned, as to what is requisite for him (who) . . . " Aphr. 8, 2); ܕܟܬܝܒ ܒܗܘܢ ܡܢܐ "wherein is written, what . . . " Spic. 13, 8; ܠܐ ܡܬܝܕܥܐ ܡܢܐ ܗܘܐ ܡܢܗ "it is not known what became of him" Jos. St. 11, 5; ܘܚܙܝ ܐܝܟܢܐ ܐܬܦܪܫܘ "and see thou, how they have distinguished themselves" Aphr. 60, 5; ܕܢܚܘܐ ܟܡܐ ܦܠܓ ܐܝܩܪܐ "that he may show how great honour he has bestowed [dispensed]" Sim. 391 *inf.* (Cod. Lond. ܕܟܡܐ); ܘܐܢܬ ܕܝܢ ܗܕܐ ܨܒܐ ܐܢܬ ܠܡܠܦܗ ܡܢ ܐܝܠܝܢ ܥܠܠܬܐ ܐܬܬܙܝܥ "thou art desirous to learn this thing, by what causes it (the war) was stirred up"

(¹) Notice farther ܥܠ ܕܡܛܠ ὅτι "because" John 5, 16 C. S. (P. has merely ܕ).

Jos. St. 7, 22 (notice the demonstrative before the interrogative clause) &c. In all these cases ܕ may also be found.

E. Just as, in many cases, a direct question is really an expression of wonder, so too is it with many an indirect question: ܘܡܬܪܘܪܒܐ ܢܦܫܗ ܕܠܐܝܢܐ ܡܪܐ ܫܘܐ ܕܢܗܘܐ ܕܝܠܗ "and his soul grows elate, that to such a master [*lit.* 'to what sort of master'] he has become worthy of belonging" Moes. II, 116 v. 639; and quite a similar instance is given *ibid.* p. 164 v. 1384. So ܘܡܫܒܚ ܠܐܠܗܐ ܕܐܝܢܐ ܐܒܐ ܩܫܝܐ ܘܚܛܘܦܐ ܠܐܝܢܐ ܒܪܐ ܟܐܢܐ ܘܡܗܘܒܢܐ ܘܡܪܚܡܢܐ ܐܘܠܕ "and praised God, that such a stern and rapacious father had begotten such a just, generous and compassionate son" Land II, 159, 24; ܣܚܠܬܗ ܘܝ ܠܡܠܟܘܬܐ ܕܪ̈ܗܘܡܝܐ ܕܐܝܟ ܡ̈ܠܟܐ ܐܘܒܕܬ ܘܐܝܟ ܚܠܦ ܐܝܟ ܐܫܟܚܬ "Woe to the empire of the Romans, that it has lost such emperors, and met with such instead (of such)!" Jul. 79, 19; "Edessa is in mourning" ܕܡܢܘ ܚܠܦ ܡܢܘ ܝܬܒ ܥܠ ܟܘܪܣܝܐ ܕܪ̈ܗܘܡܝܐ "that such a man, instead of such, is sitting on the throne of the Roman world" Jul. 123, 2 (*lit.* '*who* instead of *whom*').

The conjoining of two interrogatives in one clause, as we have it in these last cases, is somewhat rare. Another instance, however, is found in ܢܣܝܐ ܐܢܝ ܠܬܪ̈ܝܗܘܢ ܕܐܝܢܐ ܥܫܝܢ ܡܢ ܐܝܢܐ "try both of them, as to which of them is the stronger" Ephr. (Lamy) III, 681 str. 25. But it is only in translations from the Greek that this construction appears with any considerable frequency.

§ 373. ܕܠܡܐ, ܕܡ̇, originally "for what?", then "if perhaps", "that perhaps" or even, when it is an expression of doubt "lest perhaps" [*ne forte*]—is properly an indirect interrogation. The ܕ here indicates dependence. Moreover a proper governing word is often wanting, and the notion of uncertainty, found in the connection, suffices,—so that we may translate by "perhaps", "perchance". And thus a farther additional ܕ may be prefixed to the ܕ (which has here become grammatically indistinct) in order to express the dependence more clearly. ܠܡܐ is in strictness independent, and introduces at first an independent clause, but we deal likewise with it in this place on account of its being tantamount in meaning to the compound form. Examples: ܚܙܝ ܠܡܐ ܠܐܢܫ ܐܡܪ ܐܢܬ ὅρα, μηδενὶ εἴπῃς Matt. 8, 4 P. (C. S. ܕܠܡܐ); ܠܡܐ ܚܛܝܢ ܠܐܠܗܐ ܠܡܐ, &c.

ܕܝܗܘܕܝ̈ܐ ܗܘ ܒܠܚܘܕ ἢ Ἰουδαίων ὁ θεὸς μόνον Rom. 3, 29; ܠܡܐ ܐܡܐ ܘܐܢܬܬܐ ܛܒ̈ܢ ܠܝ ܡܢ ܐܠܗܐ "are mother and wife haply better to me than God?" Mart. I, 251 *inf.*—"He does this or that" ܕܠܡܐ ܢܩܒܠ ܠܦܘܝܣܗ "(in the hope) that perhaps he may take him into favour again" Aphr. 150, 5; "are asked ܕܠܡܐ ܚܙܘ ܐܢܘܢ ܕܐܬܝܢ . . . ܘܕܐܙܠܝܢ ܕܠܡܐ ܢܚܙܘܢ whether those who come may have seen them, and whether those who go may see them" Joseph 193, 9 (var. both times with ܕܕܠܡܐ) [= Ov. 294, 16]; ܕܠܡܐ ܟܕ ܐܫܬܟܚܬ ܗܟܢܐ ܕ "would that I were found (thought he) such that &c.!" Ov. 171, 23; ܚܫܘܒ ܐܦ ܐܢܬ ܠܡܘܬܐ ܐܘ ܣܦܪܐ ܚܟܝܡܐ ܘܢܒܝܗܐ ܕܠܡܐ ܢܬܪܝܡ ܠܒܟ "think upon death thou too, O wise and learned scribe, lest haply thy heart be uplifted" Aphr. 427, 18; "seek ye for him ܕܠܡܐ ܠܗܕܐ ܡܥܪܬܐ ܥܠ ܘܡܝܬ ܬܡܢ ܘܡܬܬܒܥܝܢ ܚܢܢ ܒܚܘܒܬܗ lest haply he may have gone into that cave and be dying there, and we be punished for his guilt" Sim. 283 mid.; ܡܢܐ ܢܐܡܪ ܥܠ ܗܕܐ ܕܠܡܐ ܒܢܝ̈ ܐܝܣܪܝܠ ܩܒܠܘ ܡܠܟܘܬܐ ܕܡܪܝܡܐ ܘܡܛܝܢܐ ܚܣ ܠܗ ܐܘ ܕܠܡܐ ܗܘ ܥܡܐ ܐܦܠܐ ܥܠ ܥܢܢ̈ܝ ܫܡܝܐ "what shall we say about this? Is it that the children of Israel have received the kingdom of the Highest? God forbid! Or is it that the people have reached somehow to the clouds of heaven?" Aphr. 96, 8 &c.—ܕܠܡܐ ܠܣܪܝܩܘܬܐ ܪܗܛ ܐܘ ܪܗܛܬ ܐܢܐ μήπως εἰς κενὸν τρέχω ἢ ἔδραμον Gal. 2, 2; ܕܠܡܐ ܣܒܪ ܐܢܬ "it may be thou thinkest" Jul. 47, 1.—ܕܢܐܨܦ ܕܝܠܗܘܢ ܕܕܠܡܐ ܡܛܠ ܣܢܝܩܘܬܗܘܢ ܢܬܐܠܨܘܢ ܠܡܥܒܕ ܡܕܡ ܕܠܐ ܦܐܐ "that we be concerned about them, so that they should not, through their need, be obliged to do anything that is unseemly" Ov. 217, 16; ܕܚܠܝܢ ܗܘܘ ܕܕܠܡܐ ܢܬܒܥ ܡܢܗܘܢ "were afraid that he would take vengeance on them" Jos. St. 19, 21; ܕܚܠ ܡܢܗ ܕܕܠܡܐ ܢܣܓܘܢ ܡܝ̈ܐ "is afraid of it, lest the waters should increase" Aphr. 145, 15 (var. ܕܠܡܐ); ܘܢܫܡܥܘܢ ܠܦܘܩܕܢܗ ܕܕܠܡܐ ܡܛܠ ܒܥܘܬܢ ܕܡܢܗ ܢܒܢܐ "and will listen to his command, in order that perhaps, on account of our request of him, he may build" Jul. 110, 1; ܘܐܬܚܫܒ ܕܢܝܐܝܠ ܕܡܛܠ ܚܛܗ̈ܘܗܝ ܕܥܡܐ ܕܠܡܐ ܕܠܡܐ ܢܫܬܐܪ ܠܗܘܢ . . . "and Daniel thought, that on account of the sins of the nation, he might perhaps remain . . ." Aphr. 58, 14 (where ܕ is separated from ܠܡܐ; var., however, ܕܕܠܡܐ ܡܛܠ, ܕܠܡܐ afterwards) &c.—ܢܒܩܐ ܗܘܐ . . . ܕܕܠܡ ܒܡܕܡ ܚܝ̈ܒܝܢ ܟܘܬܫܐ "let him examine . . . whether in any respect they may be deserving of reproof" Ov. 176, 6; ܦܢܐ ܡܫܘܚܬܐ ܕܐܕܡܘܗܝ ܕܕܠܡ ܠܐܬܪܝ ܠܗ ܠܗ ܘܠܓܒܝܢ

ܡܫܘܚܬܐ ܕܚܛܗܘ̈ܗܝ "he shortened the measure of his days, that the measure of his sins might not become too great and overpowering" Jul. 5, 24.

By far the most common of these forms is ܕܰܠܡܳܐ (without ܕ before it).

D. CONDITIONAL CLAUSES.

§ 374. A. The condition which is set forth as possible is expressed by ܐܶܢ. With the negative we say ܐܶܢ ܠܳܐ or ܐܶܠܳܐ. The ܐܶܢ which introduces a clause occasions no farther change in its construction. The Act. Part. mostly serves as its verb (§ 271), the Impf. not so often (§ 265). When the past is referred to, which of course occurs much less frequently in these clauses, the Perf. is employed (cf. § 258), or the Part. act. with ܗܘܳܐ (§ 277), or even, though not often, the Impf. with ܗܘܳܐ (§ 268 A). Besides, ܐܶܢ is frequently followed by a Nominal clause. The apodosis may agree with the protasis in time and in construction, but it may also differ from it in many ways, without thereby causing any deviation from the leading rules of clause-formation which have been described above. We give a few examples in support of the most important cases. *Part.* ܘܶܐܢ ܒܒ̈ܢܰܝܟ ܡܫܬܰܒܗܰܪ ܐܢ̱ܬ ܡܶܬܦܰܪܩܺܝܢ ܠܗܽܘܢ ܡܶܢܳܟ "and if thou gloriest in thy sons, they are torn away from thee" Aphr. 84, 13; ܐܶܠܳܐ ܢܳܦܶܩ ܢܳܒܰܚ ܒܶܗ ܡܳܪܶܐ ܥܳܢܳܐ ܡܳܚܶܐ ܠܶܗ "if he (the dog) does not run out and bark at it, the master of the sheep beats him" Ov. 138, 20 (compare § 271). So with ܐܝܬ and ܠܝܬ, *e. g.* ܐܶܢ ܠܰܝܬ ܙܰܕܺܝܩܶܐ ܐܳܒܕܺܝܢ ܥܰܘܳܠܶܐ "if there are no righteous persons, (even) the wicked perish" Aphr. 458, 9.—*Impf.*: ܐܶܢ ܓܶܝܪ ܨܳܐܶܡ . . . ܠܳܐ ܢܚܰܠܶܛ . . . "for if he is fasting . . ., let him not mingle . . ." Aphr. 45, 22; ܐܶܢ ܕܶܝܢ ܠܳܐ ܬܶܬܛܦܺܝܣܽܘܢ ܘܬܶܬܚܰܪܽܘܢ ܬܶܗܘܽܘܢ ܡܶܢܰܢ ܠܡܶܬܒܰܣܳܝܽܘ "but if you will not be convinced, but continue to resist, then you will be held in contempt by us" Ov. 175, 3; ܐܶܢ ܬܶܬܥܰܘܰܪ ܟܽܠܶܗ ܦܰܓܪܳܐ ܣܪܺܝܩ "if it becomes blind, the (whole) body has grown useless" Aphr. 457, 11; ܡܘܕܥܐ ܫܪܪܐ· ܢܦܫܗ ܡܘܕܥ ܠܟ ܐܶܢ ܬܶܬܟܦܰܪ ܡܶܢ ܝܺܕܰܥܬܳܟ "the truth makes itself known to thee, if thou dost renounce thine own knowledge" Ov. 163, 16 (and thus very frequently, a Part. in the principal clause, overagainst an Impf. in the conditional clause; cf. § 265). Both *Impf.* and *Part.* alternating: ܘܶܐܢ

ܢܘܕܐ ܐܢܫ ܕܚܕ ܗܘ ܐܠܗܐ ܘܥܒܪ ܦܘܩܕܢܘܗܝ ܘܠܐ ܥܒܕ ܠܗܘܢ ܠܐ ܫܪܝܪܐ ܠܗ ܕܚܕ ܗܘ ܐܠܗܐ "and if any one makes confession (Impf.), that there is only one God, but transgresses (Part.) his commandments, and does (Part.) not do them, then it is not true for him that there is only one God" Aphr. 498, 5 (cf. line 12; v. 301, 17; 339, 1).—*Perf.* ܐܢ ܐܝܬܝ ܐܒܘܟ ܢܘܢܐ ܗܒ ܠܝ ܚܡܫ ܠܝܛܪܝܢ "if thy father has brought fish, give me five pounds (of them)" Sim. 273 mid.; ܐܢ ܕܝܢ ܗܝܡܢܘܬܐ ܐܬܚܒܠܬ ܒܠܐ ܗܝܡܢܘܬܐ ܐܒܝܕܐ ܢܦܫܐ "but if faith has been injured by unbelief, then the soul is lost" Anc. Doc. 98, 12; ܐܢ ܡܫܝܚܐ ܐܬܣܝܡ ܫܬܐܣܬܐ ܐܝܟܢܐ ܐܦ ܡܫܝܚܐ ܥܡܪ ܒܗ ܒܒܢܝܢܐ "if Christ has been laid as the foundation, how then dwelleth Christ also in the building?" Aphr. 9, 14 &c. Cf. ܐܢ ܟܗܢܐ ܕܐܝܣܪܝܠ ... ܡܫܡܫܝܢ ܗܘܘ ܟܡܐ ܠܢ ܝܬܝܪ ܘܠܐ ܠܢ ... "if the priests of Israel were accustomed to perform the service, how much more is it fitting for us ...!" Ov. 172, 14 &c. For examples with the *Impf. and* ܗܘܐ v. 268 A. *Nominal clauses*: ܐܢ ܨܥܪܐ ܗܘ ܠܟ ܕ... ܚܙܝ ... "if it is a disgraceful thing for thee that ..., then see ..." Ov. 162, 8; ܐܢ ܫܪܟܐ ܕܒܝܬ ܦܬܟܪܐ ܩܝܡ ܒܕܘܟܐ ܢܬܥܩܪ "if even the remains of an idol's temple are standing in any place, they shall be destroyed" Ov. 220 *paen.* &c. We have several cases together in ܐܢ ܚܕ ܗܘ ܐܠܗܐ ... ܘܗܘ ܐܝܟ ܒܢܝܢܫܐ ܟܝܢܐ ܘܨܒܐ ... ܡܛܠ ܡܢܐ ܠܐ ܐܝܟ ܠܗܘܢ ܐܝܟܢܐ ܕ ... "if God is one (Nominal clause) ... and has given men their nature (Perf.), and takes pleasure in this (Part.)..., why then did he not give them such a nature, that ...?" Spic. 1, 6.

B. For ܐܢ there often stands ܐܢܗܘ ܕ, ܐܢ ܗܘ ܕ "if it (is) that" *e. g.* ܐܢܗܘ ܕܡܬܒܥܐ ܠܗܘܢ "if there is necessary for them" Jos. St. 13, 18; ܐܢܗܘ ܕܢܙܟܘܢ "if they should conquer" Jos. St. 13, 13; ܐܢ ܗܘ ܗܟܝܠ ܒܪܝ ܕܐܝܬ ܠܟ ... ܐܫܬܥܝܝܗܝ "if thou therefore, my son, hast ..., then tell it" Spic. 2, 3 &c.

C. We have already seen that several clauses connected by ܘ may stand after ܐܢ. It is true that ܐܢ may also be repeated with ܘ: in that case conditional clauses are often elliptical: ܐܢ ܠܡܘܬܐ ܘܐܢ ܠܚܝܐ "be it for death, or for life" Jul. 169, 19; ܐܢ ܒܡܠܬܐ ܘܐܢ ܒܥܒܕܐ ܒܥܕܢܐ ܘܕܠܐ ܥܕܢܐ "be it word or work, in season or out of season" Ov. 181, 22, and manifold cases resembling these (cf. *e. g.* Jos. St. 50, 19). How ܘܐܢ and ܐܘ "or" may be exchanged here, is shown by the following example: ܐܢ ܢܓܘܚ ܐܢܫ ܐܘ ܓܒܪܐ ܐܘ ܒܢܐ ܐܘ ܒܢܬܐ ܘܐܢ ܥܒܕܐ ܘܐܢ ܐܡܬܐ ܗܘ ܢܬܩܛܠ

ܒܬܝܡܢܐ . . . "whether they are in Edom or in Arabia, in Greece or in Persia, whether in the North or whether in the South, they observe this law" Spic. 19, 14.

D. We have another ellipsis in ܐܢ ܠܐ or ܐܠܐ "if not" *e. g.* ܘܐܢ ܠܐ ܐܠܨ ܠܝ ܠܡܐܡܪ (var. ܘܐܠܐ) "if not, I have to say" Aphr. 441, 7; so 117, 14; Ov. 214, 11. Cf. ܘܐܠܐ ܠܐ ܥܒܕ ܗܘܝܬ "otherwise (if it were not so,) I would not have done it" Jul. 245, 26.

After ܐܠܐ "if not", "excepting", "except that", "other than", sentences which are incomplete are very common. In this application a farther ܐܢ often comes in after ܐܠܐ. Examples: ܠܐ ܓܝܪ ܐܬܦܩܕܘ ܒܢܝ̈ ܐܢܫܐ ܠܡܥܒܕ ܡܕܡ ܐܠܐ ܗܘ ܡܕܡ ܕܡܨܝܢ ܠܡܥܒܕ "for men have not been commanded to do anything, except that which they are able to do" Spic. 5, 2; ܘܡܛܠ ܡܢܐ ܕܝܢ ܚܒܝܒܝ . . . ܐܬܟܬܒ ܠܗܘܢ ܐܪܒܥܡܐܐ ܘܬܠܬܝܢ ܫܢܝ̈ܢ ܐܠܐ ܡܛܠ ܕ "and why is it, dear friend, that . . . there was written for them 'four hundred and thirty years', except because . . .?" Aphr. 26, 20; ܘܐܦܠܐ ܚܕ ܨܠܡܐ ܠܐ ܥܒܕܘ ܠܗܘܢ ܠܡܣܓܕ ܐܠܐ ܨܠܡܐ ܕܥܓܠܐ "and not one image made they for themselves to worship, excepting the image of the calf" Aphr. 312, 20; ܠܐ ܫܠܝܛ ܗܘܐ ܠܗ ܒܟܠ ܐܬܪ ܠܡܢܟܣ ܦܨܚܐ ܐܠܐ ܩܕܡ ܚܕ ܡܕܒܚܐ ܒܐܘܪܫܠܡ "it was not permitted to him to slay the Paschal lamb in any place, except before one altar at Jerusalem" Aphr. 218, 22, while line 12 has ܠܐ ܫܠܝܛ ܗܘܐ ܠܗ ܕܢܥܒܕ ܦܨܚܐ ܐܠܐ ܐܢ ܒܐܘܪܫܠܡ ܒܠܚܘܕ "it was not permitted him to prepare the Paschal lamb, save at Jerusalem only"; ܘܠܐ ܐܢܫ ܝܕܥ ܠܒܪܐ ܐܠܐ ܐܢ ܐܒܐ καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ Matt. 11, 27; ܠܝܬ ܛܒܐ ܐܠܐ ܐܢ ܚܕ ܐܠܗܐ οὐδεὶς ἀγαθὸς εἰ μὴ εἷς θεός Luke 18, 19; ܘܡܢܐ ܐܢܘܢ ܟܐܦܐ ܕܢܘܪܐ ܐܠܐ ܐܢ ܒܢܝ̈ ܨܗܝܘܢ "and what are the stones of fire but the children of Zion?" Aphr. 85, 7, where there is a var. ܐܠܐ ܒܢܝ̈ without the ܐܢ; ܡܢ ܐܢܘܢ ܒܢܝ̈ܐ ܐܠܐ ܐܢ ܟܗܢ̈ܐ "who are the builders except the priests?" Aphr. 10, 18; ܠܐ ܦܫ ܐܢܫ ܡܢܗܘܢ ܚܝܐ ܐܠܐ ܐܢ ܐܦܣܩܘܦܐ . . . ܘܬܪܝܢ ܐܢܫܝܢ ܐܚܪ̈ܢܝܢ "no one of them remained alive but the bishop . . . and two other men" Jos. St. 29, 4; ܒܡܢܐ . . . ܐܠܐ ܐܢ ܒ "in what . . . except in . . .?" Aphr. 57, 11; ܡܢܘ ܝܕܥ . . . ܐܠܐ ܐܢ ܓܡܝܪ̈ܐ "who understands . . . except the perfect?" Ov. 185, 19; and thus frequently. *With these Particles beginning the sentence*: ܘܐܠܐ ܐܢ ܚܕܐ ܐܘܪܚܐ ܒܠܚܘܕ ܗܘܬ ܕܡܣܩܐ ܠܗ "and only one way was there, which led up to it" Jos. St. 15, 5. An

entire clause stands after ܐܠܐ ܐܢ in ܘܐܢܐ ܠܐ ܡܫܟܚ ܐܢܐ ܠܡܗܝܡܢܘ ܐܠܐ ܐܢ ܐܬܛܦܝܣܬ "and I cannot believe, without being convinced" Spic. 2, 14; ܠܐ ܡܫܟܚ ܐܢܬ ܠܡܣܬܟܠܘ . . . ܐܠܐ ܐܢ ܝܕܥܬ "thou canst not understand . . ., if thou hast not known" Ov. 162, 26.

From the meaning "if not" is developed the adversative meaning "however, but, yet", in which sense ܐܠܐ is oftenest met with.

E. After the concessive particle ܐܦܢ = ܐܦ ܐܢ "even if, if even" a complete clause may follow, *e. g.* ܐܦܢ ܠܛܘܪܐ ܗܢܐ ܬܐܡܪܘܢ . . . ܢܗܘܐ *κἂν τῷ ὄρει τούτῳ εἴπητε . . . γενήσεται* Matt. 21, 21 (C. S. merely ܐܢ); ܐܦܢ ܡܐܬ ܢܚܐ S., ܐܦܢ ܢܡܘܬ ܢܚܐ P. *κἂν ἀποθάνῃ ζήσεται* John 11, 25; ܘܐܦܢ ܓܝܪ ܢܣܓܘܕ . . . ܠܐ ܡܬܠܐܡ "for even though he worships . . ., still he is not found fault with" Aphr. 335, 18; ܘܐܦܢ ܚܛܐ ܐܬܢܛܪ ܡܢܗ ܙܪܥܐ ܕܙܕܝܩܐ "and even if he has sinned, yet the seed of the righteous has been preserved by him" Aphr. 462 *ult.*; ܐܦܢ ܓܝܪ ܢܗܘܐ ܕ . . . ܐܠܐ ܢܗܘܐ ܒ̈ܢܝ ܡܗܝܡܢܐ ܘܡܫܪܪܐ ܠܢ ܕ . . . "for even if it happens that . . ., let it yet be firm and sure for us, my sons, that . . ." Jul. 8, 27 *sqq.* (where ܐܠܐ, as frequently happens, occurs at the beginning of the apodosis) &c. But very often ܐܦܢ is followed by a mere fragment of a clause, *e. g.* ܘܟܠܐ ܐܦܢ ܚܕ ܒܪܢܫܐ ܡܢ ܨܠܘܬܐ "and thou hinderest from prayer though it were but one man" Sim. 328 mid. &c.; cf. ܕܚܠ ܐܢܐ ܕܝܢ ܐܦܢ ܕܐܬܕܟܪ "I am afraid even to mention" Ov. 196, 14. Often it signifies "though it were only", "at least" (like *κἄν = καὶ ἐάν*), *e. g.* ܘܒܥܝܢ ܗܘܘ ܡܢܗ ܕܐܦܢ ܠܟܢܦܐ ܕܠܒܘܫܗ ܢܩܪܒܘܢ *καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται* Mark 6, 56; ܕܐܦܢ ܡܛܠ ܡ̈ܠܝ ܢܬܕܟܪܘܢܢܝ ܝܕ̈ܥܝ "that my acquaintances might remember me, for the sake of my words at least" Ov. 137, 5; ܐܥܡܪ ܐܦܢ ܡܢ ܒܪ ܠܣܦܪܗ "let me dwell at least on the outskirts of the pasture ground" Ephr. III, 576 D; ܛܘܒܘܗܝ ܠܡܢ ܕܫܘܝ ܕܢܩܢܝܘܗܝ ܐܠܐ ܒܟܐܢܘܬܐ ܐܦܢ ܒܛܝܒܘܬܐ ܘܐܠܐ ܡܢ ܥܒ̈ܕܐ ܐܦܢ ܡܢ ܪ̈ܚܡܐ "Blessed is he who has been found worthy to obtain it (Paradise), if not through righteousness, at least through grace,—if not by works, yet by (Divine) compassion" Ephr. III, 576 A &c.

F. We have, in the following sentence, an example of an ellipsis in the principal clause being made up for, by the contents of the conditional clause: ܐܢ ܠܡܫܝܚܐ ܪܕܦܘ ܐܦ ܠܢ "if they persecuted Christ, so also (will

they persecute) us" Aphr. 484, 15; v. also farther sentences there of like character. Other ellipses occur in ܐܢ ܐܝܩܪܐ ܕܝܠܢ ܗܘ ܘܐܢ ܫܝܛܐ ܐܦ ܕܬܪ̈ܝܢ "if (there is) honour, it is ours, and if discredit, it is also on both sides" Ov. 151, 17.

G. ܐܢ is found almost always at the beginning of its clause. Very seldom do we meet with cases like ܥܠ ܪܝܫܐ ܕܟܠܗܘܢ ܪ̈ܘܡܐ ܐܢ ܩܐܡ ܐܢܐ "if I stand upon the summit of all heights" Moes. II, 82 v. 83; and thus also 80 v. 79 and 81.

Exceptionally ܐܢ is set down twice in ܐܢ ܓܝܪ ܡܢ ܟܠ ܡܐܟܘ̈ܠܬܐ ܕ . . . ܐܢ ܡܢ ܗܠܝܢ ܢܐܟܘܠ ܒܪܢܫܐ "for if of all kinds of food which . . ., if man eats of them" Aphr. 307, 11, where the sentence is taken up anew.

Rem. The insertion of ܐܢ in relative clauses to express the indeterminate ("any", "somehow") is an imitation of the later Greek style, *e. g.* ܗܘ ܐܢܫ ܕܐܢ ܢܣܬܡܟ *ὅστις ἐὰν ἐπιστηρίχθῃ* Is. 36, 6 Hex.; ܡܕܡ ܕܐܢ ܐܡܪ ܠܟܘܢ *ὅ τι ἐὰν λέγῃ ὑμῖν* John 2, 5 Hark.; ܠܒܪ ܡܢ ܗܘ ܕܐܢ . . . ܢܬܟܠܐ *ἐκτὸς εἰ μὴ . . . ἐμποδίζοιτο* Lagarde, Reliquiae 57, 5 &c., and similarly, here and there, even in ancient original writings. Thus in particular ܟܡܐ ܕܐܢ "how much soever", "although"; ܟܡܐ ܕܐܢ ܡܚܦܛ "however much he exerts himself" Jul. 9 *ult.*; ܟܡܐ ܕܐܢ ܚܩܝܪ ܠܥܝܢܐ "however pitiful he might be to the eye" Ov. 188, 20; cf. Philox. 47, 16; 54, 21; 264 &c. Instead of this expression we have also ܘܐܢ ܟܡܐ, Land III, 210, 19, 21; 211, 6 &c.; and even ܐܢ ܟܡܐ ܕܐܢ Philox. Epist. fol. 13 *a*, 1, 4.

§ 375. A. The condition which is set forth as impossible is expressed by ܐܠܘ. This particle is generally followed by the Perf. which is so much in use for hypothetical clauses (§ 259), or by the Part. with ܗܘܐ (§ 277); the Perf. is also strengthened occasionally by ܗܘܐ. In the principal clause the Part. with ܗܘܐ is very generally found. There is no sharp distinction between what is represented, by way of Condition, as still unfinished (*si faceret*), and what is represented as completed (*si fecisset*). Examples: ܘܐܠܘ ܠܐ ܐܬܟܪܝܘ ܝܘ̈ܡܬܐ ܗܢܘܢ ܠܐ ܚܝܐ ܗܘܐ ܟܠ ܒܣܪ *καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι οὐκ ἂν ἐσώθη πᾶσα σάρξ* Matt. 24, 22; ܐܠܘ ܫܒܩܬ ܢܦܫܐ ܠܦܓܪܐ ܠܐ ܩܐܡ ܗܘܐ "if the soul abandoned the body, it (the body) would not continue in existence" Moes. II, 90 v. 221; ܐܠܘ ܢܡܘ̈ܣܐ ܕܩ̈ܠܝܡܐ ܗܘܘ ܗܢܐ ܠܥܠܡܗܘܢ ܠܐ ܡܫܟܚܐ ܗܘܐ "if laws belonged to climes, this would be

impossible (to be)" Spic. 18, 25; ܐܠܘ ܪܡܙ ... ܠܐ ܢܚܒ ܗܘܐ "if he had given a sign ..., he would not have been burned" Anc. Doc. 87, 22; ܐܠܘ ܓܝܪ ܬܒܘ ܐܝܬ ܗܘܐ ܠܬܝܒܘܬܐ "for if they had been converted, there would have been penitence" Aphr. 54, 5; ܐܦ ܠܒܢܝܐ ܐܠܘ ܐܘܠܕ ܗܘܐ ܡܦܨܐ ܗܘܐ "even the children, if he had begotten them, he would have rescued" Aphr. 352, 10; ܐܠܘ ܓܝܪ ܐܬܥܒܕ ܗܘܐ ܐܝܟܢܐ ܕ ... ܛܒܬܐ ܐܦ ܗܝ ... ܠܐ ܗܘܐ ܕܝܠܗ ܗܘܬ "for if he had been made so, that ..., then the good even (that he would do) ... would not be his" Spic. 4, 4; ܐܠܘ ܒܟܠܙܒܢ ܥܡܗ ܐܝܬܝܗ ܗܘܬ ܠܐ ܫܒܩܐ ܗܘܬ ܠܗ "if it (f.) had always been with him, it would not have allowed him ..." Aphr. 128, 3; ܐܠܘ ܝܕܥ ܗܘܐ ... ܡܬܬܥܝܪ ܗܘܐ εἰ ᾔδει ... ἐγρηγόρησεν ἄν Matt. 24, 43; ܐܠܘ ܓܝܪ ܡܛܪܐ ... ܡܚܠܫ ܗܘܐ ... ܝܕܝܥܐ ܗܘܬ "for if the rain had weakened ..., it would be clear ..." Aphr. 450, 14; ܐܠܘ ܟܠܡܕܡ ܡܫܬܡܫܢܐ ܡܫܬܡܫ ܗܘܐ ܡܢܘ ܗܘ ܕܡܫܡܫ ܗܘܐ "if everything were ministered unto, who would he be that ministered?" Spic. 3, 24; ܦܩܚ ܗܘܐ ܠܗ ܐܠܘ ܠܐ ܐܬܝܠܕ καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη Matt. 26, 24, cf. Mark 14, 21; ܦܩܚ ܗܘܐ ܠܗܘܢ ܐܠܘ ܠܐ ܩܡܝܢ ܗܘܘ "it would be better for them, if they did not rise" Aphr. 169, 12; ܐܠܘ ܡܫܟܚܐ ܗܘܬ "if it had been possible" Ov. 201, 1; ܐܠܘ ܒܗܕܐ ܗܘܐ ܗܘܐ ܒܪܢܫܐ ܗܘ ܠܢܦܫܗ ܠܐ ܐܝܬܘܗܝ ܗܘܐ ܐܠܐ ܡܐܢܐ ܗܘܐ "if man had been made in that way, he would not have been for himself, but would have been an instrument" Spic. 3, 4.

Occasionally, with the naturally definite ܐܠܘ, the suggestion of unreality, given by the Perf., remains quite in abeyance, and the particle is then followed by a clause with the Impf. or Part., or by a Nominal clause: ܕܐܠܘ ܢܫܬܡܥ ܠܗ̇ ܘܝܐ ܡܗܘܐ ܗܘܐ ܠܢ "which, if we listened to it (f.), would bring us woe" Jul. 210, 7; ܐܦܠܐ ܐܠܘ ܢܗܘܐ ܕܢܗܘ ܛܪܘܢܐ ܐܫܢܝܗ ܘܫܒܩܢܝ "not even if it should happen that the tyrant let me go free" (where the hypothetical Perf. is in the dependent clause) Jul. 84, 7; ܐܠܘ ܓܝܪ ܪܝܚܐ ܕܚܛܝܐ ܢܦܫܗ ܠܩܪܘܒܐ ܠܗ ܐܢܬܘܢ ܟܠܟܘܢ ܥܪܩܝܢ ܐܢܬܘܢ "for if the odour of the sinner were to strike one who approached him, then you would all flee" Ov. 140, 20 (where there is a var. ܐܢܬܘܢ ܗܘܘ ܥܪܩܝܢ ܗܘܝܬܘܢ); ܐܠܘ ܒܥܝܬܗ ܝܡܐ ܘܝܒܫܐ ܙܡܪܝܢ ܠܫܘܒܚܟ "if thou didst seek it, sea and land would sing thy praise" Moes. II, 78 v. 45; ܐܠܘ ܨܒܝܬ "if thou didst wish" *ibid.* v. 39. Cf. ܐܠܘ ܠܐ ܡܬܓܪܝܢܘܬܐ

ܕܐܠܗܐ ܣܝܒܪܐ ܠܗ ܠܥܠܡܐ.. ܡܟܝܠ ܕܝܢ ܫܠܡܘ ܚܝܐ "if the protection of God did not embrace the world, life would no doubt have come to an end" Jos. St. 4, 14; ܐܠܘ ܠܐ ܐܝܬܝܗܘܢ ܗܘܘ ܒܥܠܡܐ ܡܫܬܪܐ ܗܘܐ ܥܠܡܐ "if they were not in the world, it would dissolve" Aphr. 457, 14 (where there is a var. ܡܫܬܪܐ ܗܘܐ); ܐܠܘ ܐܝܬ ܠܢ ܢܦܫܐ ܕܟܝܬܐ... ܬܗܪܐ ܗܘܐ ܠܢ ܠܫܬܩܐ "if we had a pure soul..., astonishment thereat would strike us dumb" Moes. II, 160 v. 1307 (and so 164 v. 1357, while 166 v. 1385 has ܐܠܘ ܐܝܬ ܗܘܐ); ܘܐܠܘ ܫܦܝܐ ܥܝܢܐ... ܬܗܪܐ ܗܘܐ ܠܢ ܟܢܫܐ "and were the eye clear..., the throng would astonish us" Moes. II, 164 v. 1355; ܐܠܘ ܡܫܟܚ ܐܢܫ... ܗܢܐ... ܪܡ ܗܘܐ "if one had power..., then would this (one)... be higher" Anc. Doc. 87, 16.

B. The clause with ܐܠܘ is subjected to a certain dependence in cases like ܘܡܢܐ ܨܒܐ ܐܢܐ ܐܠܘ ܡܢ ܟܒܪ ܝܩܕܬ *καὶ τί θέλω εἰ ἤδη ἀνήφθη* Luke 12, 49 (P. ܘܨܒܐ ܐܢܐ); ܨܒܝܬ ܐܝܟ ܗܫܐ ܐܠܘ ܚܙܝܬܝܗܝ "thou wishest now, thou hadst seen him" Moes. II, 160 v. 1319 (and so v. 1320); ܘܟܡܐ ܨܒܝܬܘܢ ܗܘܝܬܘܢ ܐܠܘ ܡܢ ܟܒܪ ܢܚܬܬ "and how much you wished, it had already gone down" Jul. 23, 22. Cf. *ibid.* 81, 25; 104, 26. The notion of a hypothesis has in these cases passed over into that of a wish.

C. With ܐܠܘ ܠܐ, accompanied by a noun, the idea of existence does not need to be expressly denoted: ܘܐܠܘ ܠܐ ܡܪܝܐ ܟܪܝ ܝܘܡܬܐ ܗܢܘܢ ܠܐ ܚܝܐ ܗܘܐ ܟܠ ܒܣܪ *καὶ εἰ μὴ κύριος (ὃς) ἐκολόβωσεν τὰς ἡμέρας (ἐκείνας) οὐκ ἂν ἐσώθη πᾶσα σάρξ* Mark 13, 20 (S. differently); ܐܠܘ ܠܐ ܣܘܪܚܢܐ ܕܥܒܕܘ "had it not been the offence, which they committed" Jul. 50, 27; ܘܐܠܘ ܠܐ ܗܘ ܘܠܐ ܓܠܝ̈ܢܐ ܢܦܩܘ ܡܢ ܐܒܘܗܝ "and had he not been, then neither would there have been (§ 339) any revelations from his Father" Moes. II, 118 v. 654. The construction of ܐܠܘ ܠܐ ܕ = ܐܠܘ ܠܐ is exactly like the latter in syntax: ܐܠܘ ܠܐ ܕܥܫܢ ܟܦܢܐ ܕܢܐܬܐ ܥܡܢ ܠܐ ܫܒܩܗ "if the famine had not become severe, he would not have allowed him to come with us" Joseph 242, 9 (Ov. 320, 15); ܐܠܘ ܠܐ ܕܠܡܠܟܐ ܕܦܪ̈ܣܝܐ ܡܫܥܒܕ ܐܢܐ ܐܦ ܐܢܐ ܣܠܩ ܗܘܝܬ "had I not been made subject to the king of the Persians, I too would have gone up" Sim. 328 *inf.*(1)

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(1) I would not like to maintain confidently that even in ܐܠܘ ܕ... ܠܐ ܐܬܪܥܝܬ "if I did not... think" Jul. 132, 12, the ܕ is correct.

ܠܘ for ܐܠܘ

§ 376. In rare cases ܠܘ occurs instead of ܐܠܘ with conditions clearly assumed as impossible, *e. g.* in ܠܘ ܓܝܪ ܡܕܡ ܝܘܬܪܢܐ ܐܝܬ ܠܗ ܠܒܥܝܪܐ ܡܢ ܢܛܪܬܗ ܕܫܒܬܐ. ܠܡܛܪ ܡܢ ܗܠܝܢ ܛܢܦܬܐ ܟܠܐ ܗܘܐ ܠܗ ܢܡܘܣܐ "for if cattle had any advantage in keeping the sabbath, the law would have hindered them from these impure things before" Aphr. 233, 8 (only one Codex); ܘܠܘ ܡܕܡ ܠܐ ܫܠܝܛ ܗܘܐ ܒܐܝܕܝܢ ܠܡܥܒܕ ܡܐܢܐ ܗܘܝܢ ܕܐܚܪܢܐ "for if it were not in the power of our hands to do anything, we would be the instruments of others" Spic. 20, 22 (in the parallel clause ܐܠܘ).

Clauses which resemble Conditional Clauses.

§ 377. The great variety of Conditional Clauses could only be represented here by a few leading types. But, besides, there are associated more or less with Conditional Clauses proper, the Disjunctive Conditional, with ܐܘ—ܐܘ (§ 258), the Temporal Conditional, with ܡܐ ܕ (§ 258), as well as the Temporal, with ܐܢ, ܐܡܬܝ ܕ (§§ 258; 265 &c.) and many others. ܐܢ takes a concessive meaning by the addition of ܐܦ, more rarely ܣܓܝ "much, greatly, even" ("even while")—"however much", "although", *e. g.* ܘܐܦ ܐܢ ܐܦ ܢܒܢܝܘܗܝ ܠܬܪܥܬܐ ܡܬܩܪܝܐ "and although he builds it up, it is still called a crack" Aphr. 145, 10; ܐܢ ܐܦ ܒܐܘܪܗܝ ܐܟܣܢܝܐ ܗܘܐ ܐܝܬܘܗܝ "although Xenāyā [Philoxenus] was at the time in Edessa" Jos. St. 25, 11 and frequently thus.—ܘܐܢ ܣܓܝ ܒܩܐ ܘܪܕܐ ܐܢܘܢ ܠܐ ܐܬܩܢܘ "however much he tried and punished them, still they did not do well" Aphr. 402, 13.

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STRUCTURE OF PERIODS. INVOLUTION AND OTHER IRREGULAR FORMS.

Structure of Periods.

§ 378. The fondness of the Syrians for the construction of rather long *Periods*, founded on the genius of their language—has been not a little fostered by the model which the Greek Style presented. Those periods are produced by the co-ordination and subordination of such clauses as have been already described, or others like them. The number of possible ways, in which the known elements may in these individual cases be combined, is unbounded.

§ 379. The license given in the arrangement of words in a clause is in part also extended to the arrangement of the clauses, which serve as members of a period. For the purpose of being brought into stronger relief, the governed clause is occasionally placed a long way before the governing; and not seldom an express *Involution* or enclosing of one clause within another, makes its appearance. Cf. ܡܢ ܝܘܡܐ ܓܝܪ ܕܫܡܗ ܡܫܝܚܐ ܐܬܩܪܝ ܥܠܘܗܝ ܕܢܣܒܥ ܟܦܢܗ ܡܢ ܡܕܡ ܠܐ ܐܬܛܦܝܣ "for, from the day on which the name of Christ was named over him, by nothing was he persuaded to resolve to satisfy his hunger" Ov. 182, 12; ܡܢܘ ܕܝܢ ܢܫܟܚ ܢܫܬܥܐ ܫܘܚܠܦܐ ܕܡܬܕܡܪܢܐ ܕܒܫܠܝܐ ܓܢܝܒܐ ܗܢܐ ܕܒܙܥܘܪ ܝܘܡܬܐ ܕܨܠܘܬܗ ܕܡܢ ܪܘܚܐ ܕܐܠܗܐ ܒܢܦܫܗ ܡܬܚܕܬܝܢ ܗܘܘ "but who can describe the wonderful changes, which, in this stolen quiet of the few days of his prayer, were renewed in his soul by the spirit of God?" Ov. 185, 18; ܠܗܢܘܢ ܕܨܒܐ ܐܡܪܬ ܘܐܡܪ ܐܢܐ ܕܦܫܝܩܝܢ ܐܢܘܢ "*ei, qui vult, dixi et dico eos faciles esse*" Spic. 6, 4; ܘܡܐ ܕܗܠܝܢ ܬܕܡܪ̈ܬܐ ܪ̈ܘܪܒܬܐ ܫܡܥܬ ܕܥܒܕ ܐܢܬ "*et quum haec mirabilia magna audiverim te facere*" Addai 3, 3 *ab inf.*; ܓܠܘܣܩ̈ܡܐ ܕܡܝ̈ܬܐ ܐܝܠܝܢ ܕܨܒܝܢ ܡܢ ܕܟܐ̈ܦܐ ܕܢܥܒܕܘܢ ܠܗܘܢ "those of the monks, who wish to make for themselves stone chests for the dead" Ov. 214, 12; ܠܐ ܠܗ ܗܫܐ ܕܢܕܠܚ ܐܬܝܢ ܚܡܪܗ ܕܒܪܕܝܨܢ "but we have not now come to stir up the mud of Bardesanes" Ov. 64, 12; ܡܛܠ ܕܚܙܐ ܐܢܐ ܐܦ ܐܢܬܘܢ ܕܡܬܚܦܛܝܢ ܡܠܬܐ ܡܘܬܪܢܝܬܐ ܐܢܬܘܢ ܠܡܫܡܥ "for I see that you too are eager to hear profitable speech" Philox. 120, 2, and many similar instances.

§ 380. *Parentheses*, like the following one, are seldom met with: ܟܡܐ ܚܟܝ̈ܡܐ ܐܝܟ ܕܣܒܪܝܢ ܐܢܬܘܢ ܢܡܘ̈ܣܐ ܫܪܝܘ ܡܢ ܐܬܪ̈ܘܬܗܘܢ "how many wise men, think you, have abrogated laws in their several countries?" Spic. 19, 1. More frequently are parentheses found in quotations of sayings: *e. g.* ܕܚܠ ܐܢܐ ܐܡܪ ܥܒܕܐ ܕܐܡܪ ܡܕܡ ܕܓܢܒܬܘܢ "I am afraid, says the servant, to mention what you have stolen" Joseph 218, 3 [= Ov. 307, 14] &c.

§ 381. The construction of the Nominative Absolute (§ 317) belongs at bottom to the *Anacoluthon*, and the same may be said of several other constructions which we have met with above. But true Anacolutha,— *i. e.* those which are felt to be such,—are not very common. They belong, moreover, rather to the department of rhetoric than that of grammar.

Involution, or Enclosing of one Clause within another.

Parenthesis.

Anacoluthon.

Ellipsis. § 382. The range of the *Ellipsis* is very extensive. We have already in foregoing sections dealt with various instances of its employment, cf. *e. g.* §§ 374 E; 375 C. To the Ellipsis belongs the omission of individual words and groups of words, which may be supplied from the contents of corresponding clauses (§§ 332; 374 F); thus farther ܐܚܪܢܐ ܗܘ ܕܐܢܫ ܒܚܫܝܐܝܬ ܢܟܬܘܒ ܘܐܚܪܢܐ ܗܘ ܕܫܪܝܪܐܝܬ "it is one thing for a man to write with pathos, and another thing (for him to write) with truth" Jos. St. 5, 7; ܘܐܡܬܝ ܕܡܫܐܠܝܢ ܕܢܬܪܨܘܢ ܗܘ ܪܥܝܢܐ ܕܡܫܐܠܢܐ ܕܢܫܐܠ ܬܪܝܨܐܝܬ "and whenever they [the teachers] do put a question, (they do so) that they may direct the mind of the questioner [the pupil], so that he may ask properly" Spic. 1, 18; ܘܫܕܪ ܐܚܪܢܐ ܕܢܘܒܠܘܢ ܛܝܒܘܬܗ ܠܥܘܡܪܐ ܕܡܥܪܒܐ ܘܕܬܝܡܢܐ ... ܥܕܡܐ ܕܐܦ ܠܩܕܝܫܐ ܡܣܟܢܐ ܕܥܡܪܝܢ ܒܡܕܒܪܐ ܕܐܘܪܫܠܡ "and sent others, who conveyed his kindness (*i. e.* his gifts) to the monasteries of the West and the South . . ., so that even to the needy saints who dwell in the wilderness of Jerusalem (he sent gifts)" Ov. 205, 22 &c. Bursts of *Exclamation* produce other ellipses, which do not admit of being formed into complete sentences. Others, again, are produced by the peculiar style of *Adjuration-formulae*. In fact living speech is very elliptical; but of course the proportion, in which the individual man may avail himself of this form of expression, is not a matter to be settled by grammar.

APPENDIX.

ON THE USE OF THE LETTERS OF THE ALPHABET AS CIPHERS.

The letters, which are noted on p. 2, may take numerical values. A line drawn above them, or some other distinguishing mark, is wont upon occasion to make them significant as ciphers. In compound numerals the higher order takes the right hand place. The *hundreds* from 500 to 900, for which the alphabetical characters do not suffice, are represented by the corresponding tens, ܢ, ܣ, ܥ, ܦ, ܨ, over which a

point is placed for distinction's sake. This point, however, is often wanting; yet the numerical value is generally quite clear from the mere order of the ciphers, or from the context. For the hundreds from 500—800, combinations with ܬ = 400 frequently appear also, thus: ܬܩ = 500; ܬܪ = 600; ܬܫ = 700; ܬܬ 800. For the *thousands* the units may be placed, where the order of the ciphers gives them to be recognised as indicating thousands; a small oblique stroke is sometimes set below them as a distinguishing mark.

Examples: ܟܓ = 23; ܪܛ = 209; ܫܨܕ = 394; ܢܟܙ (ܢܟܙ) or ܬܩܟܙ = 527; ܐܦܣܒ (ܐܦܣܒ, ܐܦܣܒ) = 1862; ܗܢܢ = 5550 &c.

Farther, the thousands are very often written out in full, with numeral letters accompanying, *e. g.* ܐܠܦܐ ܘܨܡܕ = 1944; ܒ ܐܠܦܝܢ ܘܩܢܒ = 2152 &c. And, besides, there occur combinations of numerals written out in full and numerals represented by letters, *e. g.* ܐܠܦܐ ܘܬܫܥܡܐ ܘܣܙ = 1967; ܬܪ ܘܬܠܬܝܢ = 630 &c.

Rem. In certain MSS. a very ancient system of ciphers is found, resting upon quite a different principle.

ADDITIONS AND CORRECTIONS.

P. 2, l. [illegible] from foot, 3rd last col.; after—*sh*—, insert—(š).

P. 16, l. 15 from top; read—Exception.

P. 23, l. 19; for—"there"—, read—"then".

P. 45, l. 4 from foot of text; for ܐܢܓܡ, read—ܐܬܓܡ.

P. 46, l. 4 of § 66; for—f. ܓܒ—, read—f. ܓܒ

P. 52, l. 11 from top; read last word—ܬܬܘܬܐ.

P. 64, l. 10; for ܪܗܓܠܐ, read—ܪܗܓܠܐ.

P. 64, l. 11; for ܓܙܓܠܐ, read—ܓܙܓܠܐ.

P. 74, l. 4; for—syllables—, read—letters.

P. 87. l. 11; for—ܣܡܘܟ, read—ܣܡܘܟ

P. 87, l. 20, 2nd col.; for—ܕܠܓܡ, read—ܕܠܓܡ.

P. 87, l. 26, 2nd col.; for—ܕܬܝܣܓܡ, read—ܕܬܝܣܓܡ.

P. 88, 4th footnote; for—ܐܓܕܘܦ, read—ܐܓܕܘܦ.

P. 94, l. 9 from foot; for—ܕܩܒܠܐ, read ܕܩܒܠܐ.

P. 95, l. 3 from foot of text; for—ܗܕܐ ܝܠܕܚܡܝ, read—ܗܕܐ ܝܠܕܚܡܝ.

P. 97, margin; for—months—, read—month.

P. 98, l. 2 from foot of text; after—"ill";—, insert—ܛܒ "well", "much" (adv.);—.

P. 103, margin; for—Preposition—, read—Prepositions.

P. 107, l. 8; read first word as—ܐܓܙܒ.

P. 114, 1st line of footnote; for—ܗܝܢܠܒ—, read—ܗܝܬܠܒ.

P. 128, l. 2; read last word as—ܒܚܦܪ.

P. 128, l. 9; for—ܗܓܕ—, read—ܗܓܕ.

P. 128, *ult.*, mid. col.; for—ܢܚܦܪ—, read—ܒܚܦܪ.

P. 133, *ult.*; for—ܢܫܠܐ—, read—ܒܫܠܐ.

P. 140, l. 10; for—ܒܣܒܘܢܣܡܒ—, read—ܬܐܒܣܒܘܢܣܡܒ

P. 144, last column; read 3rd word as—ܢܓܒܓܢ.
P. 182, l. 16; read last word as—ܡܢܗ.
P. 209, l. 8; read 3rd Syriac word as—ܐܬܐܡܪ.
P. 212, ll. 10 & 9 from foot; read—Sentences.
P. 222, l. 11 from top; after—§ 283—, insert—A.
P. 229, l. 15; for—ܐܬܩܪܘܗܝ—, read—ܐܬܩܪܘܗܝ.
P. 232, l. 5 from foot; for—ܐܝܪܐܝܠ—, read—ܐܝܣܪܝܠ.
P. 240, l. 2 from foot; from the words—"who are you Christians"—, delete—you.
P. 244, l. 5 from top; read first word as—ensample.
P. 255, l. 15; for—28 *ab inf.*—, read—28 *a*, *inf.*
P. 255, l. 19; read—consigned to writing.
P. 257, l. 16; for—ܗܘܘ, read—ܗܘܘ.
P. 271, l. 9 from foot; for—XXX—, read—XXIX.

Note.—A vowel-mark, or a point or other sign, has fallen out in the Syriac portion of the type, much oftener than could have been wished. It would appear that the occasional occurrence of such an accident, immediately before the final impression, is exceedingly difficult to avoid in this particular type, however careful the manipulation may be; and, happening when it does, it is of course beyond the control of any proof-reading. In the above list of "Additions and Corrections", only those instances of such a fault have been pointed out, which stand in Paradigms or similarly important situations. The others are left to the discernment of the reader to discover and correct, and to his indulgence to condone.

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B. AUTHORS AND WORKS MENTIONED IN THE PREFACE, AS WELL AS THE FOLLOWING:

PHILOX. = Discourses of Philoxenus, Bishop of Mabbogh (Budge);
JOHN VAN TELLA (Kleyn);
EUSEB. CH. HIST. = Eusebius' Church History;
BEDJAN, MART. = Acta Martyrum et Sanctorum (Bedjan).

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